

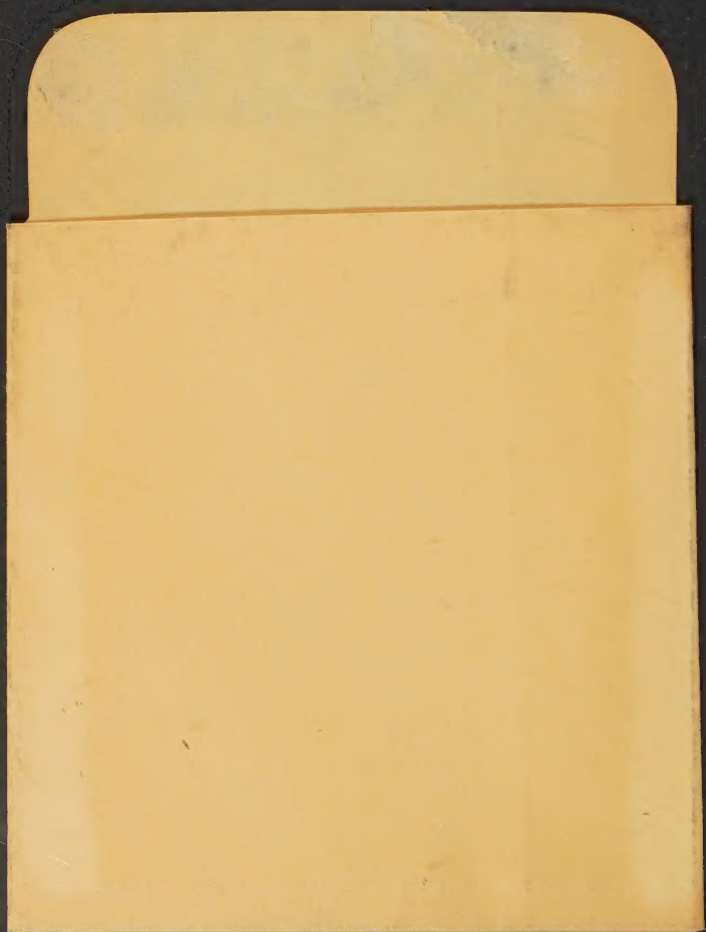


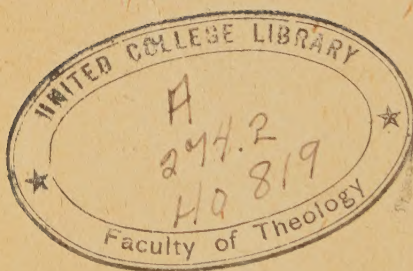
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EDITED BY

C. HORSTMAN

VOL. II.

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YORKSHIRE WRITERS
RICHARD ROLLE OF HAMPOLE
AND HIS FOLLOWERS

EDITED BY
C. HORSTMAN

VOL. II.



LONDON
SWAN SONNENSCHN & CO.
NEW YORK: MACMILLAN & CO.

1896.

Printed by BREITKOPF & HÄRTEL, Leipzig.

1/13

Introduction.

Christus in unoquoque nostrum, unus-
quisque ipse Christus, i. e. homo;
ego homo, filius hominis, Christus.

(R. Rolle has hitherto been an enigma. I will attempt to construe that remarkable man, so far as the materials extant, viz. his writings, and the "Officium de S. Ricardo" with a Vita in its lessons (ed. by Perry, and in Breviarium eccl. Ebor. II, 1882, Surtees Soc.) will permit.)

Richard Rolle, from the place of his death and burial surnamed Hampole, was born about, or shortly before, 1300¹, at Thornton (now Thornton Dale), a village 2½ miles E. of Pickering, at the foot of the hills in the North Riding of Yorkshire. He died on the 29th of September 1349. His father was William Rolle², a man apparently of respectable position, being called an intimate friend of John de Dalton (*iste armiger patrem suum veluti sibi familiarem grata affectione diligebat*); he was perhaps a dependant of the Nevilles. Having received his primary education at home, he was at a more advanced age sent to Oxford by Thomas de Neville³, afterwards (since 1334) archdeacon of Durham. Oxford, at that time, was in the zenith of its glory: only a few years had elapsed since the

¹ John Wilson in his "English Martyrologe" (1608 & 1640) has it that he died "full of sanctity and venerable old age", but this statement of a late writer is not borne out by any older authority. In the works of R. Rolle, who generally is very communicative about himself, I find no allusion to his old age. The Vita tells us that he was "exhibited" at Oxford by Thomas Neville. Now this Neville was not born before 1292—5. He may have taken R. Rolle with him while himself going to Oxford for his course, in which case Rolle might be of equal age; but more probably he sent him there after finishing his studies, in which case Rolle would be younger. In his earliest work, the Melum, in which he calls himself *juvenculus*, *puer*, *pusillus*, he prophesies a bad end for the King and Queen: "*Reginas quae reprobe regebantur vermes rodent invisibiles; reges a regnis ruent quia sanguis sarcinatus sceleribus duces et divites inaniter decipit*", alluding to the misgovernment of Edward II and his spouse. Now the Queen's infamous adultery with Mortimer, to which, it seems, allusion is made, commenced in 1325 and was known in England in 1326. In that year R. Rolle, if born in 1300, would be 26 years, an age which would allow him to call himself *juvenculus* and *puer*. So I fix 1300 as the most approximate date.

² The name, probably Norman, is not found in northern registers of the time.

³ This Thomas, a member of the great family of the Nevilles (who with the Percys played the most prominent part in the history of the North during the border wars), was the son of Ralph Nevil, Lord of Raby, Branspeth, Sherifhoton and Middleham (1262—1331), who in 1282 (his father Roger having died in 1271 of a wound received when caught in adultery) succeeded his grandfather Robert, the 1st lord of Raby, Branspeth and Sherifhoton (sometime governor of York Castle, of Pickering Castle, and of Bamburgh Castle). Of this Ralph it is said "that he little minded secular business, but for the most part betook himself to conversation with the Canons of Merton and Coverham; as also, that he committed incest with his own daughter (Anastasia, afterwards wife of Sir Walter de Fauconbery), and that Richard de Kellawe, bishop of Durham, did for that crime compel him to do publick penance" (Dugd.; this was in 1313, cf. Reg. of Archb. Greenfield). He had many children: Robert, Ralph, Alexander (of Raskell), John (slain at Halidon Hill), Thomas (the archdeacon), William (rector of Simondburne?), Anastasia, Mary, Joan, Margaret, Alice. The eldest, Robert, called "the Peacock of the North", having been killed by James of Douglas at Berwick Park, the 2nd, Ralph (1290?—1367), succeeded to the title — he was one of the principals in command at the battle of Neville's Cross in 1346. He was succeeded by his son John, and he by Ralph, the 1st Earl of Northumberland (cf. Dugdale, Baronage; D. Rowland, Account of the noble family of Neville 1830). Thomas Neville, born c. 1292—5, was appointed Archdeacon of Durham in 1334 (cf. Hardy Reg. Dun. IV, 189), received in 1339 from Bp. Kellawe "*curam et custodiam hospitalis nostri de Shirburn (in Durham, an hospital for lepers, founded in 1181), is mentioned in 1340 in a license to appoint a confessor, granted to him and William Neville, rector of the church of Simondburne; was still archdeacon in 1345 (Hardy IV, 340) and in 1356 (Le Neve, Fasti III p. 303), but in 1362 we find another archdeacon. He was the uncle of Alexander Neville (son of Ralph), archdeacon of Durham 1369—72, archbishop of York 1374—88, deposed 1388, who died at Lovain in 1394. — The reason why R. Rolle was sent to Oxford by the archdeacon of Durham, is either because his father had some sort of connexion (as dependent?) with the Nevilles, or because the district was then under the jurisdiction of Durham, it being a fact that parts of Yorkshire (as Allertonshire) at that time belonged to that see.*

great Duns Scotus had given a new impulse to scholasticism and no fewer than 30,000 students had sat listening at the feet of the great master. R. Rolle cannot but have felt the influence of the great time, of the great men and the ardent young spirits then gathered there. His spirit, too, was kindled, but in another direction. Being a man of feeling rather than of discrimination, and endowed with strong religious instincts, he was not made to grapple with the subtle and barren questions of the schools. Indeed, he ever afterwards retained a strong dislike of the philosophers. His studies were chiefly given to Holy Scripture and theology, and no doubt he then and there became imbued with the doctrines of the mystics, St. Bernard, the Victorines, Bonaventura¹. So, conceiving that salvation was not to be obtained through dialectics and philosophy but through flight from the world, and fearing some imminent danger for his soul², he in his 19th year, when he can scarcely be supposed to have attained to classic composure³ and to a sense of method and investigation, left the University and returned to his father's house, soon to adopt the profession of an hermit after the example of St. Guthlac. One day he procured from his sister two kirtles, a white one and a grey one, and a hood of his father's, cut off the bottoms of the white frock and the sleeves of the grey, donned the white one next his skin and the grey one over it, put on the hood, and so, in the semblance of an hermit, ran away from home, frightening off his sister who raised the cry that he was mad. On the eve of Assumption he appears at a church near John of Dalton's estate⁴ ("probably at Topcliffe near Thirsk, the parish of which includes a township of the name of Dalton"), taking his seat on the spot where Lady Dalton is wont to pray. On her entering, her servants would have turned him away, but she, seeing him in his devotions, will not allow him to be disturbed. Her sons recognize him as the son of William Rolle, whom they had seen at Oxford. Next morning he — *sine mandato cuiuscumque* — puts on a surplice and sings in the choir at Matins and Mass; after the gospel he, having first obtained the benediction of the priest, ascends the pulpit and delivers a sermon, so moving the hearts of his hearers that all wept and declared they had never heard anything like it before. After mass John of Dalton invites him to dinner: he hides himself in an outhouse, from sheer humility, but is found and placed at table before the sons of the house. Silently he takes his meal, and, having eaten his fill, rises to withdraw, but is reminded that it is not the custom to leave before dinner is over. After dinner, the host takes him aside, asks him whether he is really the son of William Rolle, and, having satisfied himself as to the sincerity of his purpose, invites him to remain in the house, and provides him with the proper habit of an hermit, a solitary cell on his estate, and his daily sustenance.

Having so entered upon the career of an hermit, he tried to realize, and put to the test of his personal experience, the mystic ideal of contemplative life. He

¹ There is no trace to show that he read Dionysius. Indeed, the influence of Dionysius on the English mystics is of later date, being chiefly perceptible in the author of "*Pe cloud of unknowing*", who also translated Dionysius' *De mystica theologia* ("*Deonise hid diuinite*"), in Ms. Harl. 674, Kk vi. 26). (The same author wrote Benjamin minor (I p. 162), "*a tretis of discrecyon of spirites*", "*a pistle of preier*", "*book of priue counseling*", all extant in Ms. Harl. 674, Harl. 2373, Kk vi. 26).

² It seems that he passed through an early love with all its bodily consequences. The lady was probably the same young woman who continued to haunt his imagination in the beginning of his conversation (cf. Off., Lect. vii). "*Domine deus meus*" — he confesses afterwards — "*infantia mea stulta fuit, pueritia mea vana, adolescentia mea immunda: sed nunc inflammatum est cor meum amore sancto*" (Inc. Am.); "*Arripui iter agendum, habitum assumens prae omnibus abjectum; prorsus prospexi ad placitum potentis, sed prius peccavi, quod plane me penituit; et potius parabar purgare peccatum quod puer perpetravi, quam aliud addere*" (Mel.).

³ He had a smattering of Greek, as proved by the many Greek words in his earlier writings (f. i. *usya*, *sophia*, *cauma*, *euprepia*, *onoma*, *theoria*, *sophisma*, *carisma*, *trisagios*), and of Hebrew, as proved by the interpretation of the Hebrew letters in his *Postilla* in Threnos.

⁴ The Daltons, extant in many branches, belonged to the inferior families (the gentry) of Yorkshire, who were originally dependents of the great families (the Percys, Nevilles), but had, as the feudal system grew weaker, acquired independence. The feudal system had been introduced in the North by Alan Rufus, a younger son of Eudo Duke of Bretagne, who after the defeat of Edwin, Earl of Mercia, had acquired the vast possessions of this earl and distributed large tracts of his possessions among his more favoured dependents, who in their turn rewarded their followers (the founders of the minor houses). Topcliffe was a dependency of the Percys.

first went through the stage of "purificatio" or "purgatio", a time of penitence and repentance, of tears and sorrows, of fastings and watchings, of severe discipline, of ascetic exercises, so to withdraw the mind from the world and the self, from sin and carnal affection;—as long as any remorse is felt, the mind is not yet perfectly purified. Then through the stage of "illuminatio", in which the mind is kindled to perfect love of God, by meditation and prayer, by the remembrance of God's benefits to man as Creator, Redeemer, and Saviour, by meditations on the passion of Christ &c. After this preparation — which, as he carefully sums up, lasted 3 years minus 3—4 months, he at last got to the third stage, the "contemplatio" or "sight", when man "sees into heaven with his ghostly eye"; when "through the open door of heaven with unveiled face the eye of the heart contemplates sees the heavenly spirits superos". In this stage he subsequently — the doors of heaven remaining open — experienced the 3 phases which he describes as calor, canor, dulcor¹. Nearly a year had passed in the stage of contemplatio, when, sitting one day in meditation in a certain church, he suddenly felt in him a strange and pleasant heat as of real, sensible fire, so that he often felt his breast to see if the heat was caused by some exterior cause: but finding that it arose from within and not from the flesh, and was a gift from his Maker, he was all liquefied in love, and the more so because with the cauma he felt a dulcor inexpressibly sweet. In this warmth he had continued for 9 months, when suddenly he felt the canor². "Dum enim in eadem capella sederem et in nocte ante Cenam psalmos prout potui decantarem, quasi tinnitum psallentium vel potius canentium *supra* me auscultavi. Cumque coelestibus etiam orando toto desiderio intenderem, nescio quomodo mox *in* me concentum canorum sensi et delectabilissimam armoniam coelitus excepi, mecum manentem in mente. Nam cogitatio mea continuo in carmen canoris commutabatur et quasi odas habui meditando; ac etiam in orationibus ipsis et psalmodia eundem sonum edidi; deincepsque ad canendum quae prius dixeram, prae affluentia internae suavitatis prorupi". This gift, so wonderful that, as he says, "nec putavi tale quid etiam nec sanctissimum in hac vita accepisse", he calls a free gift of Christ hoc arbitror nulli datum meritis, sed gratis, cui voluerit Christus, "accorded to those only who so specially love the name of Jesus that it never recedes from their minds"³. The dulcor — an ineffable sweetness, an anticipation of the joys of Heaven — accompanies both the calor and the canor. The stages once attained, remain henceforth; not "raptim" or "momentanee", but "jugiter" he feels the calor, canor, dulcor, though not always alike intensely, or all at the same time, sometimes the calor, sometimes the canor prevailing⁴.

The whole process from his conversion to the attainment of the canor had lasted 4 years and 3 months. — (Thus far, we have the authority of the Vita).

¹ Cf. Inc. Am.: Cum homo ad Christum perfecte conversus cuncta transitoria despexerit et se in solo Conditoris desiderio immobiliter fixerit, tunc, vires viriliter exercens, primo quasi aperto coelo superos cives oculo intellectuali conspicit, et postea calorem suavissimum quasi ignem ardentem sentit, deinde mira suavitate imbuatur, et deinceps in canoro iubilo gloriatur.

² This canor is the perpetual theme in his writings. It is also called musica spiritualis, invisibilis melodia, canticum spirituale, sonus coelestis, iubilatio, canorus iubilus, canor iubilaeus, clamor, myrrh and soun of heaven; and identified with contemplatio (contemplatio est iubilus divini amoris suscepto in mente sono coelicae melodiae vel cantico laudis aeternae) and perfecta caritas.

³ All this recalls what Bede says of Caedmon: Ipse non ab hominibus neque per hominem institutus canendi artem didicit, sed divinitus adiutus gratis canendi donum accepit. This canor — this divine melody chiming from above and resounding in his breast which henceforth is full of delightful harmony, so that his thought, his very prayers turn into songs to Jesus or Mary and that he now modulates what before he was used to say — what can it mean but the awakening of his poetical powers, which to him appear a miraculous gift imparted at the height of the ecstasis? We have here an instance how R. Rolle takes up the traditions of the North.

⁴ Cf. Inc. Am.: Ubi electus ad culmen elevatur, in magno gaudio plenus omni virtute vivit in suavitate, morietur in magno gaudio, et post hanc vitam inter angelicos choros excellentior et Deo propius assistit. Interim autem haec habet, sc. dulcorem, fervorem, et canorem. Sed, quia corporis quod corruptum aggravat animam, et terrena inhabitatio deprimit sensum multa cogitantem, non eadem facilitate semper iubilat neque canore aequo perspicuus iugiter et in omnibus clamat. Aliquando namque magis de fervore et dulcedine sentit et cum difficultate canit, quandoque vero ad canendum mira suavitate ac facilitate rapitur cum tamen fervor remissior sentiat, saepe etiam in canorem cum maxima amenitate evolat et etiam fervorem ac dulcedinem sibi adesse cognoscit.

So in his youth — the age most fitted for love — he has forsaken the wisdom, the love of the world and carnal love, and given himself entirely to divine love: enthralled by the sweet humanity of Christ, he has followed Him in voluntary poverty and lives in solitude, in divine contemplation. The beginning of his conversation had not been without temptations, especially of the flesh¹: but now he has overcome. Now his tears are dried, his sorrow is turned into joy. Fasting and watching are no longer required; nay a moderate fare is more conducive to contemplation than outrageous abstinence. He has attained to the highest stage of contemplation, to the highest degree of love, the degree represented by the Seraphin ("ardentes") in Heaven. He is now perfectus, justus, sanctus in his sense, and lays claim to saintship — for Saint is he who forsaking the world and the flesh, is all absorbed in the love of God (Istum virum jam justum, perfectum, et sanctum Christus dignatur ostendere, qui in vera caritate non cessat flagrare). Yea, by the gift of canor, so rarely, if ever, given to mortal man, he belongs to the few privilegiati.

Contemplative life necessarily requires quiet and rest, quiet of body and mind.² The mind must be abstracted from visible things, be free from sinful thoughts, from carnal love, from envy, wrath and pride; be even-tempered in adversity and prosperity. The body must be in rest; "Tanto minus quis internis gaudiis rapitur, quanto externis rebus magis implicatur". Exterior works, fatigue of any kind, interrupt the canor (Fervorem felicem et cantum captatum fatigatio fugat, et fugere facit ministerium mechanicum vel cursus corporalis, *Mel.*). Even the psalmody of the congregation disturbs the holy strain. The true contemplative must be solitary, not conjoint (non conjunctus, in congregatione et tumultu positus or "communis"; — "solus suscipiet quod conjunctus carebit". He must be poor, unfettered by office or dignity; poor in spirit, unspoiled by worldly wisdom. His place is the solitude, the desert, where no discordant noise jars upon the ear listening to the divine melody. Lovers will not kiss in public but seek solitude. Christ is not found in the multitude but in the desert: "In solitudine Christus loquitur ad cor, tanquam verecundus amator qui amicam coram omnibus non amplectitur nec amicabilem sed comiter tantum velut extraneam osculatur": "Pax est in cella: nil exterius nisi bella". He must not rove about — instability proceeds from vice. The best thing he can do is to sit; not to run about discurre on exterior work, but to sit; to sit still, inactive, to sit by day and night, all absorbed in his raptures³. Indeed, exterior works, almsgiving, preaching &c., are not the proper domain of the contemplative, but belong to active life; his domain is "love-longing and still mourning" — "Ilic a tumultu solus sedens sed in Christo

¹ An instance of this is the temptation related in Off. Lect. vii. In the *Melum* he relates: "Porro dum peregre in pace putabam, inopinate impulit inimicus et irruit in animum adhuc non in affluentia amoris occupatum ut everteretur, et inde autumnans auferre omne quod unquam operatus sum ad honorem Omnipotentis, arguebat me ut aut illectus in laetitia libidinosa abirem in errorem et assumam mihi amicam in mundo amantissimam et non parcerem persistere ad peccandum dum halius esset in ore et donec putresceret prorsus caro in cadaver collata, aut promisit quod sine pietate peius me pungeret undique obsistens et vsquequaque adversarius existens dum in praesenti potuero pernoctare. Et scitote quod tanta severitas insaevit quod nisi sanguinem Salvatoris mihi in subsidium semper sumpsissem et mortem amaram medullitus meminisset in mente, illam continue cogitans, sine contradictione ceciderim subito in scelus, nec substitissem usque ad sanationem". In the Inc. Am.: "In principio conversionis heremitiae multis et diversis temptationibus fatigantur; sed post tempestatem malorum motum Deus serenitatem infundit sanctorum desideriorum; ut si viriliter se exercuerint in lacrimando, meditando, orando, solum Christum quaerendo, post modicum tempus magis videbuntur sibi vivere in deliciis quam in lacrimis vel anxietate laboris".

² Animus divina et coelestia cogitans, tanto velocius et securius ad sempiterna gaudia infatigabiliter properat quanto in carnis sapientia et mundi pomposa gloria non gaudet. Cumque vero omnia quae visibilia sunt mundi et vana, pro invisibilibus coeli gaudiis libenter postponimus, ad aeterni amoris suavitatem gaudentes advolamus. Inde nobis Christus incipit dulcescere, paulatim in nobis praesentiae suae dulcedinem ostendere. Eo ipso etenim nos ab omnibus istius vitae concupiscentiis coelitus abstrahit, quo in eius amoris solatio nos magis succendit. Requiritur utique necessario ut magnam mentis et corporis quietem capiat qui igne sancti spiritus curat inflammari (Cant.).

³ "Summus amor consistit in tribus, sc. in fervore, in canore, et dulcore, et haec tria ego expertus sum in mente non posse diu persistere sine magna quiete, ut si volui stando vel ambulando contemplari vel procumbendo, videbar mihi multum ab illis deficere et quasi desolatum me existimare; unde *sedere* elegi" (Inc. Am.). "In hoc ardens et perfectus amator Christi verissime cognoscitur si per totum diei noctisque spatium sedere delectatur. Divinus namque amor illum compellit quiescere, ut totus homo supernae dulcedinis repleatur iubilatione" (In Ps. 20).

glorians, ardet et amat, gaudet et jubilat: caritate vulneratus, amore liquefactus canticum amoris canit dilecto, repletus dulcore suavissimo" *Cant.*; "Velut Seraphin succensus, ardet et amat, canit et jubilat, laudat et aestuat, et tanto fit acceptabilior Deo, quanto in amore est ferventior; non solum mortem non timet sed et mori laetatur" *Inc. Am.*; "Solvi cupit a carnis carcere, clamat: Mors veni, festina propere, Curre, vola, noli pigrescere, Dulcis mors, en diu langui, fac me meo dilecto perfrui" *Off.*). "Þe special gift of þas þat ledes solitary lyf, es forto lufe Jhesu Criste" (1, p. 29. "Amore langueo, mori desidero, dissolvi cupio et esse cum Christo", "Ego dormio et cor meum vigilat" — such is *his* work. He does not say his prayers: he sings (Jam non dicit orationes suas: sed in sublimitate mentis positus et amore raptus. mira suavitate supra se rapitur et Deo decantare spirituali organo in mirum modum sublevatur, *Cant.*). Yet, contemplative life is not "otium"; it is not attained without great efforts, not sustained without severe spiritual exercises. Indeed, contemplation is labour, though a sweet labour. Est utique contemplatio labor, sed dulcis, desiderabilis et suavis: laborantem lætificat, non gravat). It so emaciates and consumes the body that the contemplative is hardly fit for preaching and exterior work. Cum divinae caritatis dulcedo mentem absorbuerit, caro deficit et ulterius jam ad exteriores labores sustinendo fortis non erit). So the true contemplative is the solitarius, anachorita, eremita.

The degree of sanctity depends on the degree of love "Þe diuersite of lufe makes þe diuersite of halynes and of mede"; the more ardent in love, the greater is the Saint: "Perfectior et excellentior, qui suavius ac jocundius in caritate ardet". The Seraphin are the highest angels because they are most ardent in love. Therefore contemplative life, as it is most given to love, is the saintliest, the highest life, and in dignity and merit exceeds all active life. St. Bernard had ranked contemplative life between the two kinds of active life — a lower and a higher; R. Rolle proclaims the superiority of contemplative life. "Maria the contemplative) optimam partem elegit"; "Haec est perfectissima vita, sanctissima et angelis simillima, sed et coelesti suavitate plenissima, quam puto inter mortales quempiam posse comprehendere"; "Sunt multi activi meliores aliquibus contemplativis, sed optimi contemplativi superiores sunt optimis activis; dicimus ergo quod contemplativa vita simpliciter suavior est, nobilior et dignior, ac magis meritoria quantum ad praeium essentialia quod est gaudium de bono increato, quia ardentius diligit Deum et major gratia requiritur ut contemplativa vita recte ducatur quam activa" (*Inc. Am.*). As the soul is more excellent than the body, so spiritual labour is more commendable than bodily labour; "Tanto quis aeterni amoris dulcedinem affluentius haurit, quanto solummodo divina et celestia cogitans, ad nullam exteriorum mundi occupationem se tradit". The contemplative, therefore, ranks before the prelate, the priest, and the monk. The prelate, the priest, are distracted by outward work, the duties of their office. The monk, the "obedientiarius sub abbate", is bound by obedience and not free. The monastic profession is commendable, if rightly observed; but it has not the monopoly of perfection. A layman, a man in the world, can attain to caritas. Tanta caritate nonnunquam aliquis inter homines conversatus erga Deum exurit, quanta ille qui inter claustrales etiam optimus approbatur; then a fortiori the solitary who forsakes the world for the love of God. Anselm therefore errs in maintaining the superiority of conventual life under obedience¹. Christ certainly will prefer him who loves nothing but Him; nothing but love is accepted by God, and He counts not so much the work as the will. The contemplative is God's special darling "specialissimus". "Talem suavitatem habet in mente qualem angeli in coelo, licet non tantam". He has true rest and freedom; he lives happy and dies secure dulciter vivit, secure morietur; he will have a high place in Heaven and sit on the throne with God to judge the wicked. His privilege is such that he cannot err, because God would not allow it (inspiratus est a Spiritu sancto, non potest errare; etsi voluerit assensum praebere persuasioni aliorum, non permittitur a Deo, qui constringit

¹ Praesumpsit Anselmus docere monachos, ideo eos plus quam aliquis saecularis Deum diligere quia fructum et arborem Deo volebant sub abbate offerre. Nam et videtur Anselmus magis blandire monachis quam veritatem sequens (*Cant.*).

eum ad suam voluntatem; agat quicquid libet, securus est, *Inc. Am.* : and though he may be subject to temptation while he lives in this world, his ardent love will burn out all sin (incendium amoris cuncta vitia destruit et omnium virtutum florem plantat; cum mortali peccato nunquam stat, etsi aliquando veniali, sed tamen tam ardens esse potest quod omnia venialia consumit). The contemplative is truly a king, yea a fourfold king — “non unum tantum sed quatuor regna devicit: regnum mundi per paupertatem voluntariam, regnum carnis per temperantiam et prudentiam, regnum diaboli per humilem patientiam, regnum coeli per caritatem perfectam; regnum ejus non est de hoc mundo, quia gaudium non quaerit nisi de coelo” *In Ps. 29.*

The hermit has no ministry, no place in the hierarchical body. R. Rolle himself belonged to no monastic institution, was not in holy orders, was neither priest nor monk, and consequently was not allowed to preach from the pulpit¹; he was a mere layman. The hermit must give himself entirely up to contemplation, and to spiritual exercises as reading, prayer, meditation². He may occasionally give spiritual advice, exhort to peace and charity; he may also write, if he feel inspired by the Spirit; but preaching is not his concern; indeed, contemplation makes him unfit for preaching³. In the main, he is a free liver — in the better sense of the word —, subject to no control, to no rule but his own. “Abbas amor dat morum formulam” (*Off.*), “Soli Deo debet heremita obedientiam facere, quia ipse est abbas, prior, et praepositus claustris cordis sui” (*Reg. her.*). He has to submit to the statutes of the Church, to say the Hours, to hear Mass, to confess and to receive holy communion; he must also notify his life to the diocesan, or to the patron of the place if he be a prelate or priest of good life, and if they find in him something to correct, obey their counsels; or he may, with the consent of the bishop, have a wise old priest appointed in a neighbouring monastery or church to whom he may confess rarely and who may advise him in questions of conscience⁴. But practically he is independent, his own master, and follows the dictates of his spirit. He claims exemption from the Congregation, which would tend to disturb the canor. He must be chaste, he must be poor,

¹ It is erroneous to call R. Rolle a famous preacher. In the Melum he complains that the hermits are not allowed to preach. In “Cupienti mihi” he states: Sciatis quod de verbis praecedentium patrum illud extraxi et ad utilitatem legentium in quodam brevi compendio redegi, ut quod ego *nondum* in publico praedicando cogor dicere, saltem vobis ostendam scribendo qui necessitatem habetis praedicare (“nondum”, he says, as if possibly he may yet take holy orders later on, like Guthlac; but he never did).

² It is advisable that he should live by the work of his hands: “Provideat ut si fieri potest de labore manuum suarum vivat — hoc enim perfectius est. Si autem teneritudo non permittit, antequam heremi vasta subeat certas personas quaerat a quibus singulis diebus quod uni diei sufficit humiliter recipiat, nec causa pauperum vel hospitum quidquam adiciat. Nam si praeter necessarium victum aliquid habeat, monachus non est. Ad heremitam enim plus pertinet ut pauper cum pauperibus stipem accipiat quam relictis omnibus suis pro Christo aliena quaerere vel erogare” (*Reg. her.*). As to his habit, the *Reg. her.* prescribes: “Indumenta habeat secundum ordinationem episcopi in cuius moratur diocesi, vel patroni sui si fuerit praelatus ecclesiae. Habitus penitentialis exterior non sit de panno subtili vel precioso sed de mediocri, griseo vel nigro. Cavere etiam debet ne habeat habitum ullius religionis in omnibus conformem, ne detur religiosis occasio malignandi in eum. Non utatur prope carnem lineis vel molliibus vestimentis; nec utatur caligiis sed sotularibus humilibus. Stramenta lecti habeat ut monachus: mattam, sagum, lenam, et tapetam, et in tunica sua iaceat cinctus zona vel cordula. Et quia dicitur Vae soli, nusquam solus eat si commodum socium secum habere poterit heremitam vel famulum”.

³ Bonum est praedicatore esse, pro salute animarum discurrere, movere, fatigare; sed melius est, securus et suavius, contemplatore esse, aeternam suavitatem praesentire, delicias canere aeterni amoris et in laudem rapi Conditoris per infusionem canoris iubilaei. Si quis autem utrumque poterit adipisci, tanto laudabilior esset, sed hoc non contingit nisi prius efficeretur contemplator quam praedicator. Et proculdubio cum divinae caritatis dulcedo mentem absorberit, caro deficit, et ulterius iam ad exteriores labores sustinendis fortis non erit (*Mel.*).

⁴ *Soli Deo &c.* (as above). Episcopo tamen in cuius diocesi habitat, vel patrono loci si fuerit praelatus vel sacerdos bonae discretionis, debet notificare vitam suam, et si aliqua viderint in eo emendanda, libenter obediunt consiliis eorum propter Christum qui dicit doctoribus: Qui vos audit me audit. Vel alter cum consensu episcopi eligatur in vicino monasterio vel ecclesia presbyter aliquis senex, sapiens, maturus moribus et bonae opinionis, cui de confessore et animae aedificatione heremita raro loquatur, a quo consilium petat in dubiis, et in tristibus consolationem; cuius non solum consilii, necnon etiam praeceptis in his quae non sunt contra Deum vel praesentem regulam (!) devote obediunt, imitans Dominum de quo dicitur: Factus obediens usque ad mortem. Licite quidem potest his sacerdos cum heremita dispensare contra restrictionem regulae in alimentis, ubi potest habere bonam recompensationem, utpote propter grandem laborem et necessarium, quemadmodum et propter corporis infirmitatem. Ieiunia tamen indicta ab ecclesia, de facili non immutet (*Reg. her.*).

but obedience is not in his regulation. Indeed, the word "obedience" is distasteful to him — *Magis oportet Deo obedire quam hominibus*. His approbation he has from God, not from men; his ruler is Love.

The soul of holy contemplation is Love—*Cor vulneratum, liquefactum, crematum amore*; love precedes and leads to it, and contemplation itself is perfect and highest love (*contemplatio est caritas perfecta et summa*). "*Nisi Christum quis certe diligit, proculdubio in canore coelestis contemplationis non jubilat*". Love is desire of the heart, ever thinking on that that it loves, and when it has that it loves then it joys (*quia gaudium non creatur nisi ex amore*) and nothing may make it sorry; a yearning between two, with lastingness of thought; a coupling together of the lover and the loved, sum of affections (I, p. 36); transformation of the affect into the thing beloved¹. Where is love? "in the heart and in the will of man, not in his hand or in his mouth, that is to say, not in his work; but in his soul". Love is a universal principle (*universalitas mundialis creaturae diligere diligique cupit, et motiva cordis intentio quodammodo semper in amatum tendit, jugiter mens in illud quod summe amat progreditur, nec in ejus desiderio fatigatur*); but it is the privilege of youth (*abilis est haec aetas ad ardentem amandum*)—what knows the child of love? and old age has spent it. No reasonable soul is, or can be, without love. Love, therefore, is the foot by which man goes either to Heaven or to Hell. A thing can be loved only "*propter bonum quod est aut existens aut apparens*". But love of woman, or of the world, is no real, no lasting good, but an illusion, a deceit, a sham. Therefore we damnably neglect our soul, if we fix our love on woman for lust; "*dum oculi visus animum incendit, mox intrabit delectatio, et in corde concupiscentiam generat*"². "*Omnis amor qui in Deum non intendit, iniquitas est, ac iniquos reddit suos possessores*"; "*Amior absinthio huiusmodi amor algescit, et finis felle erit ferocior, quia fervor infinitus carnales consumet*." Woman is the devil's deception. Carnal love leads to perdition. "*Propter speciem mulieris multi perierunt, pulcritudo plurimos decepit, et concupiscentia corda etiam sapientum quandoque subvertit*". Therefore flee women, "*fugito feminas*"; "*Ecce o homo qui amoris anhelas, si videre desideras vim dilectionis quam flagrans sit cum fuerit in mente concepta, noli nodari in amaro amore, experiri non audeas mundi dilectam; nam inde torqueberis dirissimo dolore, tenebis tristitiam, lotus non eris cum mentem involverit vitiosa voluptas feminae formatae*"; "*Mamma muliebris non moveat mentem, nec molle mysterium te mergat in malum; en ornamentum illarum originem abscondit, in latebris ligatur deformitas non dulcis*"³ (*Mel.*). But divine love leads to Heaven. This love is true love, which deceives not. True love is chaste, holy; voluntary, selfless, impetuous, undying⁴. It loves God for Himself, and all other things for God. It is meek, humble, suffers gladly tribulation; patient and stalworth as death—as death slays all, so love overcomes everything (*amor vincit omnia*); he that loves God perfectly, delights in persecution, joys if men reprove him, covets to be worthy to suffer torment (I, 40). It loves poverty, penance, and hard travail⁵. It is shy and seeks solitude, to be alone

¹ Inc. Am.: Quid est amor nisi transformatio affectus in rem amatam; vel amor est desiderium pulcri, boni, et amabilis cum continuatione cogitationum tendentium in id quod amat; quod cum habuerit tunc gaudet, quia gaudium non creatur nisi de amore. Assimilatur autem omnis amans comato, et similem facit amor illum qui amat ei qui amatur.

² Non potest anima rationalis esse sine amore quamdiu in vita est; unde et amor ejus est pes ejus quo post hanc peregrinationem ad Deum vel ad diabolum deferatur, ut ei tunc se subiectum videat cuius hic voluntati serviebat. Amari autem aliquid non potest nisi propter bonum quod est aut existens vel apparens; aut amato inest vel certe inesse aestimatur. Hinc est quod amantes corporalem speciem vel divitias temporales quasi per praestigium falluntur, quia non est in istis visibilibus quae vel tactu sentiuntur vel oculo videntur delectatio quae apparet, aut gloria quae fingitur, aut fama quae captatur. Nemo ergo est qui animam suam dampnabilis negligit, quam qui in mulierem propter luxuriam oculum suum figit. Dum enim oculi &c. (Inc. Am.).

³ This is strong language, stronger and more powerful than even Schopenhauer's.

⁴ Est verus amor castus, sanctus, voluntarius, amatum pro se non pro suis amans, in amato se totum figens, nil extra se quaerens, de se contentus, flagrans, aestuans ex amato, et inardescens vehementer, se in se ligans, impetuosus, miro modo omnem modum excedens, ad solum amatum se extendens, cuncta alia contempnens sed et obliviscens, in amato canens, illum cogitans, illum incessanter memins, ascendens desiderio, pergens in amato, ruens in amplexibus, absortus in osculis, totus liquefactus igne (Inc. Am.).

⁵ Non est Christiani honoribus exaltari in terrenis, sed potius despici, humiliari, a mundanis invideri et odiri.

with the beloved (non potest commisceri societatibus saecularium, qui solummodo delectatur in gaudiis angelorum).¹ The first step is to keep the ten commandments and eschew the deadly sins; the next is perfect love—when man forsakes his kin, despises the world and follows Christ in poverty; the highest is contemplative love, “in which the soul is as burning fire, and as the nightingale that loves song and melody and fails for great love” (I, 52. 33; or, the degrees of love are defined as love insuperable, inseparable, singular (illum solum in solatium recipiens quem jugiter amare concupiscit). This love is attained only by the simple-minded, the pure-hearted, the poor—not by the proud, the rich, the philosophers and sophists — “Caritas recedit a superbis, quiescit in humilibus”: “Dum investigationi immoderate incumbimus, dulcorem profecto aeternae suavitatis non sentimus”; “Pauper solus, sincerus in simplicitate, ad summum ordinem amoris pertingere poterit, quia nec habet quid inter homines nec ad habendum arripitur”. — Divine love is painful in the beginning, and attained only with greatest labour; but when possessed, it gives ineffable joy. It alone gives real joy. All carnal pleasures, all abundance of earthly possessions, are misery and abomination in comparison to the least drop of the sweetness infused by God into the loving soul; “Tantus est dulcor infusus in mentem Christum amantem, quod si omne mundi gaudium in uno loco fuerit adunatum, magis delectaretur in solitudinem currere, quam illud semel oculo aspicere”; “Tota terrena consolatio sibi videtur potius desolatio quam recreatio”. It is a sweet burden. It makes us one with God, it couples Christ with the elected soul, reforms in us the image of the trinity, makes the creature similar to the Creator. It is death of sin, life of virtues. Without it, no man can please God; with it, no man sins. Who feels the sweetness of eternal love, cannot relapse to temporal love (Ut lac semel coagulatum nunquam iterum ad pristinum statum redire potest, sic qui vere aeterno amore incenditur, ad amorem temporalem nunquam relabitur). It gives wonderful delight and security. It gives true rest and freedom quam nobilem libertatem omnes in aeternum ignorabunt qui nesciunt diligere suavitatem in Christo sentire. It secures salvation. And love only merits. “Nulla bona nec magna opera sine amore Dei prodesse poterunt; qui caritatem veram non habent, quicquid habuerint dampnati erunt. Hinc miro et occulto iudicio agitur ut nonnunquam nil exterius agens, coram Deo in futuro sublimiter coronatur; et plerique qui multa bona coram hominibus videntur agere, coram Deo seipsos reprobos non cessant indicare”; “Multi multa tribuunt, alii magna faciunt, alii dura patiuntur, alii mysteria sciunt: sed ille solus salvandus est qui caritatem habiturus est”: “Qui non habet caritatem, nihil ei prodest quicquid habet; et qui eam habet, perfectus est quamvis non habeat prophetiam nec mysteria noverit nec miracula agere videatur; vere audeo dicere quod sanctissimus, beatissimus, et excellentissimus est, et Deo vicinior, propior, et similior erit in aeternum”; “Cadet, in examine districto stare non poterit qui per aliud quam per veram caritatem stare confidit. Qui autem peccato illectus ac per pravam consuetudinem illecebris carnis demersus per preces pauperum vel intercessionem sanctorum propter opera quae fecerat salvari aestimat, nimirum in Deo salvationis spem non posuit unde et per ipsum salvus non erit. Incassum quippe laborare nititur qui non amando Deum certat ut salvetur. Talis namque, ab habitaculo carnis expulsus, cum ad opera vel ad amicos in quibus confidebat oculos pro adiutorio direxerit, se utique a beata spe inveniet vacuum, qui creaturam plus dilexit quam creatorem. Nemo ab eo quem non amat et a quo scit se non amari, magnum sperat beneficium. Ergo nullus aeterni gaudii videbit regnum qui non amavit Christum.” Therefore “nemo praesumat quanvis multa fecit: quia solus gaudebit de salute qui Deum amavit”; “Non confidat quis nisi solummodo in Salvatore”. Not to us is anything to be imputed but to grace: “Non nobis aliquid imputandum est sed totum gratiae Dei, in quo sumus, vivimus, et movemur; ut dum in solo Conditor nostro, nobismetipsis velut inutiles instabilesque ac impotentes ad aliquod bonum contemptis, recte currere et feliciter pervenire perfecte

¹ Cf. Mel.: Zelotes siquidem in domo se tenet et amans assidue amota mensura in oculis amicae libenter laetatur, aspiciens in ipsam cum apte amatur; amicae affectat allocutiones, ut audiat ubique quod intime amatur.

possimus, ad laudem et honorem nominis ejus cursum nostrum consummemus. Deus enim sine seipso glorificari non potest; qui vero Deum in suis operibus, quasi a seipso factis non per Deum, laudare putaverit, sciat profecto quia Deum laudare nequit. Usurpat autem talis justitiam et potentiam Dei, qui quod solus Deus per se facere poterit, ipse hoc sibi tribuere non formidat. Igitur qui bene vivit, cognoscat quia Deus, qui solus vere bonus est, etiam per se hoc sibi tribuit; alioquin jam non bene vivit. Et sciat similiter quod bonam vitam *non meruit*, sed Deus hanc sibi ex sua bonitate dedit. Neque vero aliquando seipsum audeat extollere nec se quasi digniorem aliis ostendere, quamvis forsitan illos videat mundum potius quam Deum amare". God works justification and sanctification through his grace: "Nisi Deus electos quos salvare decreverit, gratia praeveniret, inter filios hominum non inveniretur quem justificaret; ipse inspirat ut recte velit; subsequitur ut voluntatem perficere possit". Contemplation, also, is the work of grace: "Non in humana potestate est contemplationem accipere, nec labor alicuius quantumcumque extensus ipsam *meretur*: sed a bonitate divina tribuitur vere diligenti se, qui utique supra humanam aestimationem Christum amare desideraverunt". Grace and will combined, work salvation (I, p. 306). Will, not works, is the essential thing, and will is love: "Sine bona voluntate nemo salvabitur; cum qua nec aliquis dampnabitur. Deus est finis bonae voluntatis. Caritas nunquam est nisi in bona voluntate, nec bona voluntas nisi in caritate". Works are but a *sign*, not a test or proof of love, or love itself: "Many speak good and do good, and love not God; are holy in men's sight, and in the sight of God the devil's sons and ravishing wolves; as hypocrites. Nothing that I do without, proves that I love God; for a wicked man might do as much penance, might wake and fast as much as I do—how may I then ween that I love, or hold myself better, for that that each man may do? Certes, my heart, whether it love or not, no one knows but God, for nought that they may see me do. Wherefore love is in will only, and not in work, save as a *sign* of love. For he that says he loves God and will not be idle: it is working some good evermore; if it cease of working, know that it cools and fades away" (I, p. 38). — So "*dilectio est quoddam maximum, quoddam optimum, quoddam carissimum*; quod nos intus et extra disponit, ad unum solum Deum amandum colligit, opera nostra componit et Deo placere facit; cum qua pauper dives est, sine qua dives pauper, immo nihil est". "Amor itaque omnia excellit, nemo nisi diligens ad Deum ducetur". "Pro caritate cuncti coronantur".

Only divine love gives true happiness and bliss. The mind which revels in the sweetness of this love, in the intoxication of holy contemplation, cannot but loathe the world and all the glory of the world (Ita fit quod praeter illa interna solatia nec aliquid amare aut cogitare quaerat; inde exteriora vilescent, transitoria quaeque ac omnem mundi inanem gloriam nec appetere curat nec respicere). It has no taste for other love (Si mens aeterni amoris dulcedine perfunditur, non potest fieri quod ultra in carnali amore nequiter delectetur). Carnal love is beastly, horrid, bitter as absinth, leads to ruin, disease and death — the world is being diminished "*de multis maculatis*". The pleasures of the world are shallow; beauty, riches, honours, dignities, worldly wisdom, are absolutely vain. "Mundi gloria est causa aeterni doloris." "Flos mundi dulcis cernitur, sed ne dulciter fructificet cito succidetur." "O quam fallax gratia et vana pulcritudo! Quid est flos carnalis formae nisi vana veritas et vera vanitas? Omne transitorium vere dicatur vanum, ergo omnis mundi gloria est vere vana." "Pulcritudo puellae homines evertit et animas *ab alto attrahit ad imum*." "Sapientia mundi, per quam magnos se esse putant, nimirum stultos efficit et a verae sapientiae lumine in obscura ducit." "Al perishes and passes that we with eghe se; it wanes into wretchedness, the welth of this worlde" (s. p. 53). This earthly life is a vale of tears and woe, its pleasures and joys are illusory, being always accompanied by sin and suffering and evil, from which we can escape only by fixing our hopes upon the world to come. Man is foul from beginning to end: conceived and born in filth, at last "*worms' cook*". "Heu quam miser homo qui perdidit omnia pomo! Labimur et cadimus, praesto peccamini sumus. Vermibus dum morimur caro, spiri-

tus igni donatur" (*Job*. Men are blinded by their vices 'Excaecantur oculi saecularium tenebris vitiorum'; all seek riches and carnal love; the rich and proud are honoured, the poor are despised, the saint is persecuted and exiled. The best thing is death which removes us hence and puts an end to our misery. So pessimistic world-sadness is the reverse side of divine love.

Such are the outlines of R. Rolle's system, if system may be called what lacks every philosophic or metaphysic ingredient. His system is not a metaphysic system, his God not a metaphysic God; he implicitly believes in the Bible and in the Fathers, and rigorously resists any attempt to introduce reason into the domain of faith or to construe the Trinity from a psychological basis¹. His God is *Christ*; — "Totiens gloriator, quotiens nominis tui, Jesu, recorder." His mysticism is "in amore Dei canere et jubulare quasi raptus super terrena, in se deficere et in Deum pergere"². His system is religious life, not theory. His "principle" is Love. In a time of utter depravity, of gross materialism, when immorality and cupidity pervaded all classes from the highest to the lowest; in juxtaposition to the reigning scholasticism, the vain efforts of the brain, he re-discovered, re-introduced the principle of Love, Cor, and proclaimed salvation through the heart. He contains the elements which constitute Christ, and came very nearly to the same results—but the greater light outshone the lesser; the work had been done before, had been done well, and that which crowned the work, the crucifixion, could not be overdone; every departure on the same line is necessarily drawn into the way of imitation. Still, his example may serve to explain the genesis of Christ. On the other side, by re-developing the original ideas of Christ which had been overlaid, and partly obscured, by an artificial, elaborate hierarchical system, he opened and started that revolution which commenced by restoring and re-asserting individual right and conscience, and ended in the Reformation, the breach of *obedience* to Rome by Luther. Many of the arguments of Wicliffe, Savonarola, and Luther are first found in R. Rolle. As a matter of fact, the renaissance of letters and the Reformation were preceded by the regeneration of the heart, and R. Rolle is the link between Bonaventura and the Reformers. In England, this regeneration met with the individual principle of the Saxon, and by it received that tincture of self-independence which negated a given rule, a formal authority, *obedience*. Though perfectly correct in dogma, yet, by living a life after his own taste, in solitude, apart from a Congregation, without a head, with God only as his praepositus, with abbas amor ruling his life, a self-made saint, a "homo sui juris", a king in the realm of the Spirit, R. Rolle represents the extreme, excessive height of individualism on the side of feeling, as Scotus on the side of intellect. The novel ideal of the hermit, revived from more primitive times when a less elaborate organisation of the Church left more space for individual freedom; the unique position of the contemplative as above the religious orders and prelacy; the emphasis laid on the inner man, the heart, love, as against works; his unsparing criticism of the existing system, — all this was sure to give offence to the dominant classes, and might, if followed up in its consequences, lead to serious complications. —

Of R. Rolle's later life the *Vita* gives but scant information. We learn that he was wonderfully, and very usefully, busy in holy exhortations, by which he converted many to God, and in writing mellifluous treatises and books for the edification of others which in the hearts of the devout resound the sweetest melody; that from the abundance of his holy love he was wont to befriend recluses and such as needed spiritual consolation or suffered vexations from the

¹ God and the Trinity is to him simply incomprehensible: Ille Deum perfecte cognoscit qui ipsum incomprehensibilem et incognoscibilem esse deprehendit; nihil enim perfecte cognoscitur nisi causa eius, unde et quomodo sit, perfecte sciatur. En quaeris quid est Deus? ego tibi breviter respondeo quod tale et tantum est quale et quantum est(!), nec aliud est nec esse potest. Si vis scire proprie quid est Deus, dico quod nunquam solutionem huius quaestionis invenies; ego non novi, angeli nescierunt, archangeli non audierunt — quomodo ergo tu vis scire quod inscibile est et indecibile? Deus cum omnipotens sit, non potest te docere quid ipse sit; si enim scires quid est Deus, esses sapiens sicut Deus, quod nec tu nec aliqua creatura esse potest (Inc. Am.).

² "in Deum pergere" is his formula for the mystic process, as (the more pantheistic) "in Deum redire" that of the German mystics.

malign operation of evil spirits in body or soul, and that God conferred on him the singular grace of relieving those that were so troubled. We learn that after a time he went to other parts—no doubt, by the will of Providence, that he, dwelling in many places, might be useful to many, and sometimes, also, to evade obstacles of contemplation; and that this frequent change of place gave occasion for fault-finding, although the holy Fathers of Egypt had done the same and the canons allow a change of place in certain cases (*cum necessitas persecutionis loca eorum gravaverit; cum difficultas locorum fuerit; cum sancti malorum societate premantur*). That so he went into Richmondshire, where for a time he had his cell 12 miles from his spiritual friend Margaret (Kirkby), a recluse near A(i)nderby; whom he used to instruct in the art of the love of God and in the ruling of life, and twice by his mere presence cured from a seizure, promising her the second time that she should not be seized again during his life-time. When—*transactis postea quibusdam annorum curriculis*—the same fit returned a third time, it was found that he had just died "*apud domum sanctimonialium de Hampole, ubi illis diebus solitariam vitam egit*". Thither the said recluse afterwards removed.

This meagre account of a life which must have been rich in incident and full of interest, can be largely supplemented from his works which abound in self-confessions, he being a very subjective writer. All the 4 years odd from his conversion to the attainment of the canor, he appears to have stayed with the Daltons, and there in his lonely cell, "*remotus inter homines*", provided with the necessities of life by his kind friends, to have enjoyed that rest and quiet so indispensable to contemplation. "*Comedi et bibi de his quae meliora videbantur.*" The solitude has taught him his "*love*" and the canorus jubilis, and he is happy. "*Parentum seu amicorum subitis doloribus non concutitur nec illorum calamitate turbatur (contemplativus)*,"—he says, alluding perhaps to his own family. It was probably Lady Dalton ("*domina quaedam in cuius manerio idem Ricardus cellam habuit longe a familia separatam ubi ipse solitarius sedere consuevit et contemplationi vacare*"), at whose death he drove away a troop of horrible demons, as the Vita relates (Lect. 8); and we may suppose that it was this same lady ("*matrona quaedam in mundo magna quae me una cum marito suo per annos nonnullos sustentaverat*"), whose aspect in death produced in him that great horror described in "*Contra amatores mundi*"¹, and which seems to re-echo in his awful descriptions of death. At the time of his conversion Lady Dalton had been an elderly matron, having grown-up sons at Oxford. Perhaps it was her death and her husband's that put an end to his residence there. When he left that place he was still young—"non inutile, he says, *arbitrandum est si in juventute mea plura loca viderim, ut de melioribus statui meo convenientibus unum eligere possem.*" Hitherto he had enjoyed rest: henceforth his rest is broken. He becomes a wanderer upon earth². "*Quemadmodum Cayn*³ *vagus et profugus super terram factus fuit pro facinore fratricidii, ita et ego in hoc exilio incertae sedis fio; de loco ad locum transeo, donec omnipotens deus dignetur servum suum dirigere, ut deinceps jam non indigeam circumquaque transmigrare*" (*Mel.*). The next period of his life is one of restlessness, conflict and fierce strife. He remained an hermit and adhered to contemplative life; but he had to live somehow. England was not Egypt, his time not St. Guthlac's; there were no longer lonely islands or waste places to occupy, the land had been parcelled out; to till the ground, to live by manual

¹ Contigit dudum dum deliciis affluerem et cellam meam solus inhabitans die nocteque in aeterni amoris secreta suavitatis requiescerem, quod quaedam matrona in mundo magna viam universae carnis iubente Deo migraret, quae et me una cum marito suo per annos nonnullos sustentaverat. Et cum spiritus eius me praesente transiret, "inhorrerunt pili carnis meae", non obstante quod antea plura noctium fantasmata apparuerunt — continue in aeternitatis amore iubilans talia penitus non recolui reputanda. Verum tantus horror cor meum et carnem circumvolvît quod cellam meam intrare mihi apparuit horridum, quod prius erat oblectamentum. Tunc "obriguerunt omnes habitatores Chanaan", "Timor et tremor venerunt super me, et contexerunt me tenebrae". Et iterum "accepi alas ut columbae, et volavi, et requievi" sine horrore. Sed quousque cadaver illud terrae datum fuerat, horror a me non recessit, et postea paulatim evanuit sensitus. Attamen inter haec non abstulit a me Deus amoris sui iubilum; sed permisit me exterius sentire horrorem.

² Of course, it was ultimately the "trieb" which, being unsatisfied, drove him about and made him ex-centric.

³ It is surprising to find the Cain-idea anticipated by R. R.

labour, did not agree with his delicate health and with his aspirations — he was dependent on men for his living. But, being no professional, neither priest in orders nor monk, he could offer little or no service — he had only ideas to give. He had to find friends who for God's sake could spare him a cell and his sustenance. And such friends he did find: we learn from his writings that he continued to live "*cum divite domorum*", dwelling on their estates and heartily joining in their meals. Who these friends were we know not — he never gives names of persons or places: but they must be sought amongst the gentry, the lords of manor, of the neighbourhood. However, not all friends were so kindly disposed, so constant, as the Daltons. He was of a sensitive, irritable nature, easily giving and taking offence, and yet exacting as to his dignity; his ways were strange, not in tune with the "world" ("*non feci sicut ipsi fecerunt*"), his theories new and incomprehensible to common intellect. He could not agree with men *cum hominibus concordare non potui*; his friends soon became estranged *statim mutati fuerunt qui ministrare consueverunt*, showed the cold shoulder: he suffered rebuff and ignominy. Slandorous tongues helped to embroil him with his patrons and to drive him "*a domibus in quibus diligebat*". Personal frictions hindered his contemplation. So he had no permanent home and changed his cell several times, living where he found a welcome, and leaving when friendships cooled, depending on the goodwill of men, on the seasons, on circumstances: staying a year or two at this manor, half a year at another, and changing from bad to worse¹.

Or, he left his cell for a while to return to it at convenience, in the meanwhile traversing the country. The reason is not far to seek: he began to appear in public. It is a remarkable fact that new systems of Love have generally implied a tendency to remodel the world, or rather that moral revolutions have proceeded from a deeper grasp of the principle of Love. Love and mercy are akin. Having found his system, he was naturally desirous to make it known, to propagate his ideas, to teach his love, to save others, to win souls. He appeared in the manor-houses of the neighbourhood, made friends with the lord, chatted with the women, knacked jokes with the girls, but all with that intent to preach

¹ An instance of the difficulties he had to contend with, appears in the first lines of his *Judica me deus*, which are as follows: "*Judica me deus et discerne causam meam de gente non sancta*". A Deo qui scrutatur cor et renes, volo iudicari, non ab homine qui solummodo videt ea que exterius apparent. Quoniam qui de alienis cordibus iudicare presumit, indubitanter sciat quod in errorem cadit. Et qui per motum corporis de loco ad locum instabilitatem mentis pronunciat, absque dubio grave pondus super se posuisse cognoscat. Quamobrem, ut ab invidentibus et maliciosis de me incaute cogitantibus ac loquentibus clemencia Christi me liberet, necesse mihi supervenit clamare cum propheta: Domine libera animam a labiis iniquis &c. O bone Iesu, si heremita dicerer cuius nomine indigne vocor, nec erit nec merito esse poterit scandalum audientibus si corporalem habitationem mutarem aliquando vel ab una cella ad aliam transirem; cum non sum plus obligatus in uno heremo quam in alio moram meam stabilire. Vnde non inutile arbitrandum est si in iuventute mea plura loca viderim, ut de melioribus statui meo convenientibus unum eligere possem. Nam vos scitis, et a me saepius audivistis, me ibi velle morari — et certe de hoc mentitus sum? Nequaquam; quia statim, ut Deus scit et vos cognovistis, mutati fuerunt quantum ad me, qui ministrare assueverunt. Propter quod mihi gravius fuit mora mea; et ut putabam antequam ibi venirem, habere non potui propter colligentes fructus. Quorum causa ita locum abhorruí ut in illo nunquam a festo Pentecostes usque ad festum S. Martini manere cogitavi. Et quid proderit mihi in hieme locum tenere, et in aestate propter incommoda compelli recedere? Melius puto ibi sedere in hieme, ubi etiam quiete in aestate valeam esse. Verumtamen non dico totum quare recessi; nec alicui viventi indicare volo. Porro, ut videbatur mihi, parum vel nihil de me curavit. Adquirat ergo sibi alium, quem amplius amare disponat. In omnibus enim dictis et promissis meis conditiones subintelligo generales, viz. si vixero, si hoc melius pro me mihi visum fuerit, et super omnia, si Deus sic voluerit. Si conditiones ergo sint mutatae, in quo culpandus sum si non persistam in ea qua fui prius voluntate? Nunquid non in frustra vellem, si quod volo me non posse habere cognoscerem? Optimum est tales voluntates penitus dimittere, quarum effectum facultas nostra non sufficit perimplere. Ad ea quae improprie mihi in littera sua, non respondeo, quia iusti iudicantis sententiam gaudens expecto". (Ms. Mm. vi. 17). — That he could not agree with men, he readily acknowledges: "*Recessi a plerisque non quia me communiter et duriori modo paverunt, sed quia non concordavimus in moribus, vel propter aliam rationabilem causam; audeo tamen dicere cum b. Iob: Stulti despiciant me, et cum recessissem ab eis detrahebant mihi; sed melius est quod contemnunt, quam desiderare quod non videam*" (Inc. Am.). And again: "*Ego in solitudinem fugi quia cum hominibus concordare non potui, me nempe a gaudio saepe impediebant, et quia non feci sicut ipsi fecerunt, errorem et indignationem mihi imposuerunt quamobrem tribulationem et dolorem inveni* (ib.); it would seem as if the Inc. Am. was written *after* he had severed himself from his patrons and retired to Richmondshire).

his love, chastity and charity. "Comparui", he says, "communiter inter carnales et familiaris fueram cum divite domorum, jocos cum puellis raro gerebam, loquebar cum feminis de fide Factoris, ludens nonnunquam et laudans latenter, ridens cum reliquis ut eis videbatur. Sed haec est intentio qua sic peregebam: ut omnes addiscerent Auctorem amare vanaque relinquerent et retia ruinae, plus Deo quam hominibus desiderent servire ac sapere coelestia, contemnerent terrena; studui ut starent spurcitiam spernentes, et procul percunctans verba virtutis, quatinus concupercerent Christum, non carnem, et virgines viverent, a vitis volantes ad vitam" (*Mel.*). He appeared in the villages and mixed with the people; colloquially (as Socrates), not from the pulpit, inculcating love, loving-kindness, peace. He formed connections with clerics—one of his epistles (*Cupienti mihi*) is addressed to a young priest¹ whom he instructs in charity and invites to seek the solitude. He tried to revive anchoritical life. The "Regula heremitarum", which is undoubtedly his work, is a proof that at one time he contemplated to form a community of hermits under a rule. How far he succeeded in his missionary work it is difficult to judge: the Vita says that he converted many to God by his exhortations; I find no confirmation in his writings. He himself begs to be excused if, his health failing under the strain of contemplation, he, infirm and dead to the world, keeps within his cell, "non visitans villanos, fugiendo festis psallentiumque sonoro"; he maintains that "exterius ministerium" is not the sphere of the contemplative. In another work (*Contra amatores mundi*) he complains that his labour is lost, that "inter multos morans nec uni scio prodesse, et quae putabam lucrata timeo ne evanescant". As to his propaganda for anchoritical life, he complains that he can find no one willing to join him: "Heu mihi misero quicunque solitario, ita fit in temporibus meis quod nec unum invenio qui mecum cupit currere ac sedendo et tacendo aeterni amoris delicias desiderare", "Vix unum invenio quem solitudinem amantem videbis", that no woman will last in his love: "Amor mulieris multivolae cito fluens evanet et nullicubi persistens innumeras mansiones affectat evagando; non miror si in amore mei non moretur aliqua, cum ab aeterno amore modico venti flatu in aliud redigatur." On the other side it would seem that the order of hermits, which before his time had become nearly extinct, was really revived by him, and that after a time his example was followed by many². Piers Ploughman directs his satire against the hosts of begging hermits traversing the country. On the whole, his oral mission does not seem to have met with much success, or to have been long continued. Indeed, he had found a better and more congenial mode of conveying his ideas.

At that time he began to write. Love forces him to write. Love has given him wisdom and subtlety; the gift of canor, the power of lucid speech (*lucide, liquide loquor*). The old Fathers had written: so why should not he? why should a modern be less able? God is of no less bounty now than in the primitive times. If he is not allowed to preach, he will write, and preach in writing. "Non sum episcopus nec praelatus nec rector ecclesiarum, tamen sollicitus sum pro ecclesia Dei, si possem aliquo bono modo quidquam facere aut scribere quo ecclesia Dei augmentum capiat in divina dilectione". He fears not, Love makes him bold. — His first attempts had been private, the outcome of the canor modulated into song³: short rhapsodic effusions, ejaculation of love-longing, rhymes,—of course, in English—, made afterwards into songs to Christ and Mary. The Virgin he

¹ Perhaps one of the young Daltons who had studied with him at Oxford?

² The hermits in R. Rolle's sense have nothing to do with the order of the hermits or friars of Knaresborough, founded by Robert Flower or Robert de Knaresborough who, when a monk in New Minster Abbey in Morpeth, resolved to lead a solitary life as an hermit and resorted to the rocks by the river Nid, where, being joined by others, he "instituted his companie in the sect of Friars of the order De Redemptione Captivorum, alias S. Trinitatis" (*Dugdale Mon.*); or with the Friars Eremites of the Order of St. Augustine, who were brought into England ab. 1250 and soon had 32 houses in England and Wales (they were one of the 4 begging orders, and some of the most celebrated learned men were of their number, as John Waldeby, Robert Waldeby, Capgrave). Piers Ploughman may allude to the latter. Of St. Robert of Knaresborough we have an Engl. metrical life ed. Roxb. Club 1824 by Thomas Drury, in Northern dialect.

³ Suavissima est requies quam capit spiritus dum dulcisonum descendit divinitus quo delectatur, et in himno ipeirlico et ludifluo rapitur mens ad canendum delicias amoris aeterni. Resonant iam in ore laus Dei et beatae Virginis, in qua inaestimabiliter gloriatur, *Inc. Ann.*

held in special veneration and to her he had dedicated his virginity¹; in her praise he wrote a Latin poem (*Zelo tui lingueo virgo speciosa*, in Ms. Rawl. C 397) in 39 4-lined stanzas, one of his earliest works—an imitation of Bonaventura's (or Peckham's) famous "*Cantus philomenae*", and in the same metre, but with frequent alliteration. But now he comes forward as a writer proferor², and having once commenced, he wrote on, issuing work after work in quick succession. He writes with astounding facility, with an eloquence which brings out with ease whatever is in his mind, but he takes no trouble to revise or refine his writings. He writes to bring out his system, to win souls, to attack vice, to castigate society. Yes, he will not only edify, he will strike and sting (*spinis pungendo principes per-versos*); he will not only show love, but hatred (*Amorem et odium utrumque ostendi*). He appears as a champion, enters the lists against the vices of the time—cupidity and concupiscence, throws down the gauntlet to the "*saeculares miseri*", the tyrants, the egotists, the hard-hearted, the princes, the proud, the rich, the lovers of vanity, the pharisees and hypocrites—"Tutus non timeo tundere temp-tantes: *contra tyrannos thema tetendi*".—In embracing anchoritical life he had followed in the steps of St. Guthlac and other Northerners; his gift of canor reminds of Caedmon's miraculous gift of song—as a writer he took up the old traditions of the North: *he revived the alliterative verse*. I cannot discover any previous attempt in that direction, and do not hesitate to ascribe to him the revival of this verse which forms so prominent a part in the vernacular literature of the 14th century³. He first employed it in Latin. The first work—or one of his first—with which he appeared before the public, "Of the glory and perfection of the Saints" i.e. hermits (in Ms. CCCO 193 titled "*Melum contemplativorum*"), is written in alliterative verse, mixed with alliterative prose⁴. His next works are in prose: a "book on the life of hermits", quoted—with the preceding—in his "Job" and probably identical with the "Rule of hermits" in Ms. Mm. VI. 17; "Against the lovers of the world"; on God's judgment as against man's Judica

¹ Cf. *Me'um*: Cogitavi in claustris cordis mei constans esse in caritate, et despicibilis deduci inter divites ne ad dignitatem deportarer; amicam autem adamavi in quam angeli Omnipotentis anhelant aspicere, et mirificam Mariam misericordiae matrem mulcebam mihi mollicie melliflua, nec desepit dilectionem quam detuli, at potius procuravit a Piissimo ut animus ornaretur ad amicales amplexus intimi amoris. Illam utique habui adiutricem quae oravit amatorem aeternum ne ebiceret ab electione amantissima, alioquin non amassem Altissimum ardentem nec suscepissem suavitatem sonantis citharae neque caperer ad concentum canorum; quoniam illa ardentissima erat in amore, et omnes amicos eius accendit ad amandum. Pulcherrima profecto puella clericulos cupit sibi conformari quos secum communicandos capiat, ut quaeamodum illa castissima continuabatur, ita et ipsi sine concupiscentia carnali consistent. Hanc amavi a iuventute mea, et iam in iubilum geror sine gemitu; nec abstulit aliena quod ipsi obtuli ab initio, virginitatem videlicet, ut vivam virtuose et vestiar virtutibus.

² Says he in the *Melum*: Qui latui libenter, tamen non liber a linguis, occulte ludendo in laude laetabundus, propter invidiam impii errantis in *abditis aiebam*, et hactenus exterius vix semel ad alios erumpere audens. Nunc Christus quacsitus quem carissime cupivi, quem amans inveni, veniens ut vivam, manu assumptum, dum mens moderata in melos moretur, clanculo compellit ut *scribam*, clamando quod concito *carnales* cadunt in chaos, et *cupidi* in cassum quaerunt conscendere culminis caminum, dilatari desiderant divitiis ditati de quibus decepti digne a Deo dure debebunt. Pusillus profecto plangendum non petens, potentiam percipi ut porter ad polum pietatis propagine, impuri prociets in puteum penalem, foetentes in fulgure funeris ferventis. Denique et Deus dedit mihi donum quo ducar a dampno: deliciis delibutus dignissimi dulcoris, intrinsecus intentus colligor ad cantum, profluens ut posterius a maculis mudentur et munus mereantur quod mollit mutatos a mundi merore. Lumen laetificans lamentum levavit, et laetor levissime in laudibus liquescens, ut loquar iuculenter leviter laborans et dicem devotius quam ceteri solebant; more mirando divinus divinitus ab his quae decipiunt, dolo ne deprehendar. Audacter introeo in ostium apertum, hauriens ab altis sonum coelestem. Utique non omnes hoc habuerunt, hinc et operibus altis obstupescunt, nam inaudita veraciter viderunt, dum vixi visibiliter vernans virtute, vanum ut virus vomens a vita, Christum glorifico quo iubilum ingenter, non glorians in gladiis sed gratia grandescens, quatinus iam carpens solacium sereum, dolorem devitem &c.

³ The English alliterative poetry of the 14th cent. is chiefly, it seems, bound up with the names of Huchown and Radulfus Strode, whom some years ago I first conceived to be the probable author of the Pearl and of Gawain, communicating my proofs to the then editor of the Pearl (who simply adopted my views, without adding additional proofs). It is possible that these poems originated from a circle of Northerners at Oxford, headed by Radulf Strode, the "philosophical Strode" to whom (and Gower) Chaucer directed his Troilus & Crescid, the "poeta Anglus" to whom the bibliographers (Leland, Bale, Pits) ascribe an elegiac poem: Phantasma Radulfi, which is possibly the "Pearl".

⁴ An imitation of this style, but with the addition of rhymes, is the piece in Ms. Vernon, titled A talking of the love of God, in English, ed. II p. 345.

me Deus); an epistle to a young priest inculcating charity and contemplation (*Cupienti mihi*); postils on the first 2 verses of *Canticum canticorum* (*Osculetur me osculo oris sui*), and on the chapters of Job used as lessons for the dead¹. All these works are in Latin, at that time the common language of the learned. They all belong to this period and are written in his youth: in the "Melum" he calls himself *juvenculus*, *puer*, *pusillus*—it was written probably in 1326, when presumably he was 26 years old; in the other works he calls himself *juvenis*. They all bear the mark of youth in the strongly personal, subjective, combative, passionate, nervous, eruptive style, in the sweeping and uncompromising character of his assertions; the Melum betrays its primogeniture in a certain juvenile—shall I say frivolity? They are written in a time of conflict, when he had to make headway, to lay open, to maintain, and to defend his theories, and subjectivism will naturally appear when the "Ich" is not in concord with the time and has to assert itself.—All these works are written in praise of contemplation and divine love as against carnal love and the love of the world. His favourite form is the postil, i.e. he comments Holy Scripture—he is dependent on scriptural texts for the exposition of his views. In the "Melum" he thus chooses his texts indiscriminately, according to their bearing on contemplative life; in the postils on *Canticum* and Job he comments a couple or a series of texts. Those of his works in which he either abandons the support of texts (as *Incendium amoris*) or more regularly expounds whole books of the Bible verse by verse (as *Psalter*, *Threni*), must be assigned to a subsequent period—he certainly commenced his literary career as a—somewhat irregular—postillator; "*de gloria et perfectione sanctorum praeclentium postillas proferam*", "*Positus in praesenti patiens pressuras pro pane perhenni, puto quod potero... in publicum procedere probatus postillator, strictam scripturae masticans medullam, ut degam delicate dulcoribus divinis*", so he says in the Melum. This is characteristic of his method. He propounds a biblical text: this text evokes a certain note or tune, a certain emotion, and on that he enlarges, so bringing out his views. His method is lyrical or musical, not deductive—a translation into words of the canor, the chiming in his breast; he is a poet, a lyric poet, not a philosopher, he writes from feeling. Guided by a biblical text as "*Leitmotif*", he brings out the sensations attending holy contemplation. In the Melum he so follows up the whole course of contemplative life from the first conversion to the attainment of *caritas perfecta*, and ends with the grand Finale: Doomsday, the glory of the saints, the pains of the damned; in the postils on *Canticum* he more particularly dwells on the dulcor. His plans are loose, invisible, introduced from without, the parts are exteriorly slung together like beads in a rosary, the sentences loosely connected, his style is strangely incoherent, there is no development, no progress: the progress is obstructed by variations and repetitions of the same theme, much in the wise of A.S. poetry; sometimes he repeats himself in different works in identical terms. His strength lies in his lyric fervour, in the truth of his feeling, in the depth of his inner life, as in graphic descriptiveness, in happy illustration from nature, life, his own experience; he strikes some of the deepest chords that ever have sounded in the human breast; he excels in terse sentences epigrammatically pointed and full of antithesis, which often convey truths far in advance of his time and of almost modern impress—indeed his style is largely made up of sentences, each the result of a spiritual experience, a momentary inspiration. He is strangely deficient in reasoning and all that pertains to reason and *scientia acquisita*: he is strong in point of feeling and *scientia inspirata*; he is all, entirely, and nothing but feeling. This, I think, explains the peculiarities of his strange style.—But he not only gives the sensations in the progress of contemplative life: he is also a preacher and teacher; his lyric effusions are mixed with admonitions and warnings, with polemic and satire. He appears as a reformer: he propounds his scheme of a higher and un-

¹ That Job belongs to his earlier works, follows from the following words: "*O sancti seniores, orate pro me juvene ut non errem in hac expositione sed potius digna et congrua valeam pronuntiare*". What he calls *juvenis*, appears from his words: "*Christus resurrexit in aetate juvenili, quando fuerat 32 annorum et 3 mensium, et haec aetas fortis, robusta, pulchra et decora et perfecta, quia tunc cessat motus augmenti*".

worldly life, exhorts others to follow him, criticises the existing order of things, attacks the worldliness of the ruling classes. All these elements are combined in the Melum, his chief and most comprehensive work, while his other writings are more uniformly either exegetic and mystical, or exhortatory, or polemic, or written in self-defence; indeed, the polemic element may be said to prevail in his earlier writings in the same degree, as it recedes in his later. How he labours to win souls! O come, he says, ye youths and maidens, learn from me, a wonderful lover (*amator mirabilis*), how to love: forsake the impure love of one another and embrace eternal love! O maidens, do not hanker after men, do not adorn yourselves for men, to tempt them: lo Christ, lovely of shape before the sons of men, the King of Heaven, wants your beauty, woos your love—he loves maidens chaste and poor, he loves *caritas*, not *libido* (*caritas est color quo pulcri paremus*): he will adorn you with a wonderful crown, a worthy diadem, with shining garments; and her that now languishes in love for him, he will requite with everlasting sweetness. “*Heu, dominae tam dulces diligunt indigne et dirae dilectioni deditae domantur et mentem immunditiae maculant amore, manentes in morsu multiplicis meroris, languendo ad lubricum in lugubri labore, quae Deum diligere devote debuerunt et hymnum extendere amoris aeterni, in Jesu qui se gerit jugiter jubilantes! Itaque et alii lascivia laetantur, domicellae et juvenes invicem arserunt, aestuant amplexibus dum dari differunt; mentes in malum sine modo moventur, non cessant se secernere a solis coelorum, copulis carnalibus cupientes coronari. Heu virgines et viduae vilissime venduntur, vacillant et ventilant vadentes vitatae, ornantur ob oscula, se portant impure: nam harum elegantia plurimos prostravit, quia pulcritudo placens suscipitur tam cito; et exultat aeternitas, ad terminum transducta! Vae non verentur in venere vestiri, florem felicem foetori effundunt—puritas perpetua sic separatur, formam fallibilem diligunt, non deum, fruuntur fantasmate Christo contempto, et abeunt cum illis quos amaverunt, ubi odium et ignem habebunt aeternae! Hanc cuncti communiter callem conquirunt, in carnibus sunt capti et comedunt crudum; nesciunt quod pro nihilo a nitore nudantur et portas appropiant amarissimae mortis, dum delectabile ducentes, prospere se putant in pace proficisci. Vae verecundiam evacuaverunt, sordibus scelerum se subternentes; ut bestiae se bajulant ratione repulsa!.. Vae vae vescuntur vitiis et vanis, et homines amplexantes stercoribus steterunt: comedunt crudelia et crapulam quaerentes stultitia strangulantur!” (*Mel.*). — Be comforted o ye poor! you will be the rich in Heaven and sit with God on the throne to judge the wicked princes: “*Gaudete pauperes in paupertate vestra: patientiam probat caritas, probatio spem operatur, spes autem non confundit; exultamini inopes, gaudete mendici, pauperes suscipite: quia vestrum est regnum Dei; modicum et breviter patimini, multum et aeternaliter gloriabimini. Cum jam pauperes cotidie in contemptum cadant et prae calamitate confusi etiam inter epulantes egeant, plerique profecto pauperes primatum percipient et per-versos principes populorum in judicio judicabunt. “Divites mundi pauperes sunt inferni, pauperes vero saeculi divites sunt coeli, honorati hominum socii et cives sunt infernorum; qui quaerunt manentem civitatem in mundo proculdubio illam invenient non hic sed cum daemonibus in inferno. “Quid enim habet pauper nisi ut pergat ubi est vita? Aerumpnam utique habet et angustiam in hoc exilio, et omnes dies ejus miseriis pleni sunt: deserens ergo hanc inopiam deducetur ad delicias domus Dei et regnabit cum regibus quia seipsum recte regebat”. — He attacks the cupidi, carnales, directs his satire against all classes of society from the King down to the selfish poor, but mainly against the great, the proud, the rich, against all who love the world and the flesh, not God. “Cum saeculares miseri, reges viz. terrarum et principes hominum, divites, necnon et omnes mundi potentes superbiae amatores, nec Deum nec divina nituntur quaerere sed pomposis et vanis honoribus exaltati, terrenis divitiis praediti, solummodo ea quae sua sunt, carnalia scil., et ea quae mundi sunt, noscuntur perpetrare, constat profecto quod nec unus illorum ut bene agat veraciter intelligat, nec caritatem qua salvaretur habere cupiat: vnde et quemadmodum in voluptatibus suis aequissimi judicis oblitis judiciis non timent existere, ita et in futuro Christus manifestis omnibus eorum sceleribus coram cunctis oculis eos videbitur condemnare. Vae eis! coram aeterno et vero dominatore ad nihilum redacti, evanentes ab omni solacio dominio subjecti fiunt**

daemonum, qui in hoc saeculo positi laetabantur se reges et duces superborum. O dirum, o deforme dominium praesentis vitae potentium, qui dum paucorum domini constituuntur hominum, servi fiunt innumerabilium vitiorum. "O mundani et carnales miseri, vere fraudati estis gaudio Dei et fraude decepti diabolica merito aeternam mortem patiemini, quia vitam hic quaeritis quam scitis non posse hic haberi; excaecati sunt oculi vestri, immo diabolus potius eos plene eruit, quia nec hoc quod videtis creditis, quando morientem cernitis et tamen mortem non timetis; confusi estis, quoniam Deus sprexit vos; maledicti, execrati et abominabiles facti estis, omnes angeli sancti et amatores Christi immenso gaudio replebuntur quando ille totus coetus vester reprobis aeterno igni dampnatur. Vae vobis divitibus! vae vobis superbis! vae vobis luxuriosis! vae denique omnibus peccare volentibus: quia merces vobis reddetur. "In tonitruo tonante terminabuntur regna regum qui nunc resident reprehensibiles et ratione non reguntur. "Reges a regnis ruent, quia sanguis sceleribus sarcinatus duces et divites inaniter decepit. Reginas quae reprobe regebantur, vermes rodent invisibiles, virginum vero virtuositas virescit in aeternum". No less he censures the manifest abuses in the Church, insisting on inward religion, on caritas, as against "ministerium mechanicum", the formalism of the time; he censures the prevailing worldliness, exteriority, work-service, hypocrisy, the lack of true religious spirit. He declaims against the "ficti et falsi fideles, qui Deum se amare fingunt cum non diligunt"; against the priests who eagerly claim their tithes but neglect the cure of their parishioners (Vae presbiteris qui tanto zelo et clamore decimas et ea quae ad altare pertinent exigunt et de animabus parochianorum tam parvum curant; instantur petunt pecuniam sed raro aut nunquam proferunt sermonem, excommunicant illos qui ab ecclesiis jura sua subtrahunt et ipsi sacerdotes primo excommunicantur quia ecclesiam Christi ut tenentur non regunt, *Job.*); against the monks who are implicated in secular affairs, and in their presumption claim to possess the sole way to perfection; against the book-wise, the "doctores et philosophi et theologi, infinitis quaestionibus implicati, in omni scientia summi sed in amore Dei inferiores"; against the prelates, who bent on worldly pursuits, on secular business, on mammon, on carnal pleasures, and anxious to shine, to excel, indifferently perform the duties of their office and neglect to attend to the spiritual needs of their flocks, sending incompetent preachers and prohibiting the "missi a Deo", the poor hermits (heremitas abiciunt et horrent cum ipsis bonos esse et conscios, audire hos nolunt; quidquid homo dixerit quod laude sit dignum, semper ad malum interpretantur; quamquam jam sciant summa secreta et necessaria noverint humanae saluti, utique cum ipsis acceptabiles non erunt, *Mel.*). "Qui nos pascere debuerint, occidere conantur". "Praelati et sacerdotes et religiosi, quanto magni sunt se deberent in omnibus humiliare, suam quoque infirmitatem cognoscere et descendere ad instructionem populi, verbo et exemplo pascendo gregem Christi: sed dum unusquisque ad temporalia bona possidenda humanumque favorem amplectendum innititur, nimirum apud Deum omnes reprobandur. Omnes diligunt munera, omnes ad terrenam dignitatem aspirant, a propheta ad sacerdotem omnes faciunt dolum, omnes in laqueo terrenorum positi sunt, ad vanam et fallibilem gloriam universi concurrunt". "Milites Christi, sacerdotes et religiosi, eremitae et monachi, atque alii et aliae, voluntariae paupertatis amatores esse debent, qui non solum a seipsis hostilia jacula repellere, verum etiam et ab aliorum cordibus in quantum poterunt niterentur auferre: at, ut videtur, recordes sunt, infirmos se fingunt, mundum quaerunt, Deum amare nesciunt immo contemnunt, hostes non expugnant sed introducunt. Heu, servitium idolorum libenter admittunt, et christianae militiae decus amiserunt, et qui prae aliis in vitae sanctitate et morum honestate excellere tenentur, jam terrenis desideriis involuti et pravis actibus mancipati, in omnibus scandalum efficiuntur. Aut enim sacerdotes comensationibus et ebrietatibus et impuditiis atque illicitis lucris deserviunt, aut otiositati et somnolentiae dediti a divino servitio per torporem deficiunt et negligentes et vagabundi fiunt" (*Job*). If so the columns fall, how can the fabric stand: (Si columnae cadunt, quomodo stabit quod frondificatum est? Membra sequuntur caput; quia superiores insaniunt, etiam inferiores in vanitates et fantasias falsas deducuntur): So much the more it is necessary that the few elected should raise

their voice against the prelates (tanto electi dei, cuiuscunque ordinis sunt, ad caritatem et castitatem refinendas se student erigere, quanto ipsos qui principatum in populo perceperunt vel alios minores in lubricam viam et latam quae ducit sectatores suos ad infernum vident declinare, non attendentes perversis actibus praelatorum, sed Christum imitantes qui est caput humilium et doctor mansuetorum (*Mel.*). He so, leaning on his mission by God, challenges his own bishop: "Ecce juvenis, zelo animatus justitiae, insurgit contra senem, *heremita contra episcopum* et contra omnes taliter opinantes qui in quantumcumque exterioribus actibus supereminencia affirmant esse sanctitatis" (*Mel.*). — Alas, the world is sadly deteriorated! "Jam mali in mundo multiplicantur et pauci inter populos inveniuntur qui sancte subsistunt, omnes paene proficiscuntur ad peccata, loquuntur turpia, cogitant immunda, agunt nephanda!" "A plerisque jam in praesenti tempore immo ab omnibus cupiditas in aulam regiam introducitur, caritas vero quasi esset perditioni consentiens incarcerationatur, immo a regno ejicitur in exilium — sed tamen habitaculum invenit in cordibus electorum." "Ubique jam abundat turpitudine terrena, vilissima voluptas in viris vacillat, ratio refrigescit, non reficit ruentem, bellant ut bestiae, breviantur beati, nullus est nimirum qui nemini non nocet." "Neque jam ut solent sancti subsistunt, nec electi habentur qui Auctorem adorent pro aliis audacter et interim alantur habiles amore: unde nec terra in tantum habundat, non floret nec fructificat ut fecerit in finem, cum fuerint fideles falsi et ficti; ac fame feriuntur et funus fabricant in quo frendebunt infeliciter ferventes" (an allusion to the famine and pestilence of 1316–8). "Heu non aliquem invenimus amantem qui inhiat ardentem habitare cum almis; omnes indifferenter ad delectabilia declinant, in voluptatibus vanis viliter vacillantes." "Jam nulli exeunt (in solitudinem): omnes amant solatium hominum et ideo sine dubio visitatione carent angelorum; ita placet eis sonus exterior et solemnitas corporis ut parum vel nil curant de sono coelico aut de solempnitate mentis" (*Inc. Am.*). "Solitarii siquidem despecti habentur, in omnium opprobrium abierunt; ubi alii in aulis honorifice assistunt et ad mensam magnatum praecedere ponuntur, ad ostium mendicis morantur et his de micis mittunt multi magnates et reprobant ut reprobos, qui plane penitebunt". — Truly, the end of the world is near: "Et quidem in istis temporibus, in quibus deveniunt fines temporum, maxime superbi regnant, hypocritae praesident, homicidae dominantur, fornicatores sublevantur, avari divitias et dignitates adquirunt, iracundi et invidi praeponuntur".

From so appearing in public as a teacher and writer, his name soon began to be noised about. But in the same measure he found violent opposition: he was attacked by a host of enemies. His earlier works are full of bitter complaints against his detractors; he had to maintain his reputation, to defend his principles. His system ran counter to the common opinion of men, of the world that lives, and struck against the very root and foundation of society. He proclaimed chastity, divine love: but, mothers *will* marry their daughters although they know that the price is their virginity; girls *will* have their sweethearts and adorn themselves to please men, and will not cease to believe that they possess what men desire to know; young men are expected to be infatuated, illusioned — and disillusioned — it is the way to knowledge and to wisdom; — such is the course of the world. Matrimony is the natural law (lex) of man, though no community has ever formally proclaimed it such, leaving it to nature to enforce her ends. The sex is man's natural incumbency, his fate, his Cross, the tree on which he grows. The ways of sex are hideous indeed: but they are indispensable — the way to life leads through that gate, and nature herself has given beauty and illusion, love and curiosity, to unite the sexes for the creation of new life; chastity is the beau ideal, the essence of morality, indeed morality itself, but chiefly as the nursery, the mainspring of love, which is the foundation of human society. Love is life itself, and life was given to return love; it is primarily sexual, and divine love is but secondary love, love transferred in its ends. His system was transcendental idealism — flight from the "trieb", and, as such, as much above truth, as mere sensuality is beneath it, truth lying between the two, as between body and soul, between matter and spirit. His system was hostile to kind, and he who forsakes kind, is forsaken by kind, and liable to fall maybe as Joseph by the wife of Putiphar;

the whole world becomes his enemy. He had raised the whirlwind: he became the "lapis offensionis, petra scandali", "scandalum Judæis, gentibus autem stultitia."—He was a strange man: strange in his ways, strange in his words and teaching: people asked: Who is this man that so cometh forth? They did not understand him, or misunderstood him. They saw his gloominess, but not the joy he felt within; they saw him constantly absorbed, ecstatic, constantly talking of a love not of this world, and could not make him out. They called him a fool, mad, demented (stultus, insipiens, alienatus mente), nay wicked (iniquus), saying he did irreverence to God and did not keep the statutes of the Church (dicentes irreverentiam Deo facere et statuta ecclesiae non observare), and did not run the right way to God (affirmant non recte currere ad coelestem mansionem). Others said: We give alms, feed the poor, clothe the naked and do all the works of mercy: how can those be equal to us who daily love quiet and do nothing of the kind? it is better to be in the world and do some good, than to sit idle in the solitude or in the cloister. His wanderings, his shifting from place to place, seemed at variance with the notions of an hermit, with the rest and quiet claimed by himself for the contemplative: people said he was no hermit (nonnulli cum heremiticam vitam considerant, me etiam heremitam non esse impudenter affirmare non formidant), but an hypocrite; some said he was a scamp (trutannus). His converse with the rich gave another occasion for slander: he who is so exhausted by abstinence that he suffers excruciating head-aches, is said to be led away by the pleasures of the rich (dicunt derogantes: deliciis deducor quibus divites delectant, et indignus sum Deo), is accused of being a glutton and a wine-bibber, and they said of him as was said of Christ that he ate with sinners and publicans (Sancti saepius inter saeculares etiam solitarii sedebant: ideo tu dicis quod de Domino dicebatur: Quare cum peccatoribus et publicanis manducat magister vester? et iterum vocabant veritatem viventem quae angelos alit in sola visione, vini potatorem), that he was impure and ran after the girls (lubricum et lapsus me judicaverunt, putantes quod pro puellis persisterem cum pravis), that his "sittings" in holy contemplation were due to an overfull belly and to good wine, and his penance merely for the eyes of men (asserebant sophistice loquentes quod pro sumpto cibario sustinui sedere, et potibus deputantes quod Piissimus praestavit, ac populis ut placeam plerique publice praedicabant penitentiam me pati). These attacks he ascribes to envy, the envy of those who saw his goodly life and the wonders God worked in him, and found themselves deficient ("invidebant autem eo quod in magnis muneribus munitus mirabilis manebam, et seipsos mordebant morsibus malignis quia magnifica majestas me mirificavit in mente per musicum in melle melodis"); "Invidia uruntur quia lucide loquor"). But his worst enemies were those who called themselves followers and disciples of Christ, the professionals, the monks, the doctors, and especially the prelates; those that were encrusted in their traditional ways, in their self-conceit, their self-righteousness, and failed to comprehend the new gospel ("Odium et invidiam tantam non inveni nec habui sicut ab his qui dicebantur discipuli Jesu Christi"; "Hi qui praeferuntur (i. e. the prelates) maxime me odiant"). They derided his self-assumed saintship—if he is a saint, where are the miracles which signalize the saint? They found fault with his quietism, his idle inactivity, his contemplation without works, his salvation by love, his independence without obedience. The generality of men are business-men and cannot understand the enthusiast: They jeered at his canor. The book-wise asked: Where has he learned and from what doctor? (Docti per acquisitam scientiam, non infusam, et inflati argumentationibus implicitis, dedignantur dicentes Ubi didicit iste et a doctore audivit?). They despised the layman who was not of their guild, scorned his inadequacy in things dialectic, questioned his qualification, thought it easy to beat him in disputation (nonnullos audivi me disputationibus velle vincere, quia apud opinionem hominum eos vivendo videbar superare), called him a rustic, an idiot (rusticus, idiota, insipiens). They maintained that he had no capacity to preach (Putant quod non potui pure praedicare nec sapere ut ceteri qui sancte subsistunt); they despise his words because he is poor, not a bishop, a prelate, or a rector (Quia pauper sum et non reputatus inter magistratus mundi, parvi penditis verba quae

loquor vobis). They ridiculed his authorship—his teaching is to them a mystery (mysterium mitto modernis; they maintain that he errs in his interpretation of Holy Scripture (dicentes aut me in expositione errasse, aut sacra verba congruenter non tractasse, non acceptantes me quia *modernus* sum, *Joh.* — to them he is a “homo novus”, a modern. So — because he did not “run” as others in this world (quia non cucurri quemadmodum qui adhuc carnalitati inhaerent — he was an object of universal hatred — *Horridum me habebant omnes insensati*. Those became his worst detractors whom before he had thought true friends *Eos pessimos detractores habui quos prius amicos fidos putavi*. “Multi qui mecum loquebantur, similes fuerunt scorpionibus, quia capite blandiebantur adulantes, et cauda percutiebant detrahentes”. They would fain have seen him fall into sin *Invidi undique obsistebant adversus me, qui si lapsus ligarer in lacum laetarentur*; they tried to lure him into sin, so to catch him therein and make him belie his saintship. They contrived to drive him out of the houses where he was loved, and so did him great harm, as he was dependent on the benevolence of men. He has had so much annoyance from their defamations that in his “*Cupienti mihi &c*” he begs the dedicatee to use discretion in showing the book, lest he should incur new slander (*vobis habenda est discretio non modica, ne dum circumquaque hunc libellum indesinenter ostenditis, juventutem meam invidorum dentibus acerbiter corrodendam exponatis*).

How far this conflict went we are not informed. The annals of the time are silent with regard to him. His age treated him as a nonentity and gave him over to oblivion. Society simply took no notice of him. He himself will not disclose the names of his tormentors (*Dirisiores et detractores non divulgavi ad dampnum, necnon et amavi eos qui me arguerunt et ostenderunt odia ut ab omnibus abominarer*). Yet it seems that matters came to a crisis. It appears that he had one chief adversary — in his Melum he chiefly addresses one, who vainly curses (“*O miser sine modo, non metuis mensuram quae tibi metietur? cur es sic captivus? non tremis pro tormentis quibus traderis? tu iniquus et impius hic iudicas justum qui postea probatus ex tuo ore te ipsum condemnabit! . . non putes quia pereo quia mihi maledicis et praedicis quod in penis perendinabo: en ego assumor extra terrena, temporale non tangens teneor tranquillus ac uror interius affluens amore, gaudiumque gusto in quo nunquam gloriaberis, quia omnibus obsistis qui optime operantur!*”). “*Quid arguis o impie, quem approbat Auctor? non poteris tu perfide destruere in dolo quem Deus dedicavit. Frustra furis infelix, tabescens in tenebris, quia Trinitas me temperavit et dedit mihi quod te doceo. O miser sine mititia, adhuc beata bonitas beneficientibus benedicit, et magnifica majestas mirabiles facit in mundo*”, and I have no doubt that he refers to one and the same person. I mentioned before that in one passage of the Melum he directly challenges his bishop, and it is very probable that his bishop was this one adversary. He also complains that the prelates prohibit the hermits from preaching and send unfit persons, prohibit praecipuos proferre sermonem, et alios admittunt qui a Deo non mittuntur; heremitas abiciunt, and that those in prelacy hate him most. In the register of Archbishop Melton 1317—42 I find the following memorandum: 1334 Aug. 5: *An order forbidding any one to listen to the teaching of friar Henry de Staunton hermit Raine, Fasti Ebor. p. 421*). Nothing more is known of this hermit, but we may readily suppose that he was a disciple or follower of R. Rolle. It is quite possible that some similar restriction, if not a severer censure, was issued against R. Rolle at an earlier date, and that he suffered some kind of check at the hands of his diocesan.

So, what with these conflicts, what with the loss of patrons and friends, and the increasing difficulty of living, what with his restlessness, his life in this period became more and more sad. In the two great passions of life, ambition and love, he is checkmated. He saw others rise to honours, and himself was nobody. He had a loving heart, was bound by no vow, was free to marry if he chose: yet he clung to chastity, a self-imposed burden. He was a fair young man, florid, not uncomely, and well worth a woman's love: all the greater was his temptation (*elegans eligitur amplius amori, nam formosus in facie, qui fuerit facundus,*

oculos sollicitat et taliter temptatur). Yet, absorbed in his holy love, he managed to escape carnal love and so to remain chaste — we have his positive testimony that he kept his chastity. But who can tell the struggles he had to go through as years came on, those years especially when the “trieb” is strongest, virility most potent, when every one succumbs — the height of generation, the years of Christ? The victory is gained, but at what price! By refusing himself to kind, he is refused by kind, his friends forsake him, his patrons repudiate him, no maiden will abide in the love he offers, he is overrun by enemies¹. His life is that of the lonely man who, forsaken by all, is sent adrift, a prey to all. He tasted of that destitution in which man, stripped of all belongings, is reduced to the state of man simple, the son of man. He should so like to have an associate (*sodalis in itinere*); who would understand him, who could modulate his clamor (*canor*)², so that it might become objective to him—but there is none. He has no home, no place where to rest his head. Despite his converse with the rich he is extremely poor, so poor that at times he has no water to drink, only rags to cover him, and suffers severely from frost and heat (*Denique inter divites demorans, panni putridi me paene deprimebant, et nudus nocebar per morsum muscarum; cutis quippe sine coopertorio confortabili calcabatur, pellis mea in pulvere induta squalorem scaturizabat; sed et aestu affligēbar inter obumbratos ab omnibus quae optabant, ac frigore frendebam dum opimis utebantur ornamentis et in superfluitatibus salierunt qui datorem tamen suum in his non dilexerunt*)³. His health is delicate, his constitution is weakened by contemplation, he suffers from intolerable head-aches (*Quippe sic carnem modo maceravi et caput contunditur dolore deducto, quod consistere non queo—ita gravatur—nisi corroberer cibario sanante*); he has the presentiment of an early death (the *Melum* concludes with the remarkable words: *Amorem et odium utrumque ostendi, et puer nunc propere ad finem felicem, nam paene perfudi gressus gravantes, ut calcans contagium in cantico consumer; caritatem carissimam cunctis commendo: amen*). And what has come of his efforts, his vast projects? his plans have failed, his labour is lost, he is of no use to anybody. The world is too much for him; the very noises of the world are painful to him (*penales sunt mihi vociferantes et crucior quasi per incommodum quando clamor clangentium me tangit*). He languishes in still mourning, his youth is all consumed in yearning (*prae amoris magnitudine assiduis horis ferme consumo*), and there is no relief, the beloved tarries so long! He grieves over the sins of

¹ His parents, also, seem to have been dead by this time; cf. *Iob*: ‘Quasi putredo consumendus sum’: hanc conditionem omnes homines habent; non enim necesse est haec exponere, quae omnes jam in visu parentum didicere: ossa viderunt mortuorum, vsque ad putredinem consumpta cognoscunt corpora parentum.

² Amator aestuans in incorporeos amplexus, habet clamorem ad conditorem suum ex intimis medullis amoris affectuose excitatum et erumpentem; quasi a longe clamaret vocem elevat interiore, quae nonnisi in ardentissimo amante ut in via fas est invenitur. Hic deficio prae insipientia et hebitudine ingenii, quia non sufficio hunc clamorem describere. Sentire et offerre pro modulo meo potui: sed vobis enarrare non potui nec potero. Quis igitur mihi modularetur carmina cantuum meorum et gaudia affectuum cum ardoribus amorum, et amorosae adolescentiae meae ustionem, ut saltem ex canticis caritatis sodalis subtiliter indagarem substantiam meam, et mensura modulationum in quibus praestabilis putarer mihi innotesceret si forte ab infelicitate exemptum me invenirem, et quod per me praedicare non praesumo quia nondum repperi quod exopto, in solaciis socii me requiescerem cum dulcore? Utinam illius modulationis inveniam auctorem hominem qui etsi non dictis tamen scriptis mihi gloriam meam decantaret et neupmata quae nexus in nomine nobilissimo coram amato meo edere non erubui, canendo et neupmatizando depremeret. Hic etenim esset mihi amabilis super aurum, et omnia pretiosa non adaequarem ei quae habentur in hoc exilio; diligerem illum sicut cor meum, nec esset aliquid quod ab ipso occultare intenderem, quia canorem quem cupio intelligere mihi exprimeret et jubulum jocunditatis meae clarius enodaret. In hac itaque apertione exultarem amplius aut certe uberius ejulare, quoniam mihi ostenderetur incendium amoris et sonora jubilatio evidenter efflueret, clamosa quoque cogitatio sine laudatore non laberetur neque sic in ambiguis laborarem. Nunc vero me deprimit labores aerumposi exilii, et molestiae aggravantes vix me subsistere permittunt, et cum intus inardescam calore increato, foris quasi fuscus infelix sine luce delitescio. O Jesu, utinam vel sodalem in itinere ostendisses ut illius exhortatione langor lactificaretur &c. (*Inc. Am.*).

³ Cf. *Melum*: Laudo libentissime latorem legis et cum laetitia sine languore lugubri leviter iam ad lumen levor, quia in praesentia non potior potentia, nec habeo quid accipiam nisi quando alii erogant indigenti, et non datur mihi cum voluero sed in voluntate virorum vescor. Profecto non pudit mihi propulsari a potestate inter pauperes, fame affligi cum florentes ut fenum facerent festivitatem, ac siti sine compassione carnalium cruciabar nec quidem aquam habui ad hauriendum dum breviter benedicti usque ad balbutiem bibebant.

the time, the wickedness of man; that so many souls are lost that the king has redeemed Dolui pro desolatione, nam multi merguntur mortifero in mari: quos Rex redimebat, vanos vidi et vacuos virtute; turpitude reigns supreme, the Saint has left the earth, the solitary are despised—and he can do nothing. So he suffers, his misery at times is extreme; his words sometimes betray utter desolation and sound like the outcry of the beast wounded to death. He wishes to die—it is better for him to die, as he is of no use: “Deus meus, tolle me, suscipe me secundum eloquium tuum et vivam: melius est mihi mori quam vivere qui inter multos morans nec uni scio prodesse et quae putabam lucrata timeo ne evanescent quia in mundana re et non in Deo gaudent; ecce domine relictus sum solus, ‘qui videbant me foras fugiebant a me, oblivioni datus sum tamquam mortuus a corde’, sed et ‘factus sum tamquam vas perditionis quoniam audivi vituperationem multorum commorantium in circuitu’—in circuitu meo, non mecum, sunt amatores terreni, quia etsi eis te vitam praedico tamen eos amantes mortem doleo; ‘stulti quoque despiciebant me et recessisse ab eis detrahebant mihi’; hinc cogito, cupio, desposco: Salvum me fac domine quoniam defecit sanctus” *Contra am. mundi*. He wishes to die because true love is gone and mean concupiscence only remains: “Clamo et affectu suspirans aio: ‘Salvum me fac deus quoniam defecit sanctus’; deficiunt hymnidici, silent voces canentium, non apparet sanctorum amatorum ardor; unusquisque declinat in viam suam malam, dolorem quem corde concepit in effectum deducere non desistit, consumunt in vanitate dies suos, et annos suos cum festinatione. Heu, juvenem simul ac virginem, lactentem cum homine sene ignis concupiscentiae devoravit”. He can hardly await the end: “Heu quid agam? quamdiu dilationem patiar? quo fugiam, ut fruor feliciter ad quod festino? Egens sum et esuriens, angustiatum et afflictum, vulneratum et decoloratum ob absentiam amatoris mei; quia cruciant me accessus amoris, et spes quae differtur affligit animam. . . Dolores et miseriae in corpore consistent, languor vero in anima perseverat, donec videam quem tanto ardore desideravi, cuius amore enarcat caro mea atque viluit inter venustos huius vitae” (*Inc. Am.*). He longs for the day when the Saviour will come and do justice to the poor; when the truth will come out and he will be seen as he is, not as his detractors paint him. He joys that the end of the world is near: “Nam finis mundi appropriat, paene paratus est tubam caniturus, adest finis mundialis malitiae, terminus terrenae cupiditatis longe non moratur”; “Iam iudex ut fulgur gladium suum acuit in quo ad iudicium veniens peccatores ferit.”—In this time of suffering he came to realise the sorrows of the “man of sorrows”, the desolation of the “son of man”. In this time he formed his pessimistic views of the miserableness of this earthly existence. In this time he conceived that deep sympathy with the suffering, the poor, the oppressed, which is one of his chief characteristics.

But all this misery and persecution is not able to overcome him: he bears up, stands firm, strikes home and hits hard. “Das Individuum richtet sich herrlich auf”. He has found Jesus—he has found him in poverty, in affliction, in penance, in the desert. He joys in his poverty, he joys in his solitude, more than the king in all his riches: „Amplius gaudeo sedens in solitudine quam rex in cuius omnes terrenae divitiae veniunt potestate”. He has found such joy that the tongue cannot express it; he is in so sweet a life that no misery, no wrong, no pain can make him sad, that he is as it were impossible in his mind. He allows no disparagement of his profession, and blesses the solitude that has taught him his love: “Absit ut tam crudeliter deviare quod aliquid sinistrum vel demeritum de appetentibus heremi loquerer, sub cuius nomine diabolus non timeo, terrena contempto, carnem spiritui subjungo. Benedictum sit illud nomen heremiticum et illud singulare propositum, in quo amare disco, jubulare consuesco, salvationem securus expecto; nullum in ecclesia ordinem reprehendo, sed solitudinem maxime diligo et laudo”. Perfect love kills pain: “Perfectus amor vincit penam, vincit minas, quia non sentit timorem creaturae”; tribulation and persecution will only enhance his merit and win him a higher reward in Heaven. Temptations, “fantasmata noctis”, have disappeared by the invocation of the name of Jesus; the flesh is overcome, he can live amongst women without feeling any emotion: “Inde nociva virtus corporalis arescens evanet, vnde mentem divinitus adamatam aeterni

amoris fervor suaviter incendit, ut jam, superno dulcore debriati, etiam inter feminas possimus vivere et nullam delectationem feminae in animo sentire"; "In illo qui contemplationis culmen ascendit per jubilum et ardorem amoris, jam quasi extinctae jacent carnales concupiscentiae, nam mors malarum cogitationum et affectionum ad illum pertinet qui contemplationi vacat". In his illnesses he is consoled and strengthened by the canor: "Misit in me imperator aeternus melos mirificum, et quamvis penis pungeret et intollerabili tormentarer turbine, tamen huiusmodi illectus abundantia et sublatus solatio incessabili, semper sicut sanus subsistebam etiamsi infirmarer; in tantum tonuit amor interius affluens quod lectus mihi non libuit nec jacebam aliquando in gemitu ut aegrotus agit quando amisit oportunitatem operandi et mutatis membris in morbum stratum sibi sternit in quo convalescere cogitaret". What does he care for grandeur or men's praise? "Ego in hac habitatione altitudinem inter homines non elegi, non humanum honorem, non laudem labilem, non miraculorum magnificentiam, non praelatae principatum, sed Deo servire desideravi amore deitatis, Christum concupivi, et ad hoc avidissime animum extendi incessanter aspirans in Auctorem, ut ardentissime amorem Altissimi amplexarer". He prefers to be despised: "Non timeo torqueri et despici inter tyrannos, nam spes nostra ponitur in patria perhenni; tanto acceptabiliores cum angelis et almis apparebimus, quanto inter homines minus acceptamur"; "tanto ad maiorem judicariae potestatis altitudinem in futuro excrescimus, quanto nunc a minus perfectis et reprobis despecti et iudicati sumus". His tormentors cannot disturb him: "torquere temptantes non tangunt tranquillum: fruor tam fortiter fervore Factoris". His detractors he treats with contempt: "Mali malum loquuntur, *quod et facerent etiam si Jesum perspexissent*, quia consuetum est illis. De latrina amoto operculo non exhalat nisi foetor, et male loquentes ex abundantia cordis loquuntur in quo venenum aspidum latet. Hoc cognovi quod quanto magis contra me verbis detractoris homines insanierunt, tanto amplius in profectu spirituali succrevi; denique non cessavi ab his quae utilia erant animae meae propter verba illorum, immo exercui studium, et semper inveni Deum faventem"; "Christus me elegit ad audacem animum, ut riderem ad irrisiones, et laetarer cum non laudarer, ac ardentius ambulare in amore aeternorum quia abjectus eram inter homines". Against their defamations he flees to God, under the shadow of His wings, and appeals to Him who alone knows the heart and reins and does not judge by the exterior as man; He will reveal the truth in the last Judgment. He vindicates his character, the integrity of his life. He is no glutton, no wine-bibber, no parasite of the rich: he takes only what is necessary—"nullus enim sufficit seipsum portare nec etiam fortissimus per seipsum subsistit"; and, aye, "inebrior ab ubertate domus Dei et torrente voluptatis suae potavit me" (Ps. 35). "Amator meus quem amo mihi affuit et non obrigui in impietatibus quando astiti in agnitione illorum quos modicum me mulcere memini; neque vero vigilavi nec veni inter viciosos ut laquearer in lubricitate aut fruerer forma feminea sine firmitate; sed neque cibaria saecularium me sustinuerunt in sessione; et in divitum deliciis non delectabar nisi dumtaxat in temperantia et necessitate naturae ut caro pro Christo custodiretur." Even in the repasts of the rich he hears the canor: "Inter delicias divitum saepe in me resonat melos coelicum et amoris canticum amoenum". He is not unchaste: "non fallit me femina nec pereo puellis, neque glorior in gula quae jugulat gentiles"; his addresses to women are only meant to teach them "ut amico mundano non maculentur nec langueant pro lubrico labentes in lacum, *horridum habentes humanum amorem*, osculis amplexibus non aveant immundis, caste et pie deinceps degentes"; if his words are not believed, let inquiries be made and the truth will appear: "Haec si non creditis, quaerite quid dixi, interrogare potestis qui me audierunt, si docui dampnabile, injuriam aut Deo, vel cogitavi corrumpere fragilem facturam", and he calls Christ to witness: "Christus quem cupio hoc contestetur et contra me consurgere faciat fideles, sed et ipse conquasset caput captivi et cunctos corroboret me premere procellis, si ab adolescentia ipsum non amavi(!)"; adding however: "Nimirum non nego plurima non prospera in me pervenisse ac temptatione inter tales tolerasse, turbatus, tribulatus et turbidus primitus per-nansi", and concluding: "Tamen hoc teneo ut sistas securus: Fugito feminas qui Christum amare voluntarie vovisti, nam vitii venenum sic vincere vales, alioquin, nisi Auctor

te altius assumpsit, in dira dulcedine decipieris" (*Mel.*). In another passage he affirms: "Ex quo ardebam aeterno amore, quievi a cupidine carnali" and praises God who has kept him chaste (In laude levabor gratias agendo, Conditorem complectens qui castum me custodit dum alii errabant juvenes a jure. He maintains his saintship: "Sanctus subsisto". Though it may seem strange that a man, however excellent, should call himself a saint when even St. Paul confesses himself a sinner, yet one must speak the truth when asked. "Sanctitas non est in signis et labore corporali, sed in virtutibus animae Deum veraciter diligentis"; "Seivi, propter jubilum qui ingeritur et canorem quem carpsi, quod sanctitas non sistit in cilicio et cinere nec in aliquo quod exterius operamur, sed in gustu gaudii amoris aeterni, in contemptu corporalium, ut suspiremus semper sedere cum societate civium supernorum, non attendentes his quae aguntur in istis infimis, prout perfecti peregrini properantes ad patriam pulcherrimi paradisi"; "Ille sanctam vitam ducit qui quamvis in corruptibili carne sedeat, solam tamen aeternae gloriae suavitatem incessanter affectat"; "Non quis sanctus est quia multas literas didicit, sed quia voluntatem suam voluntati divinae in omnibus conformavit". One can be a saint without miracles, and may not be a saint with miracles: "Non omnes sancti faciunt vel fecerunt miracula nec in vita nec post mortem, neque omnes reprobi vel in vita vel post mortem miraculis caruerunt; saepe mediocriter boni et minus perfecti miracula faciunt, et plerique etiam summi in coelestibus sedibus coram vultu Dei constituti, penitus quiescunt"; "*Multa corpora translata sunt in terris quorum animae forsitan ad coelum nondum pervenerunt*"; "Sancti non ideo in supernas sedes sublimati sustolluntur quia mira ostendebant, nam et nonnulli mali huiusmodi obtinuerunt, sed veritas hoc voluit quod amans ardentius altius assumatur, honorabilius assideat inter angelos". God is still wonderful in his saints, but in these latter days of the world miracles are not necessary, but example of elect work: "Deus non minus mirificat multos quamvis perpauci publicentur ad populum, quam pueros suos quos in primordiis praeparavit ad pacem, et hoc utique agit usque ad consummationem universorum existentium in hoc exilio unde et ipse ait Ero vobiscum omnibus diebus usque ad consummationem saeculi; hoc attamen excipitur in istis terminationibus temporum quod exterius ita omnino non operantur ut antiquitus agebant. Et nimirum non est necesse nunc ut miracula monstrentur, cum per totum orbem terrarum multiplicata maneant memoriter; sed exemplum electi operis indiget ut ostendi in oculis omnium, ut luceat lux luminarium inter leves et lubricum lingentes. Non propter hoc jam sunt sancti quia signa eos sequuntur, immo potius putandum est pro tanto eos perfectiores esse quia non procedunt ad potentes nec honorificantur inter homines ut praesident in praelatia; ergo pro eo quod non capiuntur ad dignitatem inter ditatos quae non est desideranda, amplius uruntur aeterno amore et abundantius consurgunt in contemplationem" (*Mel.*).¹ Oh the wretched who argue against the Saint, whom they ought to honour as intercessor and patron: "Illi miseri tanto se deterius vitiiis subjiciunt, quanto contra Sanctum Dei inutilibus verbis contendunt; quem nimirum apud Deum intercessorem habere pro eis poterant, malitia sua excaecati sponte relinquunt; quomodo ergo audent illum arguere quem ut patronum debent potius honorare?" "O quam magna est mundanorum insania qui non solum si quem bene agentem audierunt Deum non glorificant, verum etiam falsis interpretationibus servo Dei pertinaciter obsistunt. O nequissima praesumptio peccatores contra justum arguere, et aeternis ignibus cruciandos virum sanctum diffamare. Detractores Deo odibiles, utquid frustra dilectis Christi derogatis quos jam velut agnos inter lupos aspicere potestis? Plane miseros vosmetipsos ostenditis cum non parum vobis videtur Christum non diligere, nisi etiam ipsum in sanctis suis studeatis impugnare;" "Populi deberent sanctos viros revereri et honorare, et semper cavere ne offendant eos aut verbo

¹ He is, however, not quite without signs. In the Inc. Am. he mentions as "mirum" that the contemplative is able to do two things at the same time, that "etiam studendo ac meditando in scripturis ac etiam scribendo vel dictando, cogitat amatum et a solito laudis organo non recedit — quod quidem mirum aestimabitur, cum una mens duo simul impleat utrique eodem tempore intenta, hoc est ut laudes et amores suos canendo offerat mente iubilans, et simul cum hoc quae in libris sunt intelligat, neutrumque alterum offendant". Hence the miracle in the Off. Lect. vi. (an instance of how miracles often originate; so the story of Christ's conception is a reflex of his system).

aut factio, quia etsi sint mites et patientes injurias, vel irrisiones non recolentes, sine dubio Deus non obliviscitur quin vult vindicare sanctos suos". He maintains the superiority of contemplative over active life, of love over works, of hermit over monk. Anselm, in asserting that monks love God more than any secular because they "offer fruit and tree to God under an abbot", appears to flatter the monks rather than to speak the truth; "Ego Ricardus utique solitarius heremita vocatus, hoc quod novi assero: quoniam ille ardentius Deum diligit qui igne Spiritus sancti succensus a strepitu mundi et ab omni corporali sono quantum potest discedet; non monachi vel alii quicunque ad congregationem collecti summi sunt aut maxime Deum diligunt: sed solitarii contemplationi sublimati". No one can see another man's heart; no one, therefore, ought to judge himself worthier than another: "Non deberet etiam devotissimus dicere: dignior sum ante Deum quam plures qui inter populos pernoctant; praesertim cum non potuit praevidere pectus progredientis quanta caritate concaleat. Nescit nimirum si alius amplius ardorem habeat aeterni amoris cuius memoria non magnificatur in hoc mundo, quam sanctus cuius inter Christianos commemoratio celebratur et de eo fit festivitas quia feliciter finivit; nempe sive natalitia nominentur nobilium sive taceantur velut totaliter terrae traditi, siquidem scitote quod inter angelicos ordines excellentius ac reverentius residet qui praesenti positus penuria habet abundantius ardorem amoris aeterni et praestantius praelibat dulcedinem divinitatis". The monks say: "Propter obedientiam quam praepositis exhibemus, inter omnes ordines ecclesiae in meritis majores sumus": but those in congregation cannot realise in what sweetness of love he burns that is solitary, and those bent on exterior works are ignorant of the delights of eternal love; "Quia ignorant quam amoena et meritoria sit illa quam gustamus aeterna suavitas, non putant aliquem sanctiorem fieri posse qui exterioribus actibus non studeat mancipari". Therefore, ye monks &c, "illa quae contra conversationem vestrae vitae sunt scripta a sanctoribus, non debetis reprehendere, sed in quantum potestis humiliter imitari; nec dicatis: nos coram Deo maximum meritum habebimus; quia sic mentitores arrogantia totum amittitis". He maintains his literary position. His power is from God, his wisdom is infused, not acquired, he is taught by the interior doctor, the Holy Ghost, who inspires his lovers no less now than of old—he needs no further approbation: "Amans accepit sapientiam et subtilitatem ut sciret loqui inter luculentos et audacter proferret quod dicendum duxit, quamvis idiota et insipiens antea aestimaretur et etiam existeret. Sed docti per acquisitam scientiam . . non arbitrantur ab anteriore doctore amatores aeternitatis edoceri ut eloquentius loquerentur quam ipsi ab hominibus docti qui omni tempore pro vanis honoribus studuerunt. Si autem antiquitus Spiritus sanctus plures inspiravit, cur etiam nunc non assumeret amantes ad gloriam suam speculandam, cum ipsis prioribus moderni approbati non sint inaequales? Approbationem autem hanc ab hominibus non appello qui saepe in approbationibus suis errant, eligentes tales quos Deus despexit, et despicientes quos elegit: sed tales annuntio approbatos quos amor aeternus medullitus inflammat et Spiritus sancti gratia ad omne bonum inspirat, qui omnium virtutum flore insigniti, in dilectione Dei jugiter jubillant et cuncta quae ad vana mundi gaudia pertinent, falsosque honores superbae vitae sub affectuum pedibus conculcant. Hi nimirum eiciuntur ab hominibus, sed in conspectu Dei et sanctorum angelorum magnifice commendantur; quorum corda ad omnia adversa toleranda sistunt inconcussa nec vento vanitatis se sinunt circumferri;" "Non ab homine nec a carne et sanguine, neque vero a meipso habui, sed a Christo et per Christum sapientiam apprehendi". God has predestined and emboldened him to preach, and he is full of the Spirit of God: "Praeceptor potentissimus parvulum suum praedestinavit ad pietatem, ut non parcerem praedicare peccantibus; unde et cum Michaea manifestari non metuo ut memorentur miseri quia divinitus didici quod dico: Repletus sum fortitudine Spiritus domini et iudicio et virtute, ut annuntiem Jacob scelus suum et Israel peccatum suum". His enemies in their envy—quia lucide loquor—say that he is not fit to preach: but "Sciant simpliciter Auctorem amavi qui animum ardore Olympi implevit ut proferam praecipue sermones amoris, scripturam scrutans quae latet carnales"; "Hoc profero quod plures non possunt: nam lubricos latet luminis lucerna et

nucleum nitentem nesciunt nudare nec pascere parvulos qui properant ad polum lacte laetitiae aut cibo salubri, cum seipsos substernunt stultitiae in stagno et student cum stolidis qui strangulantur". If his works are a mystery to them, it is because *they* do not understand the true meaning of Scripture: "Nimirum mysterium mitto modernis, etenim antiqui sublimia sciebant: archanum absconditum ab omnibus avaris vix unus hoc accipit dum est in hoc mundo. Claudīt enim Conditor januam scripturae, ut lateant legentes quae liquide lucescunt: sed amicis hanc aperit ardentem qui amant, ut aliis ostenderent quod hi intellexerunt". If they sneer at his canor, it is because they have not got so high: "Nonnulli quia nequeunt in jubilo gestari et nodantur nequaquam nominis in nexu quod fixos inflammāt in fide Factoris, non credunt quia capior ad carmen canorum aut scriberem constanter in modo mirabili de cantu caritatis. Nimirum non mihi sed sibi nocebant: ideo pro eis docere non dimitto; tanto secretius subsidia sentivi quanto callidi me cupiunt quassare a flamma felice". They read his words, but do not know the tune: "Mundi amatores scire possunt verba vel carmina nostrarum cantionum, non autem cantica nostrorum carminum; quia verba legunt, sed notam et tonum ac suavitatem odarum addiscere non possunt". If they despise him because he is poor and nobody, let them know "quod nunquam Deus nec papae nec episcopo, nec alicui alii cuiuscunque status fuerit, singulari Virgine excepta, de gloria aeterni amoris in hac vita illam praerogativam tribuit quam vero solitario delegavit". They call him modern: "sed profecto qui bonos modernos reprobat, hesternos non laudat; non enim Deus est nunc minoris bonitatis quam fuit in primitiva ecclesia, qui adhuc electos suos ad amorem aeternitatis desiderandum praeparat et quos vult coelesti scientia sapientiaeque divina inspirat". Many depreciate the moderns, as void of the spirit, but not all are so: "Hoc comperi quod virorum volumina moderne manentium minime cum multis magnificantur qui putant quod spiritus in istis non assistat quemadmodum affuit antiquos inspirans; et rationem reddere aliam non habent quam, quia ipsi vacuos se vident a flatu felice, etiam sic omnes esse suspicantur." And what are the arguments of the book-learned, compared to the inspirations of the living Spirit? how can they judge of what they have not got? "Sophismata sapientum saecularium superstitiosa sunt et non sana, ideoque a solis superbiae saliant in sulphur sempiternum"; "Qui habere putat quod non habet, quamvis etiam scolas disputantium usque ad nomen magistri frequentaverit, non me sed seipsum approbat dum in hoc se sapientem ostendere nititur quod penitus ignorat"; "Ipsi insipidi divina sapientia non imbuti sed scientia acquisita inflati, male de seipsis senciunt et Deum adhuc cum amore tenere nesciunt"; "In argumentis artistarum et in sophismatibus sine sanctitate, non in operibus electis et in fervore fidei cum digna dilectione, superare suspicantur quos Cunctipotens in calidissima et canora caritate coronavit".

So he stands up firmly against his adversaries, and has an answer to all their accusations. So far from being overawed by their learning, he speaks with authority in his own person, leaning on his own experience as against book-knowledge (Ego Ricardus solitarius heremita dictus *hoc melius cognovi quia expertus sum*; or: hoc quod novi, assero), and triumphantly maintains his own views, his individual conviction.

These are the outlines of his life during this—his first—period. [No more positive facts or dates can be gleaned from his writings, but in general his life was such as might be expected of a man who, raising a new religious ideal, meets with the hostility of the powers that be, is resisted by the inert mass of prejudice and tradition which always impede progress, and so becomes a martyr to his convictions. Indeed, though he manfully resisted and maintained his ground, he seems at last to have fallen a victim to his enemies. It may be presumed that his troubles at last reached such a climax that his life in the old neighbourhood became unbearable or impossible, and that this was the reason why he removed from thence and went into Richmondshire; but whether the immediate cause was his conflict with the authorities, or the persecution of his detractors, or the desertion of friends and patrons and the difficulty of his living, or whether all these points worked together, we have no means to ascertain.

From that time, however, a new period seems to begin. His life seems to enter into smoother waters. The storm is passed, the tension subsides; he recovers his equanimity and calms down. His works of this period are comparatively free from bitterness and from the excessive subjectivity of his earlier days, and show the serenity peculiar to those that have overcome. He is less personal, less combative, his language more moderate, his assertions are less sweeping and uncompromising. There are traces to show that he wishes to appear more in line with the general practice of the Church; *f. i.*, if formerly he had said of the contemplative: "Iam non dicit orationes suas, sed in sublimitate mentis positus et amore raptus mira suavitate supra se rapitur et Deo decantare spirituali organo in mirum modum sublevatur"—words which might easily be misconstrued as implying that prayers in that stage were dispensable, we now read in his *Inc. Am.*: "Talis amator Christi non dicit orationes suas *more aliorum hominum etiam iustorum*, quia in sublimitate mentis positus atque amore Christi raptus supra se suscipitur in mirabilem jocunditatem, et infuso in se sono divinitus quasi cum quodam neupna canens *preces modulatur*". In the *Incendium amoris* he gives his creed, which is rigidly orthodox, and he emphatically declines to admit reason in matters of faith. In substance, his views are the same as before, but he is more guarded, more conciliatory, in his utterance. The wild exuberance of his former works is sobered down; he is matured by experience and shows the even temper of the sage. His tone is even more pathetic than before, and sometimes seems to rise from an unfathomable depth. Before, he had meant to be a Saint: now, he *is* a Saint, stripped, at it seems, of all earthly concerns and passions.

His remove into Richmondshire seems to have taken place in the earlier half of the third decade of his age. He stayed there for a considerable time. Of his outward life we know nothing beyond the fact that he remained an hermit and for a time had his cell 12 miles from Margaret the recluse of Ainderby. But I am inclined to think that he now was a real hermit, no longer dependant on the goodwill of the great, and really lived retired in solitude, perhaps supported by voluntary contributions of friends. On the whole, however, he seems to have been comparatively at ease and to have had no difficulty about his daily bread. At least he was sufficiently at ease to concentrate his thought on comprehensive works. His literary activity continued with unabated or increased vigour. In his *Incendium Amoris* (an imitation of Bonaventura's *Stimulus Amoris*) he once more follows up the course of contemplative life from the first conversion to the final perfection—but now in prose, and without the guidance of biblical texts. In other works he is postillator, but now expounds more regularly and methodically whole books of the Bible verse by verse, a task which required a more settled mind, close study, and mature reflection. He so wrote commentaries on the Psalter and Cantica, and on Threni. Besides, he is now more bent upon questions of practical usefulness—so he wrote a direction for priests how to hear confession (in the Mss. combined with *Cupienti mihi*); expositions of the Creed, the Athanasian symbol, the Pater noster, for the instruction of laymen, &c. All these works are in Latin. But at the same time he now began more largely to write in English.

Foiled in his vast attempts at prostrating the tyrants and regenerating society, he now contents himself with a more moderate aim: he befriends recluses and nuns, and gives his spiritual advice to those that ask. One of his friends was "Margareta reclusa apud Anderby" (Vita), "Margareta anachorita, dilecta sua discipula" (Form of living), the Margret Kirkby mentioned in the Prologue (by a later poet) to his English commentary of the Psalms. She seems to have been his good angel, and perhaps helped to smooth down his ruffled spirits. This friendship *was* lasting—it lasted to their lives' end. He loved her "perfecta caritatis affectione", and "used to instruct her in the art of love of God, and to direct her in the ruling of life by his holy institution". He twice cured her, by his mere presence, from a seizure. What a pathetic picture is that given in the Life. She had been ill for 13 days, losing the power of speech and suffering such prickings and pains that she could nowhere find rest. A certain husbandman rides off to fetch R. Rolle. "Veniens itaque ad reclusam, invenit eam mutam et

vexationibus acerrimis perturbatam. Cumque resideret ad fenestram domus ejusdem reclusae, et simul comederent, contigit ut completo prandio reclusa desideraret dormire. Oppressa itaque somno, caput suum decidit ad fenestram ad quam se reclinavit sanctus Dei Ricardus; et sic cum modicum dormivisset *appodiando se aliquantuliter super ipsum Ricardum*, subito cum impetu vehementi apprehendit eam in ipso somno tam gravis vexatio ut videretur velle violenter fenestram domus suae dirimere, et in ipsa vexatione tam forti evigilavit de somno, et cum magna devotione, potestate loquendi sibi concessa, in haec verba prorupit: Gloria tibi domine! et b. Ricardus versum inceptum complevit dicens: Qui natus es de virgine, et cetera quae sequuntur completorii verba. Ait illi: Modo restitutum est tibi labium: utere eo sicut mulier bene loquax." Another friend was a sister in the nunnery of Yedingham (Little Mareis, or De parvo Marisco, in the East Riding—a nunnery founded in 1139 by Roger de Clere for 8 or 9 nuns of the Benedictine order, to whom he dedicated his Epistle Ego dormio et cor meum vigilat. Whether the Cecil to whom the Form of living is addressed in Ms. Rawl., was also a friend of his, cannot be made out. This relation to recluses was, no doubt, the main reason why he now began to employ the vernacular¹. The time had long passed when—as in the Ancren Riwe—the ladies were expected to understand Latin: he had perforce to write in English if he wished to be understood; he translates even the few Latin quotations extant in his epistles, and these epistles are all addressed to ladies. So his first English prose works must be assigned to this period. In form, they are epistles, but written in a rythmical, half-poetic prose, interspersed with bits of poetry (ejaculations of love-longing). So the beautiful "Form of living" addressed (in most Mss) to Margaret the same epistle in which he "instructs her in the ruling of life", and the no less beautiful 2nd epistle (Ego dormio &c),—epistles which I do not hesitate to count amongst the pearls of Old English literature, and which are all the more valuable because they are the first really original productions and the first prose works of medieval English. To the same Margaret he dedicated his English prose commentary on the Psalms and Canticles² (ed. by Bramley), which is substantially a translation of his Latin Psalter, with this difference that, instead of expounding the verses *phrase by phrase* as in the Latin work, he leaves the verses entire and not broken up in phrases, each verse being headed by the Latin text with its English translation (which often agrees with the version given in the Northern Metrical Psalter.—To the same period must be ascribed most of his lyric poems, which form perhaps the best part of his productions—his genius being essentially lyric. Some of them are apparently written to ladies (*f. i. I p 74. 79. 83*). I think I detect his hand in some stanzas inserted in the Vernon version of the old West-Midland song "Swete Ihesu now wil I synge" &c, which certainly bear the mark of his peculiar style (*II p. 9 ff.*); this—if my assumption be right—would not only prove his acquaintance with the earlier national literature, but directly connect the lyric of the North with that of the West (in Ms. Harl. 2255 &c³). His first lyric attempts were, no doubt, short ejaculations of love-longing, effusions of the canor, and they seem to belong to his earliest works. These he now formed into songs, by combining them, or adding new stanzas on the same tune. Some of these combinations—those inserted in his epistles and written as prose in the Mss

¹ Wharton, in his Appendix to Cave's Hist. lit. quotes Archb. Ussher as saying that R. Rolle, in his Commentary on the Psalms, pronounced the necessity of vernacular translations of Holy Scripture. This is a mistake. The error seems to have arisen from a remark to this effect in an exposition of the Pater noster in Ms. Bodl. 938, which may have been reputed a work of R. Rolle, but is of Lollard origin.

² This English commentary is undoubtedly genuine; it contains one poetic ejaculation: I wate na betere wele, than in my thought to fele, the life of his lufynge; of al it is the best, Ihesu in hert to fest, and 3erne nane othere thyng (Bramley p. 215), which proves R. Rolle's authorship.

³ He also was acquainted with, though he did not approve of, the secular songs, the cantilenas carnales, of the day; so he says in the Melum: Nec lira letitiae quam lubrici laudabant mihi libebat, sed et cantum carnalium concito calcavi, ad Christum convertens quod cantabatur. Cantilenas quidem de feminis fecerunt — hoc reputavi rursum ruinam.

(I p 30. 34. 57. 60)—are very irregular in form, consisting of rhyme-tirades of an unequal number of verses, and stanzas mixed together, and somewhat resembling the old French or German *lais*. Others are regular poems of even stanzas, but they too exhibit certain irregularities and may be dissolved into ejaculations. His favourite form is the 4-lined stanza (that employed in his Latin poem *Zelo tui lingueo*), but besides he uses a great variety of forms: rhyming couples, rhyme couplet, 6 and 8-lined stanzas, alliterative verses (I. 53), and makes freely use of inner rhyme and alliteration, sometimes showing considerable art¹. He seems to have been in close touch with the popular poetry of his time, and even to have derived some of his themes from it (so I. 73. 373). His lyric poems comprise those extant in Ms. Dd v. 64 (under his name) and most of the poems of Ms. Thornton (though here his name is not given), and probably several of the minor poems of Ms. Vernon, especially some songs to Mary, who, as he expressly states, was next to Christ the object of his amorous effusions. In Ms. Dd they are called *Cantica divini amoris*, a title also used in John Hoveden's poems. They include addresses of Christ on the Cross to sinful man, of the poet to Christ on the Cross, songs to Jesus, the Trinity, Mary, poems on mercy, on what is love, on the vanity of the world &c. The lyric fervour, the beauty, the melody of these lines have never been surpassed. He seems to have accumulated and issued his poems in batches, as they are often intermixed with prose sentences. Probably he also wrote some Latin hymns, perhaps those found in Ms. Thornton (I. p 381 and 410).—To the same period may also belong the Meditation on the Passion (I. 83 ff—devotions to be said in following the successive stages or stations of our Lord's Passion—and another meditation on the three arrows on Doomsday (I. 112; in the Mss., however, not given with his name); both written in rhythmical prose, the former intermixed with alliterative verses, the latter with occasional rhymes.

At last — presumably in the beginning of the forties of his age — he removed to Hampole, and there stayed during the remainder of his life. The reason why he left Richmondshire for the South of Yorkshire, does not appear. One of his epistles (*De commandment &c*, I. 61) is written to "a certain nun of Hampole" — perhaps it was this lady who invited him there or was instrumental in his coming. The place was a Cistercian nunnery, founded by William de Clarefai in 1170 for 14 or 15 nuns. He there continued his solitary life, having his cell near or in the grounds of the nunnery, and supported by the nuns, who seem to have employed him as their spiritual adviser. This time forms the 3^d and last period of his life. More details cannot be gleaned of his life, as his later writings are singularly free from personal remarks. But he certainly continued to write in the same pace. Which of his works belong to this period it is difficult to make out in every instance; but I think we shall not be far wrong if we attribute to this time those works in which he appears least personal and subjective, most sobered, most practical; those in which he sums up, and in which he is most engrossed by the life to come.² Of this kind is the *Emendatio peccatoris* (or 12 Capitula), which contains an abridged résumé of his doctrines; *De octo viridariis* (in Ms. Magd. Coll. 71, and here ascribed to R. Rolle) in which the verses of the Psalter containing the words *miserericordia*, *misericors*, *miserator*, *miserere*, are connected and bound together in 8 viridaria or gardens of salutiferous herbs (these herbs being the *auctoritates psalorum de Dei misericordia*); and his miscellaneous collections of epigrams, aphorisms, sentences, sayings from the Fathers &c., in Latin and English, likewise brought out in batches (as those in Ms. B. 124, Reg. 17 B xvii), and which form an important part of his works, he being

¹ The North was for England the school of form; many new forms were here invented and introduced; I even find an attempt at an hexameter, in Ms. Ff i. 14 (in a Latin treatise on the Hours &c.: "*Dolenter refero*"):
Hi sunt qui psalmos corrumpunt nequiter almos:

Ourelepers, forskyppers, bebbers, momelers quoque stutters.

² "*Die Kraft der Erregbarkeit nimmt mit dem Leben ab, bis endlich den aufgeriebenen Menschen nichts mehr auf der leeren Welt erregt als die künftige*", Göthe.

one of the chief contributors to the stock of northern epigrams then forming (*see* I. p. 421). Of his English works, I ascribe to this period his well-known poem "Pe prick of conscience", which in the descriptions of old age, of death, of the day of judgment, of the pains of Hell and the joys of Heaven, shows the objects then predominant in his mind, and is the most matured of all his works.

But though, as in this poem, he describes the signs of old age, we nowhere in his works find him complaining of his own old age, and when death, so long anticipated, so impatiently desired and prayed for, overtook him at last, it found him still in the prime of manhood. He died, after several years' residence at Hampole, on the 29th of September 1349, probably of the pestilence¹ which in that year raged in the North, not sparing even the remotest and healthiest villages in the county of York (*cf.* Raine, *Fasti Ebor.* p. 444, Knyghton *col.* 2598. Stubbs 1732), and to which his enfeebled constitution could offer little resistance. He was buried at Hampole, and by the nuns regarded as a saint and their patron. Not long after his death his name began to be celebrated for miracles, especially of healing, and pilgrims flocked there not only from the neighbourhood, but from distant counties. The miracles related in the *Officium*, refer to events of the years 1381—3, and this most likely was the time when the nuns of Hampole, to whom the fame of his sanctity was a source of honour and profit, had his *Officium*² compiled, in view of his expected canonisation, which, however, never took place. His works were kept by the nuns in iron chains, to prevent their being further polluted by the Lollards, who had begun to interpolate his writings in their sense and to give out these interpolated writings as his, so covering their heresies with the authority of his name (*see* Prologue to Engl. Psalter).³

A well-preserved portrait of R. Rolle is extant in Ms. Faustina B VI (end of 14th cent.), in a northern poem on the trees of vices and virtues growing in the wilderness of life (falsely attributed to W. Hilton), illustrated by figures of hermits and nuns; he is represented sitting, with a book in his lap, in a white habit, *Jhesus* is written in gold letters on his breast, angels above bear a scroll with the words *Sanctus Sanctus Sanctus dominus deus sabaoth, pleni sunt celi et terra gloria tua*; the picture is surrounded by the legend: *A solitari here hermite life i lede, For Jhesu loue so dere all flescli lufe i fiede; Pat gastli comforthe clere pat in my breste brede, Might me a thowsand zeere in heuenly strenghe have stedd.* Of the correctness of the likeness we have as little proof as in the case of the portraits of Wicliffe: but the features are certainly such, as might be expected in a man of his character, and agree with the description he himself gives of his personal appearance as good-looking, florid, yet pale and emaciated.

R. Rolle was one of the most remarkable men of his time, yea of history. It is a strange, and not very creditable, fact that one of the greatest of Englishmen has hitherto been doomed to oblivion. In other cases the human beast first crucifies, and then glorifies or deifies, the nobler minds who, swayed by the Spirit, "do not live as others live", in quest of higher ideals by which to benefit the race; he, one of the noblest champions of humanity, a hero, a saint, a martyr in this cause, has never had his resurrection yet — a forgotten brave. And yet he has rendered greater service to his country, and to the world at large, than all the great names of his time. He re-discovered Love, the principle of Christ.⁴ He re-installed feeling, the spring of life, which had been obliterated in the reign of scholasticism. He re-opened the inner eye of man, teaching contemplation in solitude, an unworldly life in abnegation, in chastity and charity — an ideal not unlike Christ's and Buddha's. He broke the hard crust that had gathered round

¹ In the same year, of the same disease, died Rob. Holcot, and Tho. Bradwardine.

² The *Vita* in the *Officium* is made up of traditions (transmitted probably by Margaret Kirkby) and extracts from R. Rolle's writings: the *Miracula* is a later work by another author (perhaps identical with the author of the *Miracula S. Edmundi regis apud Wainflete*, Ms. Bodl. 240).

³ It is probably on account of his being identified with reformatory tendencies or Lollard heresies, that his canonization was not effected.

⁴ He did not, however, come to equally realise the other principle of Christ, the Spirit ("Geist"), both—Love and Spirit—the evolution of the "Trieb" (the Absolute, the "Father"), which first proceeds into Love, and from Love into "Geist" (expressed in the biblical "cognovit eam").

the heart of Christianity by formalism and exteriority, and restored the free flow of spiritual life. He fought against the absorption of religion by the interested classes, and re-asserted the individual, individual right and conscience, against all tyranny, both secular and ecclesiastic. He broke the way for the Reformers, and was the predecessor of Wicliffe and Luther, though to his credit it must be said that he himself never left, or meant to leave, the unity of the Church¹. He was a great religious character, made of the stuff of which the builders of religions are made. Of all the ideals of humanity — the hero, the sage, the poet, the king — the saint is perhaps the greatest, and that ideal he realised. Besides, he is one of the greatest English writers. He was the first to employ the vernacular. He is the true father of English literature. He revived the alliterative verse. He made the North the literary centre for half a century. He is the head and parent of the great mystic and religious writers of the 14th century — of W. Hilton, Wicliffe, Mirk &c, all of whom received their light from his light and followed in his steps. He shaped the thought of the next generations, and it is his influence when the typical Englishman even of the 15th century is described as a man seldom fatigued with hard labour, leading a life more spiritual and refined, indolent and contemplative, preeminent in urbanity but devoid of domestic affection (cf. Gairdner, Paston letters III. p. lxiii).

His position as a mystic was mainly the result of the development of scholasticism. The exuberant, luxuriant growth of the brain in the system of Scotus called forth the re-action of the heart, and this reaction is embodied in R. Rolle, who as exclusively represents the side of feeling as Scotus that of reason and logical consequence, either lacking the corrective of the other element. Both are antagonists — but both are individualists, who subject the existing system to the test of their individual feeling and thought and, though supporting the dogma even to the exclusion of reason, yet, as individualists, break through that harmony, that “in Reihe und Glied”-catholicity wherein the individual as such disappears. R. Rolle, though following in the wake of Bonaventura, was not a mere repetition of Bonaventura, but, by bringing out his individuality, developed mysticism in the English spirit; his abhorrence of obedience and of a rule, his love of liberty and independence, his practical sense, his democratic tendencies are national features, which impart a new character to his system. But he is not only an Englishman: he is more especially a Northerner, and continues the traditions of the North. His “hermit” — the embodiment of his religious ideal — is a revival of an institution long familiar in the North. His almost morbid love of solitude and isolation, his boldness in defying prejudice, the uncouth, rugged side of his character are northern traits. It is this influence which made him revive the northern alliterative verse and vie with Caedmon in the gift of canor, with Bede as a commentator and epigrammatist. His chief characteristic as a writer is originality — he is essentially a genius; everywhere he cuts out new ways, lays new foundations. Next, he is preeminently a lyric; whether he writes in prose or verse, he writes from feeling, from momentary inspiration. Besides, he is of a remarkable versatility and facility; he writes with equal ease in Latin and English, in verse and prose, and in all kinds of verse, frequently mixing prose and verse in the same work; he writes postils, commentaries, epistles, satires, polemic treatises, prayers and devotions, lyric and didactic poetry, epigrams. His defects lie on the side of method and discrimination; he is weak in argumentation, in developing and arranging his ideas. His sense of beauty is natural rather than acquired, and his mind is too restless to properly perfect his writings. His form is not sufficiently refined, and full of irregularities; his taste not unquestionable; his style frequently difficult, rambling, full of veiled allusions—much depends on the punctuation to make it intelligible; his Latin incorrect and not at all classic — it is the Latin of his time and, besides, full of solecisms and blunders of his own²,

¹ His difference from Wicliffe is briefly this: he is all *love*, Christ-like; Wicliffe all *hatred*, negation.

² as f. i. fragillimus, tranquillimus, nulle and sole mulieri, nocere and opitulari aliquem, memins, odio odis odiri oditur, combinations as sed et, etiam et, nec = ne quidem, constructions as

it is not surprising that the learned of the guild should have looked down upon his rusticity. But all this cannot detract from his great qualities as a writer — the originality and depth of his thought, the truth and tenderness of his feeling, the vigour and eloquence of his prose, the grace and beauty of his verse, and everywhere we detect the marks of a great personality, a personality at once powerful, tender, and strange, the like of which was perhaps never seen again.

A full account of his literary activity — which are his works, and where to be found — has hitherto been wanting. The lists of his works in the old bibliographers (Leland, Pitts, Tanner) are equally baseless and conjectural: works of his and of his followers, Latin and English works, have been confounded; many works have been ascribed to him without the slightest foundation, while genuine works have been omitted. The following list, comprising the works I have been able to trace in the libraries of Oxford, Cambridge, and London, will, I hope, help materially to solve the difficult problem or at least bring it within more defined lines.¹

Latin works².

Hymn to the Virgin: "Zelo tui langueo virgo speciosa" in 39 4-lined stanzas, an imitation of Bonaventura's (or Peckam's; *Cantus philomenae*: Ms. Rawl. C 397.³ Melum contemplativorum ardentium in amore dei (so title in Ms.) or *De gloria et perfectione sanctorum praecellentium* (orig. title, as appearing in the work⁴ and mentioned in Job), beg. "Amor utique audacem efficit animum", a series of postils in 57 Capp. on the progress of contemplative life, in alliteration (partly alliterative verse, partly alliterative prose): Ms. Corp. Chr. Coll. Oxf. 193.

3 prose tracts which in the oldest Ms., Mm vi. 17, appear separate, viz.:

Capitulum de Iudicio dei sec. Hampole: "Judica me deus &c, A Deo qui scrutatur" (Laud 528: *Confessiones Ricardi*, Tanner: *De non iudicando proximo*), an epistle addressed to a priest and treating of God's judgment as against man's.

Exhortatio quaedam bona: "Cupienti michi" — an epistle to a parish priest inculcating charity and contemplation,

Quomodo apparebit dominus in iudicio: "Attende quod ait Crisostomus".

but in other Mss. are combined (so in CCCO 193, Laud 528), the 2nd being joined by an instruction to parish-priests for hearing confession: "Istis iam dictis" — perhaps a later work of R. Rolle (CCCO, Laud 528, Rawl. C 397, Bal. 224, and this by a passage on the general resurrection: "In die iudicii resurgent" (Rawl., Bal., Ashm. 751), after which follows "Attende quod ait Crisostomus" (Rawl., Ashm., while Bal. instead concludes with an instruction for monks: "Studium cuiuslibet religiosi", the whole (excepting the 1st piece "Judica me"

nobis ut inutiles contemptis, videt carnem amantes ministri altaris et praelati effici, inveni Iesum in monte solus sedentem; donatur proficere; necesse est ut unusquisque ad celestia tendens caritate non ficta informari; liquet quia si vultis, quod potestis; debet iniungere ei quod si convaluerit, ut vadat; exemplum habetis de domino de quo legitur nunquam gravem penitentiam iniunxisse, &c.

¹ The principal Mss. containing the works of R. Rolle, are: Ms. CCC Oxf. 193 ("olim Iohannis Hanton monachi Ebor., postea Rob. de Lacy qui fundavit prioratum de Pontefracto"; a fine and well executed Ms. in 266 fol., the most complete collection, but the texts are not very correct), Ms. Mm vi. 17 (oldest Ms., with some pieces of R. Rolle, and others of doubtful origin), Baliol 224, Dd v. 64 (Latin and Engl. works), Rawl. A 389, Ashm. 751, St. John's Oxf. 77, Rawl. C 397 &c.

² These Latin works I have collected, and shall publish them in one of the next volumes.

³ The last 2 stanzas, in different metre, are:

Praefulgenti virgini do praeconia,
Et dignentur imprimi floris gaudia,
Amans intus ardeo, vincens villia,
Zelo tui langueo, virgo regia.

The last verse proves his authorship.

Virgo decora, pari fine vivens pure dilexi,
Squalentis heremi cupiens et in arvis haberi
Per cytharam sonui coelicam subiectus amori:
Virgo quam cecini, animam sublima Ricardi.

⁴ so in Cap. 5: de gloria et perfectione sanctorum praecellentium postillas proferam quae piis placeant; at the end: Hactenus egimus de viris sanctis praecellentibus quantum ad ipsorum perfectionem, similiter etiam quantum ad ipsorum gloriam. In Job he mentions this work under the same title: Sed quærite de hac materia (the merits of contemplative life) in libello de vita eremitarum, etiam et in libro de perfectione et gloria sanctorum, quia ibi inveniatis de eminentia sanctitatis.

- having in Rawl. the title: *Forma sive regula de modo confitendi, extracta per Ricardum heremitam ex verbis sanctorum patrum*.¹
- Regula heremitarum*: "Heremita dicitur ab hereo", 7 Capp.: Ms. Mm vi. 17 — probably identical with (or part of) his libellus de vita eremitarum, mentioned in Job.
- Liber de amore dei contra amatores mundi*: "Quoniam mundanorum insania", 6 Capp.: Ms. CCCO 193, Bal. 224, St. John's Coll. Oxf. 127, Lincoln.
- Postillae ejusdem super Cantica v. 1—2*: CCCO 193, Cott. Vesp. E I (abr. in S. John's Coll. 127); viz:
- Osculetur me osculo oris sui: "Suspirantis animae deliciis",
- Quia meliora sunt ubera tua vino: "Fidelis et delicate depasta",
- Fragrantia unguentis optimis: "Cum laudasset sponsa"; at the end the Col.: Explicit tractatus super 1^m versiculum Canticorum. Then follows
- Oleum effusum nomen tuum: "Expulsus de paradiso", extant separately in Laud 528; a part of this piece is the Encomium nominis Jesu ed. Colon. 1536, and translated in Ms. Thornton, see I p. 186),
- Ideo adolescentulae dilexerunt te nimis: "Et quia tale est nomen tuum" (ed. Colon. 1536).
- Trahe me post te: "Radix cordis nostri sit caritas",
- Curremus in odore unguentorum tuorum: "Ecce fratres mira amatoris".
- Col.: Explicit super 2^m versum Cant. sec. Ric heremitam.
- Postillae ejusdem heremitaie super novem lectiones mortuorum* (Job): "Parce mihi domine, Exprimuntur autem in his verbis": Ms. CCCO 193, Laud 528, id. 94, Dd. iv. 54, Ff v. 36, Ji i. 26, Magd. Coll. O. 71, Univ. Coll. 45, New Coll. 93, St. John's Oxf. 147, Lincoln, &c. (ed. Rembolt Paris 1510, Colon. 1536).
- Moralia in Job* (Pits), ed. Colon. 1536 under the title: In aliquot capita Job enarratio compendiosa, ex libro Moraliu b. Gregorii desumpta: "Parce mihi domine, Sunt nonnulli iustorum"; containing mere extracts from Gregory's Moral. viii. Cap. 26 ff. (slightly abridged, and with a few additions) on the same chapters of Job as the preceding piece.
- Postilla ejusdem super Threnos sive lamentationes Jeremiae*: "Et factum est postquam &c. Treni ut ait Ieronimus": Ms. CCCO 193 (ed. Colon. 1536).
- Tractatus super psalmum 20* (Domine in virtute tua laetabitur rex): "Cum Christus qui est veritas": Ms. CCCO 193, Lincoln (ed. Colon. 1536).
- Expositio psalterii*: "Magna spiritualis iocunditatis suavitas": Ms. CCCO 193, St. John's Oxf. 195 (ed. Colon. 1536); the verses are commented phrase by phrase; the psalms are followed by the 7 canticles of the Old Testament, but not by Magnificat, which, however, is extant separately in
- Magnificat: "Istum psalmum benedictae virginis": Ms. Rawl. C 397, Ashm. 751.
- Incendium amoris* (CCCO: Melodia amoris): "Admirabar amplius quam enuncio"; full text in 42 Cap. and 2 books (lib. I Cap. 1—30, lib. II Cap. 31—42) in Ms. Dd. v. 64, CCCO 193 (without titles), Reg. 5 C. III; abridged text (with the omission of certain passages) in Mm. v. 37, Bal. 224, and (with additions at the end from other works of R. R.) Addit. 24, 661; other Mss.: Rawl. A 389, Caj. Coll. 140. 332, Laud 202. 528. (It gives his theory of contemplative life, as the Melum). A Chapter of this treatise is
- Qualiter Ricardus pervenerit ad incendium amoris: "Cum infelicer florerem", which is frequently found separate (ed. Colon. 1536).²

¹ So the pieces are distributed as follows:

Iudica me: Mm vi. 17, CCCO 193, Laud 528, id. 111, Baliol 224
 Cupienti mihi: Mm, CCCO, Laud 528, id. 111, Bal., Rawl. C 397
 Istis jam dictis: CCCO, Bal., Rawl., Laud 528
 In die iudicii: Bal., Rawl., Ashm. 751
 Attende quod ait Cris.: Mm, Rawl., Ashm.
 (Studium cuiuslibet religiosi: Bal.).

² The piece beginning "Omnis actio laudabilis" in Mm v. 37 and Bal. 224, ascribed to R. Rolle by Tanner, is nothing but a chapter of Incend. amoris ("Si quis sancte et iuste vivat"), preceded by a passage from Anselm ("Omnis actio" &c.), which occurs alone in Ff i. 14.

- De emendatione peccatoris (Emendatio vitae, Vehiculum vitae, Duodecim capitula): "Ne tardes converti": Ms. CCCO 193, Dd v. 64, Dd iv. 54, Ff v. 36, Gg i. 32, Hh iv. 13, Laud 528, 202, Magd. Coll. O. 71, Merton 68, Brasenose 15 &c. (ed. with the Speculum Spiritualium Paris 1510; Colon. 1536).¹
- Tractatus super oratione dominica: "Haec oratio privilegiata est": Ms. CCCO 193, Dd v. 64 (imperfect), Dd iv. 50 (ed. Colon. 1536).²
- Expositio symboli apostolici: "Decimo die post ascensionem": Ms. CCCO 193 (ed. Colon. 1536).
- Expositio symboli Athanasii 'Quicumque vult': "Hic beatus Athanasius": Ms. CCCO 193 (ed. Colon. 1536).
- Super "Mulierem fortem quis inveniet" Prov. 31. 10: "Quantum aurum argento est pretiosius": Ms. St. John's Coll. Oxf. 77 (Col. Explicit Mulierem fortem, expositum per Ric. Hampole) — a short piece on contemplation.
- De dei misericordia³, sive de viii viridariis: "Misericordias domini in eternum cantabo &c": Ms. Magd. Coll. Oxf. 71 Col. Explicit liber iste compilatus per Ricardum Hampole, quem benedicat Christus Marie filius amen. Under the parable of a miserable fugitive who is brought back to health and happiness by the herbs in the garden of Mercy it strings together and connects the verses of the psalms containing the words misericordia, miserator, misericors, misereri, in 8 parts (viridarii).
- Miscellanies in Ms. Baliol 224, containing prayers, bona et utilis tabula fidei christianae, short notes, aphorisms, sentences from the Fathers, definitions, an index of biblical words with their mystical meaning, epigrams &c. The name of R. Rolle is not given, but all the other contents of the Ms. are works of his. Prayers (collected in Ms. Kk vi. 20: Oraciones excerptae de diversis tractatibus quos composuit b. Ricardus heremita ad honorem nominis Jesu. fol. 11—26^b. hymns, epigrams, sentences, short notes, &c., dispersed in various Mss. and collections, and not easy to be identified as his in every instance.⁴

The following works have been ascribed to him, but [are more or less doubtful:

- Consilia Isidori: "O homo seito temetipsum": Ms. Mm vi. 17 and ed., with the Speculum Christiani, by Machlinia 1484? . An Engl. translation, ed. p. 367. has been ascribed to R. Rolle).
- "Memento miser homo quod cinis es", a meditation: Ms. Mm vi. 17 and Ashm. 751 (here with additions at the end).
- Meditatio divinae laudis et spei veniae sec. Ricardum heremitam: "Memor fui dei et delectatus sum": Ms. Ashm. 751.
- Bonum notabile sec. Ricardum Hampol heremitam. quod temptationes spirituales multum prosunt animae peccatrici: "Sicut tenebrae eius ita et lumen", and Aliud notabile dictum per eundem Ricardum de cautelis diaboli contra timidam conscientiam: "Pave tu qui timidae es conscientiae"⁵: Ms. St. John's Coll. O. 77: (these 2 pieces are more probably by W. Hilton).

¹ The Incendium amoris, and Emend. peccatoris were translated into English (Lincoln dialect) by Rich. Misyng, Carmelite, in 1434 and 1435: Ms. CCCO. 236.

² Another exposition of the Lord's Prayer: "O immensa clementia, o ineffabilis benignitas", extant in Ms. St. John's Coll. Oxf. 77 among works of R. Rolle, is probably not his work. A longer tract (by R. Rolle?) is extant in Ms. Harl. 1022 &c.

³ In hoc tractatu qui intitultur "de dei misericordia", auctoritates quae sunt de misericordia, per singulos psalmodum vii nocturnorum et octavum psalmodum sequentium, tanquam verbas quasdam spirituales salutaris in unam seriem et tractatum recolligam et in 8 partes in processu distinguam; quem processum si quis voluerit devote legere et in verbis eius dulciter meditari, misericordiam dei consequi poterit et a cunctis piaculis expurgari.

⁴ So the sentences in Reg. 17 B xvii (ed. ii p. 64) are most likely his, and many of the epigrams in Arund. 517 (ed. i p. 421); perhaps also the excerpts and Proverbs in Mm vi. 17, fol. 90—111, and 112—5; the hymns in Ms. Thornton (i p. 381. 410); the prayers in the same Ms. (i. p. 435).

⁵ Another treatise on the same subject is in Ms. Laud 497 and Ff i. 14 (Remedium contra temptationes spirituales et contra cogitationes fantasticas et immundas: "Quia sicut ait apostolus sine fide impossibile est placere Deo"), ascribed to R. R. in the Catalogue. An English tract on the subject is in Ms. Hh i. 11, and this is the basis of the piece printed 1508 and 1519 by W. de Worde (ed. ii p. 106 ff.).

- Meditatio S. Augustini*: "Miserere mei &c., Credimus quod hanc orationem": Ms. Magd. Coll. Oxf. 93 (fragment). (An Engl. transl., ed. p. 377, has been ascribed to R. R.)
- Meditatio*: "Domine deus spiritus sancte. timeo et desidero loqui de te pro me": Ms. Thornton and Magd. Coll. 93 (fragm.), cf. I p. 441.
- Matutinae in veneratione nominis Jesu editae a b. Ricardo de Hampule*: "Salutem mentis et corporis donet", and
- Missa de eodem et ab eodem ut creditur edita*: "In nomine Jesu omne genu": Ms. Kk vi. 20.
- Liber de arte moriendi*: "Cum de praesentis exilii miseria": Ms. CCCO 226. Magd. Oxf. 72, New Coll. 304, Ff i. 13 (an Engl. transl., ascr. to R. Rolle, see p. 406, Novem virtutes: Ms. Caj. Coll. 140, see p. 455).

Works wrongly ascribed to him:

- De XII utilitatibus tribulationis*: "Da nobis domine auxilium de trib., O anima tribulata &c"), ascribed to R. R. in Mm vi. 17 and extant with his works in CCCO 193; it is an old tract, attributed to St. Cyprian, Augustine, Peter of Blois, ed. in Petri Bles. Opp. by Giles iii. 307, Migne 207; see p. ii. 389.
- Speculum peccatoris*: "Quoniam carissimi", in Ms. CCCO 193 and many other Mss.; it has also been ascribed to St. Augustine (ed. with his works, Migne vi. 983) and St. Bernard; see p. 436.
- Scala coeli, or Scala claustralium*: "Cum die quadam corporali manuum labore", also ascribed to St. Augustine (ed. Opp. vi. col. 1451), St. Bernard (ii. col. 647), Adam Carthusianus, Guigo Carthusiensis.¹
- Cantus philomenae*: "Philomena praevia temporis ameni", also ascribed to Bonaventura (Opp. xii), but more probably a work of Peckham; it is given in Ms. Rawl. C. 397 with an extract from R. Rolle's Inc. Amoris, after "Zelo tui languet".

Only part of the Latin works have hitherto been printed; an old edition, Coloniae 1536, contains the following works: In Psalterium Davidicum enarratio. In aliquot capitula Job. In Threnos, In Psalmum xx, Emendatio peccatoris. Nominis Jesu encomium celeberrimum, "Cum infeliciter florere", "Adolescentulae dilexerunt te nimis", In Orationem dominicam, In Symbolum Apostolicum, In Symbolum Athanasii. Of these, the latter part *Emendatio peccatoris* and the following were reprinted in *De la Bigne Magna Bibliotheca* vol. xv, Colon. 1622.

English works.

To trace and fix his English works is even more difficult. His name was so associated with a certain class of literature that all works of that character, or found in certain collections (as Ms. Harl. 1706), were readily ascribed to him, while some of his genuine works soon ceased to be recognised as his. His works got mixed up with those of his followers, especially W. Hilton and Wicliffe, and the more easily because both authors not only followed in his steps but freely borrowed from him (several of the supposed tracts of Wicliffe² begin with the same words as works of R. Rolle, and Hilton's style and manner is almost identical with his. Or translations and imitations of his works assumed his name. In some cases, his works were broken up in parts, or different pieces joined together, and these parts and combinations went by his name. So confusion soon commenced to set in; it begins in the Mss., appears in the early prints, was magnified by Tanner, and has since invaded the modern catalogues of Mss. In fact, there is hardly a religious work in early English that has not been ascribed to him. How then are we to get at his real works and to sever the corn from the chaff? The principal test is the dialect. As R. Rolle never—excepting the years of his studentship—left the precincts of Yorkshire, living first in the northern, at last in

¹ On another *Scala coeli* (with *Narrationes*) cf. Th. Fr. Crane, *Exempla* of Jacques de Vitry, London 1890.

² So the *Commentary on the Psalms and Canticles* (ed. Arnold, *Select works of Wicliffe*), which is a bold appropriation of R. Rolle's original work, interpolated in a Lollard sense.

the southern parts of that county, it is obvious that he can only have written in the northern dialect—unlike Wicliffe who, though a northerner, from his long residence in the South adopted the southern speech, and W. Hilton who, though originally writing in northern English, gradually admitted the mixed forms of the neighbourhood where he resided Thurgarton in Notts. Indeed, all the genuine works of R. Rolle have been traced in northern texts, exhibiting the same pure northern forms, the same vocabulary¹. It follows that works which on closer examination are found to be of Midland or Southern origin, cannot be his; hence many works in Tanner's list must be rejected. Nor can even northern texts which give translations of his Latin works, be accepted as his, if they are found to seriously misunderstand the meaning—for it is impossible that he himself should have mistaken the sense of his words; such is the case in several of the pieces of Ms. Thornton, though here given with his name. On the other side, we may safely ascribe to him those northern texts which in the Mss. are found mixed up with works of his and contain the same peculiarities of language and style, the same cadenced prose &c., though not bearing his name. The only possible means of approximately arriving at the truth is, therefore, to follow up the northern Mss. which contain, or may contain, his works. This course I have taken, and laid down the materials in these volumes, so that henceforth the question will rest on the works here given.

Works bearing his name:

The form of living—an epistle to Margaret Kirkby, in 12 Chapters and 2 parts (Forma vivendi et amore languet)²,

"Ego dormio et cor meum vigilat", epistle to a nun of Yeddingham,

"Pe commandment" &c., epistle to a nun of Hampole,

Cantica divini amoris, and another poem of the same kind ("Thy ioy be ilka dele &c."),

"A grete clerk þat men cals Ricard of Saynt Victor" &c., a fragment in a few lines of another epistle, — — all these works extant in Ms. Dd v. 64 and ed. 1, p. 1—82 (other Mss. are given with the respective pieces).

Meditatio Ric. heremite de passione domini, in 2 Mss.: Ll i. 8 and Cambr. Addit. 3042—both greatly differing in text, and both southern transcriptions, the former, however, retaining traces of northern origin; ed. 1 p. 83—103.

Some minor pieces in Ms. Thornton, viz.:

Encomium nominis Jesu: Oleum effusum nomen tuum, also extant in Ms. Harl.

1022, a verbal translation of a passage in the Postillae super Cantica (it includes: A tale þat Rycherde hermet made),

De imperfecta contritione, 2 tales from Caesarius (the 2nd also extant in Ashm. 751)

Moralia Richardi heremite de natura apīs

De vita cuiusdam puelle incluse propter amorem Christi, a tale from Heraclides

A notabill tretys of the ten comandementys

¹ Words peculiar to his vocabulary are f. i.: never-be-later, i-while, i-myde, i-twix, whine (whine), warne (= ne war), takil, laite, tharn, ug, wark (= ache), wlate, rosen, fraist, gang, held (= incline), hing (= hang), gilder, ginge (folk), garth, droue, hidill, aforcen, engleyemen, disperpill, daynteth, totiller; he makes freely use of words in abil, ness, te, iss (prayabil, delitabil, singabil, trowabil, unfillabil, unstirabil, sernes, unnoyandnes, caiftite, plentouste, unconabilte, puniss, nuris, warnis, forgetil), of the prefix um- (umthink, umlappen, umwhile), uses priue = deprive, parcenel (= partner), moght = might, &c.

² This was a very popular tract; passages of it, with the Engl. text, are given in Watton's Speculum Christiani ed. by Machlinia 1484?, and in the Speculum spiritualium Paris 1510 (the work of an English author, in Ms. Dd iv. 54 ascribed to Henricus de Balnea Cartusiensis). It was paraphrased in English verse, probably by Will. Nassington, see ii p. 283. A Latin translation is extant in Ms. Caj. Coll. 140 fol. 181 ("Omnes homines peccatores istius mundi mortalibus nequitiis ligati, tribus miseriis subiecti sunt" &c.; Col.: Explicit Ricardus heremita de modo vivendi ad M. inclusam); fragments of a translation are found in Ms. Laud 111 fol. 177 and Douce 107 f. 11 (beg.: in spirituali canone voce prorumpens); Harl. 106 f. 1 contains a fragment of an abridged Latin text.

De 7 donis Spiritus sancti (in Dd v. 64 a chapter of the Form of living)
De dilectatione in deo; all ed. I p. 186—197;

of which pieces, however, several are translations from the Latin, and only the *Moralia de natura apis* and the treatise on the commandments can be regarded as genuine.

Commentary on the Psalter, ed. by Bramley Oxf. 1884 from Ms. Univ. Coll. 64; another northern Ms. is Ms. Newcastle and, partly, Laud 286, 11 other Mss. are southern transcriptions; a later prologue, in Ms. Laud 286, contains that it was written at the prayer of Margaret Kirkby. It is substantially a translation of the *Expositio Psalterii*, the commentary following each verse, and the translation of the Psalms often agrees with the Engl. Psalter in verse (Ms. Vesp. D VII, ed. II p. 129ff.) which has also been ascribed to R. Rolle. The Psalms are followed by the Old Testament canticles and by Magnificat (the New Testament canticles appear only in Lollard adaptations of R. Rolle's commentary, cf. Th. Arnold, *Select Engl. works of Wicliffe* Oxf. 1869).

The Prick of Conscience, a poem in 9624 vv. (rhyming couples), extant in 2 northern Mss.: Galba E IX and Harl. 4196, and in a great many southern transcriptions; ed. by R. Morris (Philological Soc., Berlin 1863); it treats, in 7 parts, of the beginning of man's life, of the instability of this world, of death and why death is to be dread, of purgatory, of the day of doom, of the pains of Hell, and of the joys of Heaven.¹

Of the anonymous works in northern Mss., which are mostly found mixed up with works of R. Rolle, the following are probably or possibly his:

Meditation on the Passion, and of three arrows on Doomsday: Ms. Rawl. C 285 and Arundel 507, ed. I p. 112 (another treatise on the same subject and derived from this, is the treatise ed. II p. 446, which is usually ascribed to Wicliffe).

9 points: Ms. Rawl. C 285, ed. I p. 110 (other texts: Ms. Vernon and Harl. 1704, ed. ib., and Ms. Harl. 2409 &c., ed. II p. 455; a Latin text is extant in Caj. Coll. 140).

St. Anselm's *Admonitio morienti*: Rawl. C 285, ed. I p. 107.²

On grace, and

Our daily work (a rule, it seems, for anchores), both extant in Ms. Arund. 507 and Ms. Thornton, ed. I p. 132ff., p. 300—321.

On prayer: Ms. Thornton, ed. I p. 295.

¹ A Latin translation, *Stimulus conscientiae*, is extant in Ms. Dd iv. 50 fol. 56—98¹, with the heading: *Iste tractatus vocatur Stimulus conscientiae, qui ab anglico in latinum a minus sciolo est translatus; si quis igitur sapiens in illo aliquos reperiat defectus, deprecatur ut eos corrigat mente pia et transactori imponat.* I give the beginning:

Ab aeterno et ante tempora fuit deus semper, trinus in personis et unus in substantia et essentia, semper aequae potens et sapiens; potestatem et sapientiam a se ipso habuit, quia non est alius a quo reciperet. Idem deus vero principium sine principio et fine creator fuit et principium omnium creaturarum, et sicut principium omnium ita erit et finis, quia per ipsum omnes creaturae viventes ad suum ultimum deveniunt finem, praeter hominem, daemones et angelos, qui post hanc vitam vivent semper. Deus ergo creans ex nichilo, omnes creaturas secundum suam voluntatem disposuit habere esse in natura aliqua. Vnde creaturae irrationales suo modo deum laudant, ut volucres et huiusmodi, deum laudant et honorant in hoc quod naturam suam quam a deo haberunt reservant. Ex quo ergo creaturae irrationales deum laudant in natura illa quam acceperunt, multo magis tenetur qui creatura est rationalis, deum honorare et laudare in sua natura, et non peioris esse conditionis quam creatura irrationalis. Natura enim humana est sequi voluntatem dei et implere eius mandata quia inter omnes creaturas dei homo excellentior est creatura, quia animae propter ipsum creatae sunt &c. — It is, of course, not by R. Rolle himself. Latin translations of English works are not unfrequent; so we have translations of the Form of living, of W. Hilton's *Scala perfectionis* (in Ms. Rawl. C 397).

² Of the other smaller pieces of Ms. Rawl. C 285, the 1st, 2nd, and 5th (I p. 104ff.) are chapters of W. Hilton's *Scale of perfection*, the 8th is part of John of Gaytryge's *Sermon*, the 11th and 12th are probably W. Hilton's, the 7th is ascribed to John Morton (*see* Tanner). Of the pieces given from Ms. Harl. 1022 (I p. 157), Benjamin minor is by the author of *The cloud of unknowing* (Ms. Harl. 674), *De sancta Maria* possibly by W. Hilton. The pieces given from Ms. Dd v. 55: *Proper will*, *On Angels' song*, *Of deadly and venial sin*, I p. 173—183, are probably by W. Hilton.

The Mirror of St. Edmund (a transl. of the *Speculum S. Edmundi*: Ms. Thornton; ed. I p. 219.

Poems in Ms. Thornton, ed. I p. 363—374 (with the exception, perhaps, of the first 3, which may be by Will. Nassington; some of the pieces are extant in Dd v. 64 with R. Rolle's name)¹.

Also most of the pieces of Ms. Reg. 17 B xvii, though written by a West-Midland scribe, ed. II p. 1—71, viz.:

Lay-Folks Mass-Book, a poem in 627 vv., containing directions and prayers for Mass, and intended for use in the chapels of the great; one of the poems, v. 428—36, is identical with a poem in the *Form of living* I p. 30.

A poem on Hell, Purgatory, Heaven, World, Man, Sin, Grace, Virtue, Good works, God's Mercy, God's Justice, in 8-lined stanzas — also extant, with works of R. Rolle in Rawl. A 389 fol. 99 (and in Ff II. 38, Add. 10,053).

The twelve profits of tribulation, a transl. of the XII *utilitates tribulationis* (Petri Bles. Opp. ed. Giles III. p. 307), also extant in Land 210; (a later Midland translation, derived from this older text and combined with other elements, is given II p. 389ff.).

Of the double coming of Christ, a transl. of St. Bernard *De adventu Domini sermo VI*, Migne 183 col. 52.

Miscellanies in Latin and English, including 2 poems on themes of the Prick of Conscience: Of þo flode of þo world, and Þo whele of Fortune.

Possibly also some additional stanzas in the poem "Swete Ihesu now wol I syng" II p. 9ff. are his work.

Also some of the minor poems of Ms. Vernon ed. EETS 1893 are probably R. Rolle's, so N. 11 and 12, 5, and perhaps some of the poems 3—16.

Doubtful works:

Psalter in verse: Ms. Vesp. D vii, Eg. 614, Harl. 1770; ed. II p. 129ff. (it seems to belong to a very early date, but the archaic character is in some degree artificial and due to the use of A. S. glosses; it was freely used in R. Rolle's prose Psalter).

St. Mary's lamentation on the passion of Christ: Ms. Tib. E vii, ed. II p. 274 (ascribed to a hermit in Dd I. 1, but perhaps a work of Will. Nassington).

Minor pieces in Ms. Ashm. 751 (West Midland dialect):

On active, contemplative and mixed life fol. 45, tales from Caesarius (= Ms. Thornton) and Jacobus de Vitriaco, *De miraculis in nativitate Christi*, tales from St. Gregory, Caesarius, and from "liber de dono timoris" (= Harl. 1022, I p. 157), the story of Furseus from Bede. *De mandatis Dei* fol. 83 ("Ik a cristen mon is bounden to kepe þo comaundmentis of god" &c.), Note on the apostles' creed fol. 85^b "Nota quod post missionem spiritus sancti Apostoli fecerunt symbolum: Petur sayd þus &c., 2 short poems: þo sauter of Ihesu, and þo sauter of charyte, each of 12 vv. (beg.: Ihesu lord þat made me & with þi blessed blode has boght, Forgyf þat I hafe greued þe with word, werk, wyll and thought, &c. fol. 142; these pieces would suggest R. Rolle, if they were not intermixed with extracts from Joh. Maundvyle, fol. 48 and 142^b).

Short pieces in Ms. Harl. 1022: 2 tales (I p. 156), poem: Thurgh grace growand &c. (I p. 161), sentences (I p. 172).

Works wrongly ascribed to him:

Contemplatyons of the drede and love of God, under R. Rolle's name printed by Wynkyn de Worde 1506; ed. II p. 72ff.²

¹ Of the other pieces of Ms. Thornton, the Abbey of the Holy Ghost cannot well be R. Rolle's because it deals with monastic life, to which he is alien; the epistle in I p. 293 is more likely a work of W. Hilton. (The abridged Psalter, I p. 392ff., is by an unknown author, it is also found in Ms. Ee v. 13, Ff v. 8, Gg iv. 32.)

² The proof that this is not a work of R. Rolle, is simple enough. In Chapt. 2 it alludes to "ful holy men of ryght late tyme, some of whom, as I haue herde and redde were vysyted by

The remedy ayenst the troubles of temptacyons, printed (with Four profitable things, from R. Rolle's Form of living) by W. de Worde 1508 and 1519; ed. II p. 106 ff.¹

2 epistles "maad of Richard Hampul as some men supposen, but whoeuer made it, myche deuout þinge is þerinne", in Ms. Arundel 286 fol. 82—100 ("To t. d. his derworþe broþer in Crist, his eueþbroþer in þe lord, desiriþ þis þat t. d. do awey now þe elde man, þat is viciouse conuersacion" &c.).

Speculum vitae (Mirror of life), a long poem on the prayers of the Paternoster, the 7 deadly sins &c., in the northern dialect: Ms. Tib. E vii &c. (in Ms. Ll i. 8 ascr. to R. Rolle, but more probably a work of Will. Nassington.)

And many of the pieces in the lists of Tanner and Pits, f. i.:

Orologium Sapientiae: Harl. 1706 &c.; (this is Chapter v. of a larger tract of that name, an Engl. reproduction of Heinrich Suso "Buch von der göttlichen Weisheit" by an unknown author, ed. Anglia x).

Consilia Isidori "O man knowe þi-selfe": Ms. Harl. 1706 &c.; ed. II p. 377.²

Meditatio S. Augustini "Seynt Austyne the holy doctour techeth": Ms. Harl. 1706 (and Laud 23, Hh i. 12); ed. II p. 377.

Pety Iob, "Parce michi domine &c.", a poem in 12-lined stanzas: Ms. Harl. 1706 &c.; ed. II p. 381 (it is made on the verses of Job commented in R. Rolle's Postillae super 9 lectiones mortuorum).

The seven penitential psalms in verse (in Ms. Digby 18 ascr. to R. Rolle).

The profits of tribulation (a later version of the text ed. II p. 45 ff., combined with the treatise "How þer weren six maisters" and a "Nota de paciencia infirmitatis"),

The boke of the craft of dying (a transl. of a Latin tract De arte moriendi in Ms. CCCO 226 &c.), and

A tretysse of gostly batayle; — all these 3 treatises extant in Ms. CCCO 220, Reg. 17 A xxv, Harl. 1706 &c., and ed. II p. 389—436 (they are all the work of a later Midland writer).

The Myrror of synneres (a transl. of the Speculum peccatoris wrongly ascr. to R. Rolle), and

Of three arrows on Doomsday (an imitation of the piece ed. I p. 112); both extant, with other Midland tracts, in Ms. Univ. Coll. 97 (Laud 23 and 174, Add. 22,283) and ed. II p. 436. 446.

the grace of god with a passynge swetenes of the loue of Cryste, whiche swetenes for an example they shewed afterwarde by theyr wrytynge to other men folowyng, yf ony wolde trauayle to haue that hyghe degre of loue", and then gives the 3 degrees of love found in R. Rolle's Form of living, and the 3 degrees found in Ego dormio, in nearly the same words. So, by the "ful holy men of ryght late tyme" R. Rolle is meant.

¹ The reason why this treatise and the Contemplacyons were regarded as works of R. Rolle, is, because they are found in Ms. Harl. 1706 and cognate collections which were supposed to contain works of R. Rolle. The "Remedy" rests on an older tract in Hh i. 11 by an unknown author; a Latin tract on the same subject, falsely ascribed to R. Rolle, is extant in Ms. St. John's Oxf. 77.

² It is followed by Augustinus de contemptu mundi, ed. II p. 374, also extant in Ms. Laud 23.

Poems & Treatises of Ms. Reg. 17 B xvii.¹ c. 1370.

1. (Lay-Folks Mass-Book).

Ed. by Simmons Lay Folks Mass Book EETS 1879, with the younger Mss.: Auchinlec (ed. in Turnbul Vision of Tundale), Corp. Chr. Coll. Oxf. 155 (written in Rievaulx in Yorkshire), Cambr. Gg. V. 31 (northern), Cajus Coll. 84 (West Midland), Ms. Yates Thompson of Thingwall Liverpool West Midland; of these, Ms. Reg. and Cajus Coll. represent the original, as intended »for use in the chapels and oratories of the great«, Ms. Thompson an adaptation for general use, the rest an adaptation for use in monasteries. The poem professes to be a translation from »Dan Jeremy«, an unknown author, who probably wrote in French. Now one of the prayers (that at the levation, v. 428—436) is identical with a poem in R. Rolle's »Form of living« (cf. I p. 30), a fact which goes far to support R. Rolle's authorship of the Mass poem, the more so as it was designed for the chapels of the great, and not for monasteries. — The directions, red underlined in the Ms. (orig. written in red), are called »rubrics« in the poem, the prayers »black letter«. Some prayers for mass are amongst the Vernon poems.

fol. 3.

- | | |
|--|---|
| <p>Po worthiest þing, most of godnesse,
 <i>In al þis world, is þo messe.</i>
 <i>In alle þo bokes of holy kyrc</i>
 <i>þate holy men þat² tyme con wyrch,</i>
 5 <i>þo m(esse is³ þ) raysed mony-folde.</i>
 <i>þo (uertus mi)ght neuer be tolde:</i>
 <i>for if (a thousand) clerkes d(id nogh)t ellis,</i>
 <i>after þat (þo boke) tellis,</i>
 <i>bot tolde (þo vertus of) messe syngynge</i>
 10 <i>and þo (profet of m)esse herynge,</i>
 <i>git shuld þa(i neuer) [þo] fift parte,</i>
 <i>for al þaire wit & alle þaire arte,</i>
 <i>telle þo vertues, me)des & pardoun</i>
 <i>to hom þat (with deuocyo)un,</i>
 15 <i>In clennes (and in gode en)tent</i>
 <i>dos worship (to) þis sacrament.</i></p> | <p><i>In boke fynde I [writen] of ane,</i>
 <i>dam Jeremy was his name,</i>
 <i>a deuoute mon & a religys,</i>
 <i>In his boke he spekis þus:</i> 20
 <i>he saies, þou shulde gode tent take</i>
 <i>þat þou at þo messe no ianglyng make—</i>
 <i>grett sauþpel he settis þer-to</i>
 <i>whi hit is ful ille to do;</i>
 <i>als-so he telles þo manere</i> 25
 <i>how þou shulde þi messe here.</i>
 <i>When þo preste saies he or if he singe,</i>
 <i>to him þou gyue gode herknyng;</i>
 <i>when þo preste praies in priuete,</i>
 <i>tyme of prayere is þen to þe.</i> 30
 <i>When I vp-on þo boke know⁴ hit,</i>
 <i>In til englishe þus I draw hit.</i></p> |
|--|---|

¹ This Ms., vellum, 4^o, one of the earliest containing works of R. Rolle, does not give the author's name, except that the 2 Latin tracts (Spec. peccatoris, and Emend. pecc.) are ascribed to him by a modern hand. The dialect is mixed and impure. However, the contents have a close relation to R. Rolle and his favourite themes, and very likely he is the author of most of them; though it is difficult to decide what he may have to do with N. 2 and 3, which were originally composed in a southern dialect. — Forms like mon con stond, ho (= she), hom (= them), hore, þo (= þe), — en as ending of the Plur. Praes. &c., are characteristic of the scribe, who is a West-Midland man. — Final g, t, c, f have little dashes. ² r. þar. ³ A hole in the Ms. ⁴ r. knew?

When þo auter is al dight,
 & þo preste is reuysht right,
 35 þen (he) takes in bothe his hende
 a clothe o-pon þo auter ende,
 and comes obac a litel downe,
 dos hit o-pon him al a-boune,
 alle men knelen, bot he stondes,
 40 and haldes to god vp bothe his hondes;
 þere, or he þo messe bi-gynne,
 wil he meke him for his synne,
 til alle þo folk he shryues him þare
 of alle his synnes lesse & mare.
 45 so dos þo clerk[is] a-gayn to him,
 shryuen hom þere of al hor synn,
 and askes god forgyuenes,
 or þai bigynne to here þo mes.
 Þo preste assoyles hom þere belyue,
 50 lered & lewed þat wil hom shryue
 & knowe to god þat þai are ille,
 wheþer hit be in loude or stille.
 Perfore knelande on þi knese,
 als þou bi-syde þe oper sese,
 55 shryue þe þere of alle þi synnes,
 bi-gynnande þus when he bigynnes,
 als next binethe þis robrik standes,
 and þer-with ioyntly hold þi handes;
 and þat hit so may be,
 60 eke-to pater and aue,
 and, or þou ryse, þou saie þi crede, —
 al þo better may þou spede.
 many saien confiteor¹;
 were als gode saie þis þer-for:

(Confiteor) I know(e to) god, ful of myght,
 & t(o his) modir mayden bright,
 & (to alle) halouse here,
 & (to þe, fa)dre gastly²,
 þat I (haue) synned largely,
 70 In mony synnes sere:
 In thoght, in speche, & in delite,
 In worde, & werk, I am to wite
 and worth to blame.
 þer-fore I praie saynt Mary
 75 and alle halouse haly,
 In gods name,

and þo preste, to praye for me,
 þat god haue merci & pyte,
 for his man-hede,
 of my wreched synfulnes, 80
 & gyue me grace & forgyuenes
 of my mys-dede. Pater. Aue. Credo.

When þou þi crede þus has done,
 vp-on þi fete þou stande vp sone,
 for bi þis tyme, als I gesse, 85
 þo prest bi-gynnes office of messe,
 or ellis he standes turnande his boke
 at þo south auter noke.
 euen þen so² stondande,
 wolde I þat þou were þis sayande: 90

God, for þi godnes,
 at þo bigynnyng of þis mes,
 graunt alle, þate hit shal here,
 of conscience be clene & clere.
 lord, saue þo prest þat hit shal say 95
 fro temptacions to-day,
 þat he be clene in dede & þoght,
 þat yuel spiritis noy him noght;
 þat he fulfille þis sacrament
 with clene hert & gode entent. 100
 first heghly to þin honoure,
 þat souerayne is of al socoure;
 & to þi modir, mayden clene,
 & to þi halouse alle bi-dene.
 & to alle þat heres hit, soul-hele, 105
 helpe & grace & al kyns wele;
 and to alle þate we haue in mynde,
 sib (or fre)mde bi ony kynde,
 go(d lo)rd, graunt hom for þis messe
 of alle hore synnes forgyfnesse; 110
 And rest & pese þat lastis ay
 to cristen soules passed away:
 and til vs alle þi socoure sende,
 & bring vs to ioy with-uten ende. Amen.

On hegh festis, or on haly dayes, 115
 when-so men outhur synges or sayes
 gloria in excelsis in hor mes,
 saie þou þen als here wryten es:

¹ Ms. confiteor.

² gostly corr. to gastly.

¹ orig. so þen.

(Gloria)

- Ioy be vn-to god in heuen,
 120 with alkyns myrthe þat men may neuē;
 and pese in erthe, alle men vn-tille
 þat rightwis are, & of gode wille.
 We looue¹ þe, lord god almyghty,
 and als we blesse þe bisyly,
 125 we worsh(yþ þe) als worthi es,
 & makes (ioy to) þe more & les,
 we than'k þe lor'd of al þi grace;
 for þo g(rete io)y þat þou hase,
 oure lord (oure) god oure king heuenly,
 130 oure god oure fadir almyghty;
 oure lord þo son of god of heuen,
 Ihesu Crist, comly to neuē.
 oure lord, lamb of god name we þe,
 & son of god þi fadir fre.
 135 Þou þat wostis² þo worlds synne,
 haue mercie on vs, more & mynne;
 þou þat wostis þo worlds wrake,
 oure praierē in þis tyme þou take;
 þou þat sittes on þi fadir right hande,
 140 with merci help vs here lyuande:
 for þou art holy³, made of none
 bot of þi-selue, & lord al-one,
 þou art þo heghest, of wisdam most,
 Ihesu Crist, with þo holy gost,
 145 wonand with þo fadre of heuen,
 In more ioy þen mon may neuē.
 vn-to þat ioy, Ihesu, vs ken,
 thorght prayere of þi modre, amen.

And when þou has þis al done,

- 150 knele down on þi knese sone;
If þai singe messe, or if þai saie,
þi pater noster reherce al-waie,
 (Evan- gelium) *til deken or prest þo gospel rede.*
stonde vp þen, & take gode hede;
 155 *for þen þo prest flyttes his boke*
north to þat oþer auter noke,
and makes a cros vpon þo letter
with his thoume, he spedes þo better,
and sithen an oþer opon⁴ his face;
 160 *for he has mikel nede of grace,*
for þen an erthly mon shal neuē
þo wordes of Ihesu⁵ Crist, gods son of heuen.

bothe þo reders & þo herers
has mykil nede, me þenk, of lerers,
how þai shulde rede, & þai shulde here 165
þo wordes of god, so leue & dere.
Men aght to haue ful mikel drede,
when þai shuld here or els hit rede;
and loue als-so vnto þat swete
þat with þoo wordes oure bale wold bete. 170
bot syn oure matir is of hering,
þer-of neuwe shal be oure lering.
Clerkes heren on a manere,
bot lewed men bos anoþer lere.
At þo bigynnyng tent þou take 175
a large cros on þe þou make,
stonde & saye on þis manere,
als þou may se wryten here:

In þo name of fadre, & son, & þo
 holi gost,
 a sothfast god of mightis most; 180
 Bi¹ gods worde welcome to me;
 Ioy & loouyng², lord, be to þe.

Whils hit is red, speke þou noght,
bot þenk on him þat dere þe boght,
sayande þus in þi³ mynde, 185
als þou shalt after wryten fynde:

Ihesu my (lo)ue, graunt me þi grace,
 and of amendment might & space,
 þi word to kepe & do þi wille,
 þo gode to chese & leene þo ille; 190
 and þat hit so may be,
 Gode Ihesu, graunt hit me. Amen.

Reherce þis oft in þi þoght,
to þo gosple be don, for-gete hit noght;
Som-where bi-syde, when hit is done, 195
þou make a cros, and kys hit sone.
Men oen to saie þo crede som-tyme:
when þai saie hore, loke þou saie þine.
þis þat folouse in englyshe letter—
I wold þou sayde hit for þo better. 200
bot þai say hore, say þou non ellis,
bot do forthe after als þis boke tellis.
Here-to loke þou take gode hede,
for here is wryten þin englyshe crede:

¹ o overl. ² r. wastis. ³ Ms. holly.
⁴ Ms. open. ⁵ om. Ihesu.

¹ r. Be. ² r o overl. ³ a word (my,
 erased.

(Credo)

205 I Trow in god, fader of might,
 þat alle has wroght,
 heuen & erthe, day & night,
 And alle of noght.
 And in Ihesu þat gods son is
 210 al-onely,
 bothe god & mon, lord endles,
 In him trow I;
 thurgh mekenes of þo holy gast
 þat was so milde,
 215 he lyght in Mary mayden chast,
 be-come a childe;
 vnder Pounce Pilat pynd he was,
 vs forto saue,
 done on cros & deed he was,
 220 layde in his graue;
 þo soul of him went in to helle,
 þo sothe to say;
 vp he rose in flesshe & felle
 þo thryd day;
 225 he stegh til heuen with woundis wide
 thurgh his pouste¹;
 Now sittes o-pon his fader right syde
 In mageste;
 þepin shal he come vs alle to deme
 230 In his manhede,
 qwyk & ded, alle þat has ben
 In Adam sede.
 Wel I trow in þo holi gost,
 And holi kirc þat is so gode;
 235 And so I trow þat housel es
 bothe flesshe & blode;
 of my synnes forgyfnes,
 If I wil mende;
 vp-risynge als-so of my flesshe,
 240 and lyf with-oute ende.

(Offer-
torium)

*After þat, fast at hande,
 Comes þo tyme of offrande;
 Offer or leue, wheþer þe lyst,
 how þou shulde praye, I wold þou wylt.
 245 I-whyls þou stondes, I rede þou saye
 als next is wryten, god to paye:*

Ihesu, þat was in Bethlem borne,
 And thre kynges come þe by-forne,

¹ u overl.

þai offerd gold, ensense, & myrre,
 and þou forsoke none of þirre, 250
 bot wissed hom wele alle thre
 home a-gayne to hor contre:
 Right so oure offrandes þat we offer,
 and oure praieres þat we profer,
 þou take, lorde, to þi louyng, 255
 & be oure helpe in al-kyn thyng,
 þat alle perels be for-done;
 oure gode zernynges þou graunt vs sone,
 of al oure mys þou vs amende,
 In al oure nede vs socoure sende. amen. 260

*Saye pater noster zit vp-standande
 al þo tyme þo prest is wasshande,
 Til after wasshing þo preste wil loute
 þo auter, & sithen turne aboute.
 Þen he askes with stille steuen 265
 Ilk monnes prayers to god of heuen.
 Take gode kepe vn-to þo prest,
 when he him turnes, knoc on þi brest,
 And þenk þen, for þi synn
 þou art noght worthe to pray for hym, 270
 bot when þou prayes, god lokes þi wille,
 If hit be gode, forgetis þin ille;
 for-þi with hope in his mercie,
 Answere þo prest with þis in hie:*

Þo holi gost in þe light, 275
 & sende in to þe right,
 Reule þi hert & þi speking
 to gods worship & his louyng.

*Þen þo prest gos to his boke
 his priuey prayers for to loke; (Secreta) 280
 knele þou down, & say þen þis,
 þat next in blak wryten is:—
 hit wil þi prayere mykel amende,
 If þou wil holde vp bothe þi hende
 to god with gode deuocioun, 285
 when þou sayes þis [o]resoun:*

God, resayue þi seruyce
 And þis solempne sacrifice,
 for þo prest & for vs alle,
 þat now are here, or here be shalle, 290

þis messe to here or worship do,
þo sakring to se, or pray þer-to;
And for alle þat lyuen in gods name,
þat þai haue helpe fro synne & shame;
295 And for þo soules þat hethen are past,
þat þai haue rest þat ay shal last. amen.
Pater noster. Aue maria. Credo.

*Loke pater noster þou be sayande,
I-whils þo preste is priuey prayande.
þo prest wil after in þat place*

300 *Remou him a litel space,
To he come til þo auter myddis;
stande vp þou¹, als men þe biddis,
hert & body & ilk a dele,
take gode kepe & here him wele:*

(Prae-
fatio) *þen he bygynnes per omnia,
And sithen sursum corda;
At þo ende sayes sanctus thryese,
In excelsis he neuens twyese.*

310 *loke þat þou be redy sone,
and saye þese wordis with stille steuen
priuely to god of heuen:*

In world of worlds with-oute endyng
þanked be Ihesu, my kyng.

315 Al my hert I gyue hit þe,
grete right hit is þat hit so be;
with al my wille I worship þe,
Ihesu, blessid mot þou be;
with al my hert I þank hit þe,
320 þo gode þat þou has don to me.
Swete Ihesu, graunt me now þis,
þat I may come vn-to þi blis,
þere with aungels for to syng
þis swete song of þi louyng,

325 sanctus: sanctus: sanctus.
Ihesu graunt þat hit be þus. Amen.

(Canon
Missae) *When þis is sayde, knele þou doune,
and þat wyth gode deuocioun;
Of al gode þou thonk god þan,
330 And pray als-so for ilk a man
Of ilk [a]state, and ilk degre,
so wil þo law of charite;*

¹ r. þen.

*for-þi with-oute taryinge
on þis wise be þi sayinge:*

Lord, honourd mot þou be,
with al my hert I worship þe;
I þonk þe, lord, als me wele owe,
Of more gode þen I con knowe,
þat I haue of þe resayued,
syn þo tyme I was consayued. 335

My lyue, my lymmes þou has me lent,
my right witt þou has me sent,
þou has me keped of þi grace
fro sere perils in mony place. 340

Al my lyue & al my lyuynge 345
holly haue I of þi gyuynge;
þou boght me dere with þi blode,
and dyed for me o-pon þo rode;

I haue done a-gaynes þi wille
synnes mony, grete & ille, 350
þou art redy, of þi godnesse,
for to graunt me forgyuenesse.

Of [þere]¹ godes, and mony moo
I þonk þe, lord. I praye als-soo
þat al my gylt þou me for-gyue, 355
and be my helpe whils I shal lyue,

And gyue me grace for to etchewe
to do þat þing þat me shulde rewre,
And gyue me wille ay wel to wirk.

Lord, þenk on þo state of holy kirk, 360
And þo pope², bishops, prestes &
clerkes,

þat þai be keped in alle gode werkes,
þo kyng, þo quene, þo lordes of þo
lande,

þat þai be wele mayntenande
hore states in alle godnesse 365
and reule þo folk in rightwisnesse.

Oure sib men, and oure wele-wil-
landes,

Oure frendes, tenandes, & seruandes,
Olde men, childer, & alle wymmen,
marchandes, men of craft, & tilmen, 370
Riche men & pore, grete & smalle,
I pray þe, lord, for hom alle,
þat þai be keped specialy
In gode hele & lyue haly.

¹ a word erased. ² erased.

- 375 To hom þat are in ille lyue,
In sclaunder, myscounforth, or in stryue,
seke or prisonde, or o-pon þo see,
pore, exilde, deserit, if þer be,
380 til alle hom, þou sende socoure,
to þi worship and þin honoure.
Alle þat are in gode lyue to-day,
& clenly lyuen to þi pay,
kepe hom, lord, fro alle foly
and fro alle synne, for þi mercy,
385 And gyue hom grace to last & lende
In þi seruyce to hor ende.
Þis world þat turnes mony-ways,
make gode til vs in alle oure dayes;
þo weders grete & vnstable,
390 lord, make gode & sesonable,
þo froytes of þo erthe make plenteuus¹;
als þou sees best, ordayn for vs;
[&] swilk grace til vs þou sende,
þat in oure last day, at oure ende,
395 when þis worlde & we shal seuer,
Bring vs til ioy þat lastis euer. Amen.

*Loke pater noster þou be sayande,
to þo chalyce he be saynande²;
þen tyme is nere of sakring.*

- 400 *A litel belle men oyse to ryng,
(Ele- vatio) þen shal þou do reuerence
to Ihesu Crist awen presence,
þat may lese alle baleful bandes;
knelande holde vp bothe þi handes,
405 And so þo leuacioun þou be-halde.
for þat is he þat Iudas salde,
and sithen was scourged & don on rode,
and for mankynde þere shad his blode,
and dyed & ros & went to heuen,
410 and git shal come to deme vs euen,
Ilk mon aftur he has done;
þat same es he þou lokes o-pon.
Þis is þo trouthe of holy kirk,
who troues noght þis mone sitt ful myrk;
415 for-þi I rede with gode entent
þat þou biholde þis sacrament.
Swilk prayere þen þou make,
als lykys best þe to take;—*

¹ corr. from plenteuos. ² = sign with the cross (same word frequent in Barbour).

*sondry men prayes sere,
Ilk mon on his best manere. 420
Short prayere shulde be, with-uten drede,
and þer-with pater noster & þo crede.
If þou of ane be vn-puruayde,
I set here ane þat may be sayde;
þof I merk hit here in lettir, 425
þou may chaun[ge]¹ hit for a bettir:*

²*Loued be þou, kyng,
& þanked be þou kyng,
& blessid be þou kyng,
Ihesu al my ioying, 430
of alle þi gyftes gode,
þat for me spilt þi blode,
and dyed o-pon þo rode;
þou gyue me grace to sing
þo song of þi louing. 435
Pater noster. aue maria. Credo.*

*When þou has sayde al þi crede,
þis short prayere I rede þou rede
þat next is wryten in blak letter,
ful mykel shal þou fare þo better: 440*

*Lord als þou con & als þou wille,
haue mercie of me, þat has don ille;
for what-so þou with me wil do,
I holde me payde to stonde þer-to.
þi merci, Ihesu, wold I haue, 445
and I for ferdnes durst hit craue,
bot þou bids aske, & we shal haue:
Swete Ihesu, make me saue,
and gyue me witt & wisdame right,
to loue þe, lord, with al my might. 450*

*When þou has made þis orison,
þen shal þow with deuocioun
Make þi prayeres in þat stede
for alle þi frendes þat are dede,
And for alle cristen soules sake, 455
swilk prayere shal þou make:*

*Lord, for þi holy grace,
here oure prayers in þis place,*

¹ Ms. chaunc on corr. ² written in long lines (2 vv. in one); the metrical structure has been misunderstood by Simmons. Same poem see I p. 30.

460 graunt now, lord, for oure prayere,
 þat cristen soules, þate passed here¹
 fro þis lyue þat synful esse,
 þat ilk one haue part of þis messe;
 for hore soules, I pray derly,
 þate I shal neuen serly,
 465 þat þis messe may be hore mede,
 helpe & hele fro alkyns drede:
 fader soule, moder soule, breþer dere,
 Sisters soules, sib men, & oþer sere
 þate vs gode wolde, or vs gode did,
 470 or ony kyndnes vn-til vs kid;
 and til alle in purgatory pyne
 þis messe be mede & medicyne,
 til alle cristen soules hely²
 graunt þi grace & þi mercy;
 475 forgyue hom alle hor trespasse,
 lese hore bondes, & let hom passe
 fro al-kyns pyne and [fro] al care
 In til þo ioy þat lastis euer-mare. amen.

Loke pater noster þou be prayande,
 480 *Ay to þou here þo preste be sayande*
per omnia secula al on hight.
þen I wold þou stode vp right,
for he wil saie with hegh steuen
 (Pater
 noster)
 485 *pater noster to god of heuen;*
herken him with gode wille,
and whils he saies, hold þe stille,
bot answeere at temptationem:
set libera nos a malo, amen—
hit were no nede þe þis to ken,
 490 *for who con not þis are lewed men.*
When þis is done, saye priuely—
other prayer none þerby—
pater noster first in laten,
and sithen in englishe als here is wryten:

495 Fader oure, þat is in heuen,
 blessid be þi name to neuen.
 Come to vs þi kyngdome.
 In heuen & erthe þi wille be done.
 oure ilk-day bred graunt vs to-day.
 500 and oure mysdedes forgyue vs ay,
 als we do hom þat trespas us³,
 right so haue merci vp-on vs.

¹ = ere. ² r. hally. ³ Ms. trespasus.

and lede vs in no foundynge,
 bot shild vs fro al wicked þinge.
 Amen.

þen eft-sone þo preste wil saye, 505
stande stille & herken him al-waye,
he saies agnus thryse or he cese,
þo last worde he spekis of pese.
In þe þat pese may noght be
lf þou be oute of charyte; 510
þen is gode of god to craue
þat þou charyte may haue;
þere when þo prest pax wil kis,
knele þou & praye þen þis:

Gods lamb, þat best may 515
 do þo synne of þis world a-way,
 of vs haue merci & pite,
 and graunt vs pese & charite.
 For in charyte are thre kyns loues,
 þat to perfite pese nedlyng behoues. 520
 Þo first loue is certainly
 to loue þe¹, lord, souerently.
 Þerfore I pray þe, god of myght,
 þou make my loue, both day & nyght,
 sykerly sett euer-ilk dele 525
 soueranly to loue þe wele;
 þat be þi myght & gouernynge
 I be euer in zernynge
 soueranly þe to pay,
 In al þat euer I con or may; 530
 and prest be I, erly & late,
 to my degre & myn a-state
 alle gode dedes to fulfille,
 & to eschewe alle þat are ille.
 Þo secunde is a priue loue, 535
 þat is nedeful to my behoue,
 þo whilk loue is propirly
 by-twix my soule & my body.
 Þerfore make þou, gode lorde,
 my body & my soule of one a-corde, 540
 þat ayther part by one assent
 serue þe with gode entent;
 Let neuer my body do þat ille,
 þat hit may my soule spille.
 Þo thrid loue is with-uten doute, 545
 to loue ilk neightbur me aboute,

¹ o corr. to e.

and of þat loue for no þing cese.
 Perfore I pray þe, prince of pese,
 þat þou wil make, als þou may best,
 550 my hert to be in pese & rest,
 & redy to loue alle maner of men,
 My sib-men namely, þen
 Neghtburs, seruandes, & ilk sugete,
 Felouse, frendes, none to forgete,
 555 bot loue ilk-one, bothe fer & nere,
 als my-selue with hert[e] clere;
 and turne hore hertis so to me,
 þat we may fully frendis be,
 þat I of hor gode, & þai of myne,
 560 haue ay ioy with hert[e] fyne.
 als I pray for my-selue here,
 graunt so til oþer on selue manere,
 so þat ilk mon loue wele othere,
 as he were his owne broþere.
 565 swilk loue among vs be,
 þat we be wel loued of þe;
 þat be þis holy sacrament,
 þat now is here in present,
 and be þo vertu of þis messe,
 570 we mot haue forgyuenesse
 of al oure gilt & al oure mys,
 & be þi help come to þi¹ blis. Amen.

*Loke pater noster þou be sayande,
 I-whils þo preste is rynsande.*

(Post-com-munio) *When þo preste has rinsynge done,
 opon þi fete þou stonde vp sone;
 þen þo clerk flyttis þo boke
 agayne to þo south auter noke,
 þo preste turnes til his seruyce
 580 and saies forthe more of his office.
 Þen with-oute taryng
 on þis wyse be þi saying:*

*Ihesu my kyng, I pray to þe,
 bow down þin eren of pyte
 585 And here my prayer in þis place,
 gode lord, for þi holi grace
 for me & alle þate here ere,
 þat þou vs kepe fro alkyns were
 þat may byfalle on ony way
 590 In oure dedes do to-day,*

¹ Ms. þis.

whereþer we ryde, or be goande,
 lyg, or sitt, or if we stande;
 what sodan chaunce þat comes vs tille,
 oþerwayse þen were oure wille,
 we praye þis messe vs stande in stede, 595
 of shrift & als of housel-brede.
 And, Ihesu, for þi woundes fyue,
 wys vs þo waye of rightwis lyue. Amen.

*When þis is saide, knele down sone,
 saye pater noster til messe be done, 600
 for þo messe is nocht sest
 or tyme of ite misa est.
 Þen, when þou heris say ite,
 or benedicamus, if hit be,
 þen is þo messe al done; 605
 bot zit þis prayere þou make right sone;
 after hit, wele þou may
 In gods name wende þi way:*

*God be þonked of alle his werkes,
 god be þonked of prestes & clerkes, 610
 god be þonked of ilk a mon,
 and I þonke god als I con.
 I thonk god of his godnesse,
 And nomely now of þis messe;
 and of alle þo prayers þat here are 615
 prayde,
 pray I to god þat he be payde.
 In mynde of god here I me blesse¹,
 with my blessing god sende me hesse.
 In nomine patris & filii & spiritus sancti.
 Amen.*

Pater noster. Aue maria. Credo.

*How þou at þo messe þi tym shuld spende 620
 haue I told: now wil I ende.
 Þo robryk is gode vm-while to loke,
 þo praiers to con with-oute boke.
 Hit is skille with-oute doute,
 þat ilk mon [þe] messe loue & loute: 625
 For of alle in þis world, þen is þo messe
 þo worthiest þing, most of godnesse.
 Explicit. Amen, Fiat.*

¹ r. blisse.

2. (Swete Ihesu, now wil I synge &c.).

This piece is written in another (southern) hand, to fol. 19, v. 321, where the first hand recurs. The same poem, still more enlarged, is extant in Ms. Vernon¹ fol. 257. It is a composite of 2 old hymns found in Ms. Harl. 2253² (ed. Bödeker *Altengl. Dicht.* des Ms. Harl. 2253 p. 191 and p. 198), which Ms. was written c. 1310 in Leominster Abbey in Herefordshire (cf. Wright *Specimens of lyric poetry*) and gives them in the southern dialect. But not only have the 2 hymns been combined, but the story of the Passion (with the 7 words on the Cross) has been added, and the whole has been subdivided by inlaid stanzas to St. Mary. These additions were apparently made by a northern poet (cf. *dede* = death, *wore þore* &c.), presumably by R. Rolle, whose poetry re-echoes the same theme. The poems are an imitation of the famous hymn *Jesu dulcis memoria* (Mone I, 329, Daniel I, 227); but the Engl. poets, by introducing the story of the passion, give action to the mere reiterations of the Latin hymn. — Ms. Reg. is prior to Vernon.

Ms. Reg. 17 B 2253, fol. 13^b.

Here bygynnus þo passion of Ihesu.

Ms. Vernon f. CCXCVII.

Ho so says þis with gode wille,
Schal fynd grace his luf to fille;
Þo holygost his hert schal tille,
From synne hym brynge & fendes ille. —

5 Swete Ihesu, now wil I synge
To þe a songe of luf-longynge;
Do in myn hert a welle to sprynge
Þe to luf ouer al þinge.

Swete Ihesu, kyng of blysse,
10 Myn hertus luf, my hertus lisse:
Þi luf, lorde, þou me wysse,
And lete me neuer þerof mysse.

Swete Ihesu, my hertus lyghte,
Þo art day with-oute~~n~~ nyzte:
15 Gyf me boþe grace and myzte
For to luf þe aryzte.

Swete Ihesu, my soule bote:
In my hert þou sette a rote
Of þi luf þat is so swote,
20 And wete it þat it sprynge mote.

Swete Ihesu, now wol I synge
To þe a song of loue-longinge;
Do in myn herte a welle springe
Þe to louen ouer alle þinge.

¶ Swete Ihesu, kyng of blisse, 5
Min herte loue, Min herte lisse:
In loue, lord, þou me wisse,
And let me neuere þi loue misse.

¶ Swete Ihesu, myn herte liht, 10
Þow art day wiþ-oute niht:
Ziue me boþe Grace and miht
For to loue þe ariht.

¶ Swete Ihesu, my soule bote, 15
In myn herte þou sette a Roote
Of þi loue þat is so swote,
And weete hit þat hit springe mote.

¹ I give this text from my 2nd vol. of Vernon poems. Of this vol., c. 150 pages have been seen by me through the press of the EETS., and the greater part of the rest of my copy has been sent to the same press, together with Misyn's translation of R. Rolle's Latin works; so I fail to understand how both these books of mine can be announced under another name in the *Prospectus* of the Society. ² These 2 hymns are:

Harl. 2253.

fol. 75.

I.

Suete Iesu, king of blysse,
myn huerte loue, min huerte lisse,
þou art suete myd-ywisse,
wo is him þat þe shal misse.

5 Suete Iesu, min huerte lyht,
þou art day wiþoute nyht:

þou zeue me streinþe & eke myht
forte louien þe ariht.

Suete Iesu, min huerte bote, 10
in myn huerte þou sete a rote
of þi loue þat is so swote,
ant lene þat hit springe mote.

Ms. Reg. 17 B xvii.

Swete Ihesu, myn hertus glem,
 Bryzter þen þo sūne bem:
 As þou was borne in Bedlem,
 Þou make in me þi luf-drem.

- 25 Swete Ihesu, þi luf is swete,
 Wo is hym þat schal it lete:
 Gyf me grace for to grete
 For my synnes teres wete.

- 30 Swete Ihesu, kyng of londe,
 Make þou me to vnderstonde,
 Þat I may in my hert fonde
 How swete is þi luf-bonde.

- Swete Ihesu, me rewes sore
 Of my mysdedes I haue do zore:
 35 For-gyf hom me, I wil no more,
 Bot aske þe of myl[c]e¹ and ore.

- Swete Ihesu, lorde myn,
 My lyf and my soule is þin:
 Vndo my hert and come þerin,
 40 And saue me fro wicked pyn.

Swete Ihesu, lorde gode,
 For me þou scheddist al þi blode,
 Out of þi hert ran a flode,
 Þi modir it saw with drery mode.

¹ Ms. mylde.

Ms. Harl. 2253.

- Suete Iesu, myn huerte gléém,
 bryhtore þen þe sonne-béém:
 15 ybore þou were in Bedlehéém,
 þou make me here þi suete dréém.

- Suete Iesu, þi loue is suete,
 wo is him þat þe shal lete;
 þarefore we shulden ofte þe grete
 20 wiþ salte teres & eze wete¹.

- Suete Iesu, kyng of londe,
 þou make me for² [to] vnderstonde,
 þat min herte mote fonde
 hou suete bueþ þi loue-bonde.

- 25 Suete Iesu, louerd myn,
 my lyf, myn huerte, al is þin:

¹ Ms. wepe. ² Ms. fer; to om.

Ms. Vernon.

¶ Swete Ihesu, myn herte gleem,
 Brihtore þen þe sonne Beem:
 As þou weore boren In Bethleem,
 Þou make in me þi loue-dreem.

20

¶ Swete Ihesu, þi loue is swete,
 Wo is him þat hit schal leete:
 Zif me grace for to wepe
 For my synnes teres wete.

¶ Swete Ihesu, kyng of londe,
 Mak þou me to vnderstonde,
 Þat I may In myn herte fonde
 Hou swete is þi loue-bonde.

25

¶ Swete Ihesu, me rewep sore
 Of my misdedes I haue don zore:
 30 For-zif me, lord, I wol no more,
 But I þe aske Milce and ore.

30

¶ Swete Ihesu, Lord myn,
 Mi lyf my soule is al þin:
 Vndo myn herte and lihte þerin,
 And saue me from wikked engyn.

35

¶ Swete Ihesu, lord good,
 For me þou scheddest þi blessed blod,
 Out of þin herte hit com þe flod,
 Þi Moder hit sauþ wiþ druyri mod:

40

vndo myn herte, & liht þer-yn,
 and wite me from fendes engyn.

Suete Iesu, my soule fode,
 þin werkes bueþ bo suete & gode,
 30 þou bohtest me vpon þe rode,
 for me þou sheddest þi blode.

30

Suete Iesu, me reoweþ sore
 gultes þat y ha wroht¹ zore:
 þare-fore y bidde þin mylse & ore;
 35 merci, lord, ynul na more.

35

Suete Iesu, louerd god,
 þou me bohtest wiþ þi blod,
 out of þin huerte orn þe flod,
 þi moder hit seh, þat þe by stod.

40

¹ Ms. wropt.

Ms. Reg. 17 B xvii.

45 Swet[e] Ihesu, bryzt and schene,
Here me, lorde, for I me mene,
Thurth Marye prayer, mylde qwene,
Pat¹ þi luf be on me sene.

Swet[e] Ihesu, my soule fode,
50 Alle werkes of þe ben gode,
Þou bouztest me vpon þo rode
And schaddest þeron þi hert blode.

Swete Ihesu, child best,
Þi luf þou in my hert fest;
55 When I go northe souþe est or west,
In þe, a luf², fynd I rest.

Swete Ihesu, wele may hym be
Pat þe schal in blysse se:
With luf-cordes draw þou me,
60 Pat I may come & wone with þe.

Swete Ihesu, heuen kynge,
Fader(!)³ and best of alle þinge:
Brynge in to me þat luf-longyng
To come to þe at myn endyng.

65 Mary moder, mylde qwene,
Sende vs (grace) synne to flene,
Pat we may þi son sene,
And euer with hym in blysse to bene.

Ihesu, swete is þo luf of þe,
70 Here nys no þing so swete may be;
Noght þat man may þenk or se
Has [s]wetenes agaynes þe.

¹ Ms. þate? ² V al-one. ³ r. Feir.

Ms. Vernon.

¶ Swete Ihesu, Briht and Schene,
Heere me, lord, for I me mene,
Þorw preyere of Marie, Milde qweene,
Pat þi loue on me be sene.

¶ Swete Ihesu, Mi soule foode, 45
Alle werkes of þe ben goode,
Þou bouztest me vpon þe Rode
And scheddest þeron þi swete blode.

¶ Swete Ihesu, Barn Best,
Þi loue þou in myn herte fest; 50
Whon I go North, Souþ, Est or West,
In þe al-one fynde I rest.

¶ Swete Ihesu, wel may him be
Pat þe schal in þi blisse se:
Wiþ loue-cordes drauþ þou me, 55
Pat I may comen and wone wiþ þe.

¶ Swete Ihesu, heuene kyng,
Feir and best ouer alle þing:
Bring me in to þat loue-longyng
To come to þe at myn endyng. 60

Marie Moder, Mylde Qween,
Send vs grace synne to flen,
Pat we mowe þi sone isen
And euer wiþ hym in Blisse ben.

¶ Ihesu, swete is þe loue of þe; 65
Ne may no þing so swete be,
Nouzt þat mon may þenke or se,
Ne haue swetnesse azeynes þe.

Ms. Harl. 2253.

Suete Iesu, bryht & shene,
y preye þe, þou here my bene,
þourh erndyng of þe heuene-quene,
þat my bone be nou sene.

45 Suete Iesu, berne best,
wiþ [þe] ich hope habbe rest,
wheþer y be souþ oþer west
þe help of þe be me nest.

Suete Iesu, wel may him be
50 þat þe may in blisse se:
after mi soule let aungles te,
for me ne gladiþ gome ne gle.

Suete Iesu, heuene kyng,
feir & best of alle þyng,

þou bring me of þis longyng, 55
& come to þe at myn endyng.

Suete Iesu, al folkes rééd,
graunte ous, er we buen ded,
þe vnderfonge in fourme of bred,
ant seþþe to heouene þou vs led. 60

II. Dulcis Iesu memoria.¹

fol. 77^b.

Iesu, suete is þe loue of þe,
noping so suete may be;
al þat [me] may wiþ ezen se,
haueþ no suetnesse azeynes þe.

¹ This poem has just 50 stanzas, so it was probably meant to form a rosary.

Ms. Reg. 17 B xvii.

Ihesu, no þing may be swetter,
Ne þoght¹ in hert blisfuller,
75 Noght may be feled worthyer,
Þen þou, so swete a louere.

Ihesu, þi luf was vs so fre
Þat it fro heuen brouzt þe;
For luf þou dere bouztest me,
80 For luf þou hynged on rode-tre.

Ihesu, to þi disciples dere
Þou saydest with drery chere,
As ze siten alle (in fere),
A litil er þou taken were:

85 Ihesu, þou saydest þat þou wore
Ful of sorow and hert sore,
And bad hom duelle a while þore
(Þo) while þou praydest þi fader ore.

Ihesu, þou zedist on þi fete
90 To þo mounte of Olyuete,
And to þi fader, ere þou lete,
Þou madest a bone with hert swete:

Ihesu, þou saydest: »if it may be,
Dere fader, I praye þe
95 Þis payne passe a-way fro me;
As þou wilt so mote it be«.

Ihesu, þou turnydist agayne to ham,
And fonde hom slepyng eury man²;
Þo bad hom wake³, & can hom blam;
100 Anone þo way agayne þou nam.

Ihesu, zit este þe sel[ue] bone
Þat þou be-fore by-gan to done,
And eke þo þrid tyme este-sonne
Þou madist prayer, with mylde mone.

105 Ihesu, with þat þou praye can,
Þo swote al bloody fro þe ran;
Fro heuen a bryzte aungel cam,
And þe confortyde god and man.

¹ H noht. ² Ms. may man. ³ Ms. walke.

Ms. Harl. 2253.

5 Iesu, noþing may be suettere,
ne noht in eorþe blyfulere,
noht may be felæd lykerusere,
þen þou, so suete a luuiere¹.

¹ Ms. alumere.

Ms. Vernon.

¶ Ihesu, no song mai be swettore,
Ne þouzt in herte Blisfollere,
Nouzt may be feeled lihtsomere,
Þen þou, so swete a louyere.

¶ Ihesu, þi loue was vs so fre
Þat hit from heuene bronzte þe,
For loue ful deore bouztest þou me,
75 For loue þow henge on¹ Rood-tre.

¶ Ihesu, to þi disciples dere
Þou seydest wiþ ful dreri chere
As þei seeten alle I-feere
A luytel ar þou taken were— 80

¶ Ihesu, þou seydest þat þou wore
Ful of serwe and herte sore,
And beed hem dwellen a while þore
While þou beo-souzttest þi ffader ore;

¶ Ihesu, þou eodest on þi feete 85
To þe Mount of Olyuete,
And to þi ffader, er þou leete,
Þow madest a boone wiþ herte swete:

¶ To him þou seidest: »zif hit may be,
Deore ffader, I preye þe,
90 Þis peyne passe a-way fro me;
As þow wolt so moot hit be.«

¶ Ihesu, þou tornedest to hem þan:
And founde hem slepen vch a man;
Þow beede hem waken, & er þou blan, 95
A-non azeyn þe wey þou nam.

¶ Ihesu, þus eft þe selue boone
Þat þou beo-fore bigonne to done,
And eke þe þridde tyme sone
Þow madest, wiþ a Milde mone. 100

¶ Ihesu, wiþ þat þou preye gon,
Þe swot of blood from þe ron.
From heuene an Angel lihte þon
And þe cumfortede, God and Mon.

¹ Ms. or.

Iesu, þi loue wes ous so fre
þat we from heuene brohten þe;
for loue þou deore bohtest me,
for loue þou hong on rode-tre.

10

Ms. Reg. 17 B xvii.

Ms. Vernon.

Mary moder, lade bryzte,
 110 Þou darst, þou wilt, þou art of myzte:
 My hert luf, my lyf, my lyzte,
 Þou be my helpe boþe day & nyzte.

Ihesu, for luf þou sufferd wronge,
 Woundes sore and paynes stronge;
 115 Þi rewful paynes were ful longe,
 Ne may hom telle spel ne songe.

Ihesu, for luf þou dree so wo
 Þat bloody stremes ran þe fro,
 Þi swete body was blak & blo—
 120 Oure synnes it made so, welawo!

Ihesu, þi croune it satte ful sore,
 Þi scourgyng, wen þou scourged wore;
 It was for me, Ihesu þin ore,
 Þi paynes þat þou sufferd þore.
 125 Ihesu swete, þou hynged on tre,
 Noght for þi gylte bot al for me;
 With synnes I gilte, so wo is me,
 Swete Ihesu, forgyf it me.

Ihesu, wen þou streyned wore,
 130 Þi paynes were more & more.
 Mary ay with þe was þore
 With sorewful chere & sykyng sore.

Ihesu, why were þou pyned so,
 Þat neuer didist wronge ne wo?
 135 It was for me, & mony mo,
 Þat þou so hard were be-go.

Ihesu, what sees þou in me,
 Ouzt þat nedeful was to þe,
 Þat þou so hard on rode-tre
 140 Woldist for me pyned be?

Ihesu, why were þou so gelouse,
 So feruent and so curyouse,
 To bye with prys so precious
 Wrecched man so viciouse?

MARIE Mylde, freo and gent, 105
 Preye for me—þou art present—
 Whon my soule is from me went,
 Þat hit haue good Iuggement.

¶ Ihesu, for loue þou soffredest wrong,
 Woundes sore and peynes strong; 110
 Þi peynes reuþful weore and long,
 Ne may me hit telle in spel ne song.

¶ Ihesu, for loue þou suffredest so wo
 Þat bloodi stremes Ronne þe fro,
 Þi white bodi was bleyk and blo— 115
 Vre sunnes hit made, weylawo!

¶ Ihesu, þi Coroune sat þe sore,
 Þe scourgyng whon þow scourget wore;
 Hit was for me—Ihesu, þin ore!—
 Þe peynes þat þow þoledest þore. 120

¶ Ihesu swete, þow heng on tre,
 Not for þi gult, but al for me,
 For sunnes and gult azeynes þe—
 Swete Ihesu, for-ȝif hem me.

¶ Ihesu, whon þow streyned wore, 125
 Þi peynes woxen more and more.
 Þi Mooder ener wiþ þe was þore,
 Wiþ serweful sikynges and wiþ sore.

¶ Ihesu, whi weore þou pyned so
 Þat neuer wrougtest wrong ne wo? 130
 Hit was for me, and moni mo,
 Þat þou so harde were bi-go.

¶ Ihesu, what sauh þow on me
 Of ouzt þat neodful was to þe,
 Þat þou so harde on Roode-tre 135
 For me woldest pyned be?

¶ Ihesu, whi weore þou so gelous,
 So feruent and so disirrous
 To buggen wiþ pris so precious
 Wrecche Mon so vicious? 140

Ms. Harl. 2253.

Iesu, for loue þou þoledest wrong,
 woundes sore, & pine strong;
 15 pine peynes rykene hit were long,
 ne may hem tellen spel ne song.

Iesu, for loue þou drezedest wo,
 bloody stremes ronne þe fro,
 þat þi bodi wes blake ant blo;
 for oure sunnes hit wes so. 20

Ms. Reg. 17 B xvii.

- 145 Ihesu, for luf þu hynged on rode,
For luf þou gaf þi hert blode;
Luf þe made oure soules fode,
Þi luf vs brouȝt to al gode.

- Ihesu my lemman, þou art so fre,
150 For¹ al þou dedist for luf of me,
What schal I for þat zelde þe?
Þou askes nouȝt bot loue of me.

- Ihesu my god, my lord, my kynge,
Þou ne askyst me none oþer þinge
155 Bot trewe luf in al wyrkyng,
And luf-teres with swete mornynge.

- Ihesu my dere, my luf, my lyȝte,
I wil þe luf & þat is ryȝte.
Do me luf þe with al my myȝte,
160 And for þe morne day & nyȝte.

Ihesu, do me to luf so þe
Þat euer my þouȝt vpon þe be;
With þi swete eyȝe þou loke on me,
And myldelyche my dede se.

- 165 Ihesu, þi luf be al my þouȝte,
Of oþer þing ne recke me nouȝte,
Bot þat I haf agayne þe wrouȝte
And þou hast me so dere bouȝte.

¹ *al. þat.*

Ms. Harl. 2253.

Iesu, for loue þou stehe on rode,
for loue þou seȝe¹ þin heorte blode;
loue þou madest² oure soule fode,
þi loue vs brohte to alle gode.

- 25 Iesu mi lemman, þou art so fre
þat þou deȝedest for loue of me.
whet shal y þare-fore zelde þe?
þar nys noht bote hit loue be.

- Iesu my god, Iesu my kyng,
30 þou ne askes[t]³ me non oþer þing
bote trewe loue & eke seruyng,
ant loue-teres wiþ suete mournyng.

¹ *r. zeeue.* ² *al. þe made.* ³ *Ms. askesd.*

Ms. Vernon.

¶ Ihesu, for vs þou henge on Rode,
For loue þou zeeue þin herte blode;
Loue þe made vre soule foode,
Þi loue vs brouhte to alle goode.

¶ Ihesu my lemmon, þou art so fre
Pat al þou dedest for loue of me.
What schal I for þat zeeelde þe?
Pow kepest not but þe loue of me.

¶ Ihesu my god, my lord, my kyng,
Þou askest me non oþer þyng
But trewe loue and herte longyng
And loue-teres and stille mournyng.

¶ Ihesu my deore, my loue, my liht,
I wol þe louen, and þat is riht.
Do me þe louen wiþ al my miht,
And after þe Mourne dai & niht!

¶ Ihesu, do me so loue þe
Pat my þouht ay on þe be;
Wiþ þin ezen lok on me.
And Myldeliche my nede se.

MARIE ladi, Mooder briht,—

þou darst, þou wolt, þou art of miht,—
Myn herte loue, my lyf, my liht,
Þou prey for me boþe day & niht.

¶ Ihesu, þi loue is al my þouht;
Of oþer þing ne recche I nouht
But þat I haue a-ȝeyn þe wrouht
And þou hast me so deore a-bouht.

Iesu my lyf, Iesu my lyht,
ich loue þe, ant þat is ryht:
do me loue þe wiþ al mi myht,
ant for þe mournen day & nyht.

Iesu, do me so seruen þe
þat euer mi þoht vpon þe be;
wiþ þine suete ezen loke towart me,
ant myldeliche myne, y prye, al þat þou¹ se.

Iesu, þi loue be al my þoht,
of oþer þing ne recche y noht;
y ȝyrne to haue þi wille ywroht,
for þou me hauest wel deore yboht.

¹ *V my nede, R my dede.*

Ms. Reg. 17 B xvii.

Ihesu, al-þof I synful be,
 170 For¹ longe hast þou spared me;
 Þo more ouzt I to luf þe
 Þat þou to me hast ben so fre.

Mary mylde, fre and gent,
 Pray for me, þou art present,
 175 Þat wen my soule (is) fro me went,
 Þat it haf (god) iugement.

Ihesu, for soþe now is no þinge
 In al þis world of suche likyng,
 Þat can so myche of luf-longyng,
 180 As þou Ihesu, my dere swetyng.

Ihesu, wele owe I to luf þe,
 For þat me schewed þo rode-tre,
 Þi corone of þornes, þi nayles þre,
 Þo scha[r]pe spere þat þorowstonge þe.

185 Ihesu, of luf is soþe tokenyng
 Þi hed doun bowed to luf-kyssyng,
 Þin armes sprad to luf-clyppynge,
 Þi syde al open to luf-schewyng.

Ihesu, wen I þink on þe
 190 And loke vpon þo rode-tre,
 Þi swete body be-bled I se:
 Lord, do þat syzt to wonde me.

Ihesu, þi moder þat be þe stode,
 Of luf-teres ho wepped a flode;
 195 Þi woundes and þi holy blode
 Made hyr² hert of drery mode.

¹ r. Ful. ² overl.

Ms. Harl. 2253.

45 Iesu, þah ich sunful be,
 wel longe þou hauest yspared me;
 þe more oh ich to louie þe
 þat þou me hauest ben so fre.

(6 vv. wanting).

55 þy bac¹ of þornes, þy nayles þre,
 þe sharpe spere þat þourh-stong þe.

¹ Hall. beke: brim of a hat.

Ms. Vernon.

¶ Ihesu, al-þauz I synful be,
 Ful longe hastou spared me;
 170 Þe more owe I to loue þe
 Þat þou wiþ me hast ben so fre.

¶ Ihesu, forsoþe now nis no þing
 In al þis world of such lykyng,
 Þat con so muche of lone-longyng,
 175 As þou Ihesu, my deore swetyng.

¶ Ihesu, wel ouzt I loue þe,
 For þou me schewest þi Rode-tre,
 Þi Coroune of þornes, and nayles þre,
 Þe scharpe spere þat þorw-stong þe. 180

¶ Ihesu, of loue I seo tokenyng
 Þin armes spradde to loue-cluppyng,
 Þin hed bouwede to swete cussyng,
 Þi syde al opene to loue-schewyng.

¶ Ihesu, whon I þenke on þe . 185
 And loke vpon þe Roode-tre,
 Þi swete bodi bi-bled I se:
 Lord, do þat siht to wounde me!

¶ Ihesu, þi Moder þat bi þe stood,
 Of loue-teres heo wepte a flood;
 190 Þy woundes and þyn holy blood
 Heo maden hire haue a dreri mood.

Iesu, of loue soth tocknyng,
 þin armes spredeþ to mankynde,
 þin heued doun-boweþ to suete cussinge,
 60 þin side al openeþ to loue-longyng.

Iesu, when ich þenke on þe
 ant loke vpon þe rode-tre,
 þi suete body to-toren y se,
 hit makeþ heorte to smerte me.

Iesu, þe quene þat by þe stod, 65
 of loue-teres heo weop a flod;
 þin woundes & þin holy blod
 made hire huerte of dreori mod.

Ms. Reg. 17 B xvii.

- Ihesu, luf did þe to grete,
 Luf þe made blode to swete,
 For luf þou were we[1] sore be-bete,
 200 Luf þe made lyf te lete.

Ihesu, þou saydest: »alle zee
 Þat passen in way here be me,
 A while abydes, comes and se
 If ony in sorow is like to me«.

- 205 Ihesu, þou saydist: »telle þo me,
 My dere (folk)¹, what it may be
 Þat I haf gilte agaynes þe,
 Why þis payne is so hard to me?»

²Ihesu þou saydist after zitte:

- 210 »My dere [vynzard]³, I haf þe [s]ette⁴,
 My fadres blysse I þe be-hette
 With al my-self, what wil þou bette?»

Ihesu, þo saydist þen more:

- »My dere folk, þou tell [me] zoure⁵
 215 Why haf I for my holy lore
 And for gode dedis hert sore?»

Ihesu, þou saydist: »how is þis,
 My swete, what haf I don of mys
 Þat þou withouten ony lys

- 220 Me zeldist pyne agayne my blys?»

Ihesu, þi luf þou tauztest me
 With swete wordes of hert fre
 Þat þou spake on rode-tre,
 So ful of luf may none be.

- 225 Ihesu, þo first was, I rede,
 Þat þou þi swete fader bede
 Þat he for-gyf hom þer mysdede
 Alle þat diden [þe] to þo dede.

Ihesu, þat oþer was, I-wis,

- 230 Þat þou saydist, as wryten is:
 Þat þo thef schuld be in blys
 With þe þat day in paradys.

¹ Ms. fader. ² The next 2 st. are tr. in V.
³ Ms. kynreden. ⁴ Ms. fette. ⁵ r. zore.

Ms. Vernon.

¶ Ihesu, loue þe dude to wepen,
 Loue þe dude þi blod to sweten,
 For loue þou were sore beten,
 Loue þe dude þi lyf to leten.

195

MARIE, I prei þe, as þou art fre,
 Of þi serwe parte wiþ me.
 Þat I mowe serwe here wiþ þe
 And partiner of þi blisse be.

¶ Ihesu, þi loue þou tauhtest me
 Wiþ swete wordes of herte fre
 Þat þou speak on Roode-tre—
 So ful of loue ne mihte non be.

200

¶ Ihesu, þe furste word was, as I rede,
 Þat þou þi deore ffader beede
 Þat he forzaf hem heore misdede,
 Alle þat duden þe to dede.

205

¶ Ihesu, þat oþer was I-wis
 Þat þou seidest, as wryten is:
 Þat þe þeef schulde haue blis
 Wiþ þe þat day in paradys.

210

Ms. Harl. 2253.

- Iesu, suete loue þe dude gre[t]lyn¹,
 70 loue þe made blod to sueten,

¹ Ms. gredyn.

for loue þou were sore ybeten,
 loue þe dude þi lyf to leten.

Ms. Reg. 17 B xvii.

Ihesu, þat oþer was of mon,
 Wen þi moder schuld fro þe go[n],
 235 Also þou hir betauztest¹ one
 And saydist: »wommon, lo here Ion«.

²Ihesu, as þo was pyned zore³,
 Þo [fourthe]⁴ worde þou saydist þore:
 »A now, god, me thy[r]stes sore«—
 240 It was for hom þat synful wore.

Ihesu, þo fy[f]the⁵ rewe[s] me,
 Þat þou spake on rode-tre:
 »My god, my god, how may þis be,
 It semes þou hast forsaken me?»

245 Ihesu, þo sexte worde it was
 Wen þou saydist in *manus tuas*,
 Betoke þi fader in þat plas
 Þi soule as þi wille was.

¹ Ms. betauztest. ² The next 2 stanzas
 are tr. in Ms. ³ Ms. zoure, u expunged.

⁴ Ms. fyft. ⁵ Ms. fyrthe.

Ms. Vernon.

¶ Ihesu, þe þridde was of Mon:
 Whon þi Mooder þe schulde forgon,
 A sone þou hire be-tauhtest on,
 And seidest: »wommon, tak heer Ion.« 215

¶ Ihesu, as þou weore pyned more,
 Þe ffeorþe word þou seydest þore:
 »A«, seydest þow, »me þursteþ sore«—
 Hit was for hem þat dampned wore.

¶ Ihesu, þe ffyfþe word Reweþ me, 220
 Þat þow seidest on Roode-tre:
 »Mi God, Mi God, hou may þis be
 Þat þou hast al forsake me?»

¶ Ihesu, þe sixte word hit was
 Whon þou seidest In manus tuas, 225
 Be-tauhtest þi ffader in þat plas
 Þi soule, as his wille was.

¶ Ihesu, In al þi peyne mest
 Neuere was so meke best:
 Þou seydest *Consummatum est*, 230
 Þyn hed fel down, þou zelde þe gost.

¶ Ihesu, þou seidest: »alle ze
 Þat passen be þe wey bi me,
 A while a-bydeþ, comeþ and se
 Zif eny serwe is lyk to me.« 235

¶ Ihesu, þou seidest: »tel þow me,
 Mi deore folk, what hit may be,
 What haue I gult azeynes þe
 Þat þou so bitter art to me?»

¶ Ihesu, þou seydest þenne more: 240
 »Mi deore folk, ze tel me zore,
 Haue I wiþ myn holi lore
 And gode dedes I-hurt so sore?»

¶ Ihesu, þou seidest after zet:
 »Mi deore wynzard, ne haue I þe set, 245
 Mi ffader blisse þe bi-het,
 Wiþ al my-self—what woldest þou bet?»

¶ Ihesu, þou seidest: »hou is þis,
 Mi swete, what haue I do mis
 Þat þou wiþ-outen eny lis 250
 Me zeldest schome azeyn Mi blis?»

MArie, þat slakest alle wo,
 Helle-peynes schild me fro,
 And zif me grace her do so
 Þat I from henne to heuene go. 255

Ms. Vernon.

¶ Ihesu, ffyue welles I fynde in þe :
 Þat loue-spring to-drawe¹ me ;
 Of Rede blod þe stremes be,
 Mi soule of synnes wasschen heo.

260

¶ Ihesu, my soule drauz þe to,
 And mak myn herte wyde vndo ;
 Zif hit þi loue to drynke so,
 Þat flessches lustes ben fordo.

¶ Ihesu, Muchel Ich owe þe :
 Who schal hit al zelde þe ?
 Me bi-houeþ þi-self hit be,
 As þou pyne suffredest for me.

265

¶ Ihesu, þi loue zef me follyke,
 In myn herte þat hit stike,
 Mi soule hit þurle Inwardliche,
 Þat hit be þyn enteerliche.

270

¶ Ihesu, do me loue þe so
 Þat, wher I beo, or what I do,
 Þat I for weole ne for wo
 Ne let myn herte torne þe fro.

275

¶ ²Ihesu lord, Mi swetyng,
 Hold me euere in þy kepyng,
 Mak of me þi derlyng,
 Þat I þe loue ouer alle þing.

¶ Ihesu, my weole and al my wynne, 280
 Al my Ioye is þe wiþ-Inne:
 Now and euere kep me from synne,
 To do þi wille let me not blynne.

¶ Ihesu, mihtful Heuene-kyng,
 Þi loue beo al my lykyng,
 Mi mournyng and my longyng,
 Wiþ swete teres wepyng.

285

¶ Ihesu, zif me for þi name
 Pacience In peyne and schame,
 Þat to my soule is note and frame ; 290
 And mak myn herte Mylde & tame.

¹ H tacheþ. ² The next 3 stanzas certainly suggest R. Rolle.

Ms. Harl. 2253.

Iesu, fyf woundes ich fynde in þe,
 þy loue-sprenges tacheþ me ;
 75 of blod & water þe stremes be,
 vs to whosshe from oure fon þre.

Iesu, my saule drah þe to,
 min heorte opene, & wyde vndo,

þis hure of loue to drynke so,
 þat fleysshliche lust be al for-do.

80

Iesu Crist, do me loue þe so
 þat wher y be, & what so y do,
 lyf ne deþ, weole ne wo,
 Ne do myn huerte þe turne fro.

Ms. Vernon.

¶ Ihesu, al þat is feir to [s]e¹,
 Þat to þe fflessches lykyng may be,
 Al worldes blisse, do me fle
 And al my tent giue to þe. 295

MArie, swete Mayden fre,
 For Ihesu [Crist] be-seche I þe,
 Þi swete sone do loue me,
 And mak me worþi þat hit so be.

¶ Ihesu, in þe beo al my þouzt— 300
 Of oþer þyng ne recche I nouzt;
 Whon I of þe may felen ouzt,
 Þen is my soule wel of-þouzt.

¶ Ihesu, zif þou for-lete me,
 What may me lyken of þat I se? 305
 Blisse may non wiþ me be,
 Til þat þou come azeyn to me.

¶ Ihesu, þat me hast deore abouht,
 Al þat to synne draweþ ouht
 Holliche puyt out of my þouzt, 310
 So þat I ne wraþþe þe nouzt.

¶ Ihesu, my soule is weddet to þe—
 Wiþ rihte hit ouhte þin owne to be;
 Þauz I haue synget azeynes þe,
 Þi Merci is euere redi to me. 315

¹ Ms. þe.

Ms. Harl. 2253.

85 Marie, suete mayde fre,
 for Iesu Crist byseche y þe,
 þi suete sone do louie me,
 ant make me worþi þat y¹ so be.

Iesu, do me þat for þi name
 90 me likeþ to dreze pyne & shame,
 þat is þ[e]² soule note ant frame,
 ant make myn herte milde & tame.

Iesu, al þat is fayr to se,
 al þat to fleyhs mai likyng be,
 95 al worldes blisse, to leten me
 graunte, for þe loue of þe.

Iesu, in þe be al my þoht,
 al oþer blisse ne recchy noht;

¹ V hit. ² Ms. þy.

when ich of þe mai felen oht,
 þenne is my soule wel ywroht. 100

Iesu, zef þou for-letest me,
 what may m[e] lik[yn]¹ of þat y se?
 mai no god blisse wiþ me be,
 o² þat þou come azeyn to me.

Iesu, zef þou bist zeorne bysoht, 105
 when þou comest, ant elles noht,
 no fleishliche lust ne wicked þoht
 in to myn heorte ne be ybroht.

Iesu, mi soule is spoused to þe;
 ofte ych habbe misdou azeynes þe; 110
 Iesu, þi merci is wel fre:
 Iesu, merci y crie to þe.

¹ Ms. mi likyng. ² = till.

Ms. Reg. 17 B xvii.

Ms. Vernon.

¶ Ihesu þi Merci! bi-leue I craue—
 Me bihoueþ þat I hit haue;
 Þe deuh of grace vpon me laue,
 And worþi me make þi loue to haue.

¶ ¹ Ihesu, þou be al my zernyng, 320
 In þe be, lord, al my lykyng,
 Mi þouzt, my dede, and my Mournyng
 To haue þe Euere in loue-longyng.

¶ Ihesu, my leof, Mylde of mood,
 Mi soule haþ neode of þi good: 325
 Mak hit clene and þolemood,
 And ful hit of þi loue-flod.

¶ Ihesu, my soule preyeþ þe,
 Let hit nouzt vncloþed be;
 Cloþe hit wiþ þi loue fre, 330
 Wiþ goode werkes þat lyken þe.

¶ Ihesu, Bente ne aske I þe nouzt,
 Ne proude cloþes nobli wrouzt,
 Londes ne Rentes, deore bouzt,
 But hertly loue and clene þouzt. 335

¶ Ihesu, whonne so hit lykeþ þe,
 Loue-sparkes send þou me;
 Mak myn herte al hot to be,
 Brennynde in þe loue of þe.

MArie, þi sone preye hertely 340
 For me, wrecche vnworþy,
 Þat he wole enterly
 Graunte me his Merci.

¹ This st. suggests R. Rolle.

Ms. Harl. 2253.

Iesu, wiþ herte [bi-leue]¹ y craue,
 hit bihoueþ nede þat ich hit haue;
 115 þe deu of grace vpon me laue,
 ant from alle harmes þou me saue.

Iesu, from me be al þat þyng
 þat [þe]² may be to mislikyng;
 al þat is nede þou me bryng:
 120 to haue þi loue is my zyrnyng.

Iesu mi lif, of milde mod,
 mi soule haþ gret neode of þi god:
 [m]ak³ hire treufol ant þolemod,
 ant ful hire of þi loue-[f]lod⁴.

¹ Ms. þi loue. ² Ms. me. ³ Ms. tak.
⁴ Ms. blod.

Iesu, my soule bidde y þe, 125
 eueremore wel vs be¹;
 Iesu, al myhtful heuene kyng,
 þi loue is a wel derne þing.

Iesu, wel mai myn herte se 130
 þat milde & meoke he mot be,
 alle vnþewes & lustes fle,
 þat felen wole þe blisse of þe.

Iesu, þah ich be vnworþi 135
 to loue þe, louerd al-myhti,
 þi loue me makeþ to ben hardy
 ant don me al in þin merci.

¹ some vv. wanting?

Ms. Reg. 17 B xvii.

Ms. Vernon.

Ihesu, gyf me þat I may se
 250 Þo grete gode þat þou hast don to me.
 Vnkynde agayne haf I ben to þe:
 For-gyf me, lord þat art so fre.

Ihesu, þi luf & fleschely þouzte
 Won to-geder may þay nouzte,
 255 As hony and gal to-geder brouzte;
 Swete & bytter acordes nouzte.

Ihesu, with hert I vak(!)¹ þe,
 Þof I a wrecche synful be;
 In trwe hope I pray þe
 260 Þi blys and mercy graunte þou me.

Ihesu, þof I be vnworþi
 To luf þe, lord almyzty,
 Þi godenes makes me hardy
 To do my soule in þi mercy.

265 Ihesu, þi mercy confortes me;
 For no man may so synful be
 Þat wold leue synne & turne to þe,
 Þat redy mercy ne fynd he.

Ihesu, þof I synful be,
 270 Trysty hope I haue to þe:
 Þerfore, lorde, I pray þe
 Þat of my synnes ²amende þou me.

Ihesu, for synful, as writen is,
 Þou lyztest fro þi hye blys
 275 In to Maries wombe, I-wys,
 To brynge vs alle to rest & blis³.

¹ V þonke. ² to overl. in red; þat, and
 þou, crossed out in red. ³ b added.

¶ Ihesu almihti, heuene-kyng,
 Þi loue is a ful derne þing;
 May no mon hit witen þorw knowyng,
 But he hit feele þorw herte þerkyng.

¶ Ihesu, zif me þat I may see
 Þe Muchele good þou hast do me.
 And I vnkynde azeyn haue be,
 For-zif me, lord, þat art so fre.

¶ Ihesu, þi loue and fleschly þouzt
 Wonen to-gedrene mouwe þ[e]i nouzt,
 As Hony & galle to-gedre brouzt;
 Swete and Bitter a-cordeþ nouzt.

¶ Ihesu, wiþ herte I þonke þe.
 Þouz I wrecche and sunfol be,
 In trewe hope I preye þe,
 Þi Blisse & Merci graunte þou me.

¶ Ihesu, þauh I be vnworþi
 To loue þe, lord Almihti,
 Þi godnesse me makeþ hardi
 Mi soule to don in þi Merci.

¶ Ihesu, þi Merci cumforteþ me,
 For no mon may so synful be,
 Þat synne wol leue and to þe fle,
 Þat Merci ful redi [ne] fyndeþ he.

¶ Ihesu, for synful, as writen is,
 Þou lihdest from þin heize blis
 In to Marie wombe, I-wis,
 To ziuen vs alle reste and lis.

¶ Ihesu, þauz I synful be,
 I haue euere trust hope in þe:
 Þerfore, lord, I preye þe
 Þat of my synnes amende þou me.

Ms. Harl. 2253.

Iesu, þi mildenesse froreþ me;
 for no mon mai so sunful be,
 zef he let sunne, ant to þe fle,
 140 þat ne fynd socour at þe.

For sunful folk, suete Iesus,
 þou lihdest from þ[i]¹ heze hous,
 pore & loze þou were for ous,
 þin heorte loue þou sendest ous.

¹ Ms. þe.

Ms. Reg. 17 B xvii.

Ihesu, euer beseche I þe
 Þy luf inwardely graunte þou me;
 Þof I þer-to vnworþi be,
 280 Make me worþi, þat art so fre.

Ihesu, þou art al swete & gode:
 Do þi luf drynk my hert blode;
 Þi luf makes so swete-wode,
 Þat wonder blysful is my mode.
 285 Ihesu, do me to do þi wille
 Now and euer, lowde & stille;
 With þi luf my soule þou fille,
 And suffur [neuer]¹ þat I do ille.

Ihesu, þi luf is swete & stronge,
 290 My lyf is al þer-on longe:
 Teche me, lord, þi luf-songe,
 With swete² teres euer amonge.

Ihesu, if þou be fro me go,
 My hert is ful of sorow & wo;
 295 What may I say bot welawo,
 When þou, my god, art gon me fro?

¹ Ms. me. ² With s added, orig. Wete.

Ms. Harl. 2253.

145 Iesu, forþi byseche y þe,
 þi suete loue, þou graunte me
 þat ich þare-to worþi be,
 make me worþi, þat art so fre.

Iesu, þou art so god a mon,
 150 þi loue y zyrne al-so y con;
 þare-fore ne lette me nomon,
 þah ich for loue be blac ant won.

Iesu al suete, Iesu al god,
 þi loue drynkeþ myn heorte blod,
 155 þi loue me makeþ so swyþe¹ wod,
 þat y ne drede for no flod.

¹ al. swete.

Ms. Vernon.

¶ Ihesu, þou art so good a mon,
 Þi loue desyre I as I con:
 Me to lette suffre þing non,
 Swete Ihesu, my deore lemmon.

¶ Ihesu, euere beo-seche I þe, 380
 Þin Inward loue þou graunte me;
 Þouz I þerto vnworþi be,
 Þou mak me worþi, þat art so fre.

MARIE Milde, ful of pite,
 Prey þi deore sone for me 385
 Þat he graunte me to be
 Euere in blisse wiþ him and þe.

¶ Ihesu al swete, þat art al good,
 Do þi loue drynke myn herte-blod;
 Þi loue me makeþ so swete-wod 390
 Þat wonder blisful is my mood.

¶ Ihesu, do me do þi wille,
 Nou and euere, loud and stille;
 Wiþ þi loue my soule fulfille
 And soffre neuere þat I do ille. 395

¶ Ihesu, þi loue is swete and strong,
 Mi lyf is al þer-on I-long:
 Tech me, lord, þi loue-song,
 Wiþ swete teres euer a-mong.

¶ Ihesu, zif þou be from me go, 400
 Min herte is ful of serwe & wo;
 What may I sey but weylawo,
 Whon þou, my swete, art went me fro?

Iesu, þi loue is suete & strong,
 mi lif is al on þe ylong:
 tech me, Iesu, þi loue-song,
 wiþ suete teres euer among. 160

Iesu, do me to seruen þe,
 wher in londe so y be;
 when ich þe fynde, wel is me—
 Zef þou ne woldest away fle!

Iesu, zef þou be from me go, 165
 mi soule is fol of serewe ant wo;
 whet may i sugge bote welawo,
 when mi lif is me atgo?

Ms. Reg. 17 B xvii.

Ms. Vernon.

Mary, þi son praye hertely
 For me wrecche and vnworþi,
 Þat he now wil inwardely
 300 Graunte me his mercy.

Ihesu, þin ore, þou rewe on me,
 When schal my soule come to þe?
 How longe schal I here be
 Þat I ne may þe, my lemman, se?

305 Ihesu, þi lore teche þou¹ me
 With al my hert to luf þe;
 Þorow þi myzte make it so be,
 And þerto, lord, constrayne me.

Ihesu my lord, Ihesu my kynge,
 310 My soule to þe has grete longynge,
 Þat hir weddist with þi ryng:
 When þi wille is, hir to þe bringe.

Ihesu, þat dere bouztest me,
 Make me worþi to come to þe;
 315 Al my synnes forgyf þou me,
 Þat I in blys may þe se.

Ihesu so fayre, Ihesu so bryzte,
 I þe beseche with al my myzte
 Brynge my soule in to þi lyzte,
 320 Þere ioy is euer boþe day & nyzte.

fol. 19. Ihesu, þi helpe at myn endinge;
 Take my soule at my deinge,
 And sende vs² counfort & sokeringe
 Þat ho drede no wicked þinge.

¹ r. techeþ. ² r. hir.

¶ Ihesu þin ore, þou rewe on me,
 Whon schal my soule come to þe? 405
 Hou longe schal hit here be,
 Þer I ne may þe, my lemmon, se?

¶ Ihesu, þi lore techeþ me
 Wiþ al myn herte to loue þe:
 Þorw þi miht mak hit so be, 410
 Þat þerto, lord, constreyne me.

¶ Ihesu my lef, my lord, my kyng,
 To þe my soule haþ gret longyng,
 Þou hast hit weddet wiþ þi Ryng:
 Whon þi wille is, to þe hit bring. 415

¶ Ihesu, þat deore bouztest me,
 Mak me worþi to come to þe;
 Alle my synnes forzif þou me,
 Þat I may comen & wone wiþ þe.

¶ Ihesu al feir, my lemmon briht, 420
 I þe be-seche wiþ al my miht,
 Bring my soule in to þi liht,
 Þer is day and neuer niht.

¶ Ihesu, þin help at myn endyng;
 Tac my soule at my dizyng, 425
 Seende hit socour & cumfortyng,
 Þat hit ne drede no wikked þing.

Ms. Harl. 2253.

Iesu, þin ore, þou rewe of me,
 170 for whenne shal ich come to þe?
 Iesu, þi lore biddeþ me
 wiþ al myn herte louie þe.

Iesu mi lif, Iesu my kyng,
 my soule haueþ to þe zyrnyng:
 175 when þi wille is, to þe hire bryng,
 þou art suetest of alle þyng.

Iesu, þat deore bohtest¹ me,
 make me worþi come to þe;

¹ Ms. bostes.

alle mi sunnes forzef þou me,
 þat ich wiþ¹ blisse þe mowe se. 180

Iesu so feir, Iesu so briht,
 þat i biseche wiþ al my myht,
 bring mi soule in to þe lyht,
 þer is day wiþ-oute nyht.

Iesu, þin help at myn endyng, 185
 ant ine þat dredful out-wendyng
 send mi soule god weryyng,
 þat y ne drede non eouel þing.

¹ al. in.

Ms. Reg. 17 B xvii.

Ms. Vernon.

- 325 Ihesu, form þi *ercie* fre
 Suche grace þen sende to me
 to scape pyne & come to þe,
 And euer *with* þe in blis to be.
 Ihesu Crist, mer[r]i¹ ben he
 330 Þat euer in blis may þe se
 And haue fulliche þo loue of þe:
 Swete Ihesu, þou graunte hit me.
 Ihesu, þi² loue has non ending,
 Þere nys no sorow ne no wepyng,
 335 but ioy & blis & ful likyng:
 Swete Ihesu, þer-to vs bryng, Amen.

¹ Ms. merci. ² r. þer?

- ¶ Ihesu, ffor þi *Merci* fre
 In siker hope do þou me
 To scapen payne & come to þe 430
 And eue in blisse wiþ þe be.
 ¶ Ihesu, Ihesu, Blessed ben heo
 Þat in þi blisse mowe þe se
 And haue folliche þe loue of þe:
 Swete Ihesu, þou graunte hit me. 435
 ¶ Ihesu, þi Blisse haþ non endyng,
 Þer nis no serwe ne no wepyng,
 But pees & loye wiþ gret lykyng:
 Swete Ihesu, þerto vs bringe. Amen.
 ¶ Hose ofte seiþ þis wiþ good wille, 440
 Schal fynde grace his loue to fille;
 Holygost his herte schal tille,
 From synne him bringe & ffendes ille.

Ms. Harl. 2253.

- Iesu, þi grace, þat is so fre!
 190 in siker hope do þou me
 at scapen payne ant come to þe,
 to þe blisse þat ay shal be.
 Iesu Iesu, ful wel ben he
 þat yne þi blisse mowen be

- ant fulliche habbe þe loue of þe: 195
 suete Iesu, þou graunte hit me.
 Iesu, þi¹ loue haueþ non endyng,
 þer nis no serewe ne no wepyng,
 bote ioie & blisse ant lykyng:
 Suete Iesu, þare-to vs bryng. Amen. 200
¹ r. þer?

3. (Speculum mundi).¹

(A Sermon of Alquin to Guy of Warwik).

Other, later, Mss.: Arund. 140 fol. 147, Harl. 525 f. 44, Cambr. Dd XI. 89 f. 162². The poem is founded on Alcuin's *Liber de virtutibus et vitiis ad Widonem comitem* (Migne 101 c. 613), of which an old extract in Ags. is extant in Ms. Cambr. li I. 33 (c. 1100). The poem is Midland, probably by the author of *Ipotis*, and can, therefore, have nothing to do with R. Rolle; yet I give it here, in pursuance of my plan to follow up the northern Mss. — Ms. Reg. gives the best text, though northern endings have been introduced.

Herkens alle to my speche
 And hele of soule I wil zou teche;
 þat I wil speke hit is not fabul,
 but hit is ful profitabul. —

Mon, if þou wilt heuen wyne,
 thorou loue to god þou most bigynne;
 þis shal be þi bigynnyng:
 þou loue god ouer al þing;

5

¹ Title at the end; *Speculum vtile istius mundi*.

² Ms. Ar. contains: *Ipotis*, Mandeville's Travels, *Prick of Conscience*, »Gy Earl of Werwyke & Deken Alquyne«, 7 Sages, Story of Melibeus. Ms. Harl.: *Sege of Troy*, Robert of Sicily, »Speculum Gydonis de Warewyke sec. Alquinum heremitam«. Ms. Cambr. Dd XI. 89: þe Abbey of þe Holy gost f. 2—8, *þe prick of conscience* f. 9—162, our poem titled »þe Sermon þat a clerk made þat was clept Alquyn to Gwy of Warwyke«, a poem »how ich Cristenman owe for to hafe a remembrance of þe passion of our lord Ihesu Criste«, beginning: »Of alle þe ioyus þat in þis world may be«, and a poem on the lord's prayer fol. 186—196, beg.: »God of hesus þat sittest in trone«.

And þin euen-cristen loue also
 10 right as þi-selue þou most do.
 And if þou wilt þus bigynne & ende,
 þou may [be] siker to heuen to wende.
 But if þou loue more worldis¹ gode
 þen god him-selue in þi mode,
 15 þou shalt hit fynde an yuel plaw,
 to dethe of soule hit wil þe draw.
 For when þo world þe has kaght
 In his panter thorou his draght,
 At his wille he wil þe lede,
 20 þou shalt not spare for no drede
 ne for loue to god ne for his awe
 to go out of þo right lawe;
 for soche hit ben þat louen more
 þo world & his foule lore,
 25 þen þai don god þat hom wroght
 & on þo rode ful dere boght.

Here I wil a while duelle
 & a tale I wil zou telle
 Of an erle of gode fame,
 30 Gye of Werwik was his name,
 how in a tyme he stode in þoght,
 þo worlds blis him þoght noght:
 þo world a-non þere he forsoke
 And to Ihesu Crist him toke,
 35 And loued god & al his lore,
 And serued hym after euer-more.
 A gode mon þer was in þat dawe
 þat leued wel alle gods lawe:
 Alquyne was his right name,
 40 and man he was of² gode fame;
 Deken he was, þo ordre he had,
 In holynes his lyue he lad;
 witt of clergy he had I-noghe,
 & þerfore to godnes euer he droghe.
 [Perof þe erel was wel war,
 & al his wille to him he bar]³,
 45 & of hym he toke his rede
 to kepe his soule fro þo quede.
 On a day, I vnderstonde,
 Sir Gy þo erle sende his sonde
 to þat holi mon Alquyne,
 50 & sayde: »I grete þe wel, fader myne,
 and praye þe for gods loue,

þat vs alle sittes a-boue,
 þat þou wilt per charite
 & in amendement of me
 make me a gode sermone,
 55 and write hit in a leccione,
 þat were my ioy & my delite
 & to my soule a grete profite.
 For þo world thorou his foule gyle
 has me lad to long while;
 60 þerof I wil counsaile take
 how I may þo world forsake.
 Þen Alquyne þo erle answerid,
 and Ihesu Crist ful zerne he herid
 þat sicke a witt was comen hym to,
 65 and saied his praier he wolde do;
 »& sithen þat I shal be þi leche,
 Aller-first I wil þe teche
 ffaire virtues for to take,
 And foule thewes to forsake.
 70 Þus may þou not do, leuee broþer,
 but if þou knowe bothe one & oþer.
 I shal þe now shew bothe,
 whoche are gode, & whoche are lothe.
 And at þo best I wil bigynne,
 75 þo better grace for to wynne,
 þo vertuz I wil first showe
 whoche þai ben on a rowe.
¹Wisdam in gods drede
 vse wel, þat is my rede,
 80 Trewe [bi-leue]², & charite—
 þese thre shul leuee with þe,
 Stedfast hope, & mekenes,
 Pees, mercie, & forgyuenes,
 Loue of hert ful of pite
 85 þat is verray humilite.
 And if þou wolt [haue] gods ore,
 zit þou most vse more
 ffor þi synne repentaunce,
 & redy þerfore to do penaunce,
 90 with sorou at þi hert rote,
 & shrift of mouthe shal be þi rote.
 In almes-dede & charite
 þi lyue shal euer-more be.
 Þes ben þo thewes þat I wil þe teche
 95 wher-thorow þou may to heuen reche;

¹ Ms. worldis. ² Ms. of of. ³ These
 2 vv. are om. in Ms.; but so AH.

¹ These virtues form the subject of the poem,
 with many digressions; the vices are not
 treated. ² Ms. loue.

- & so þou may þo world forsake,
 If þou wilt hom to þe take.
 Now I wil þe nemen þo wicked thewes,
 100 þate are swithe mykel shrewes—
 for if þou dos by hore rede,
 To strong pyne þai wil þe lede;
 Þen is gode þat þou shon
 forto drawe hom in to þi won:
 105 Herken now vnto me
 And hom I wil nemen þe.
 Pride, wrath, & enuye,
 fals Iugement, & trechorye,
 fals wittnesse is one of þoo—
 110 Mony a soule hit dos ful woo;
 Loue not to myche þis worlds bles,
 hit brynges mony vnto merkenes;
 Auarice, & glotonye,
 wicked slownes, & lechorye.
 115 Accide is a ful foule synne
 To mon þat he may com *with-Inne*,
 And what hit is I wil þe wisse,
 Vnderstonde þat þou not mysse:
 Accide is slownes broþer—
 120 wicke is one & wicke oþer;
 hit is a derne mournyng in mode,
 & makes mon fro mynde to do gode.
 Oft thorou sicke wicke mournyng
 wanhope bygynnes for to spryng;
 125 but mon turne away þer-froo,
 Samed bes he neuer-moo.
 Wroþer-hele was Iudas borne,
 for thorou þat synne he was forlorne;
 Mercie he lest¹ thorou þat synne,
 130 wher-thorou he might no ioy wyne.
 Iche mon be redy in his sight
 to fle þat synne *with* al his might,
 And alle oþer þat I haue nempned²,
 If þai wil to ioy be demened³.
 135 Herken now to my sermoune
 what I wil telle in my lessoune.
 (De sapientia) Wisdam in gods drede,
 of whiche þat I bfore saide,
 Two þinges hit wil þe teche
 140 wher-thorow þou may to heuen reche:
 þat is, leue synne, & do gode,
- for his loue þat died on rode.
 But for to loue¹ al onely
 Is not ynoghe, sikerly:
 þou most do gode forth þerwith, 145
 If þou wolt haue mercy & grith.
 Þis wonder is² of mony a synful mon
 þate þenken hit were mykel for hom
 to haue grete worlds honoure,
 As londes, rentes, halle & boure, 150
 Riche vessel of siluer & golde,
 & grete tresoure & faire holde,
 Riche mete & riche drynke,
 And litel þerfore forto swynke,
 hele of body & boon & hide, 155
 & grete loos of pompe & pride.
Qui[d] felicius quam vita peccatoris.
 A myrry lyue hom þenke hit were:
 but eft hit mot be boght ful dere.—
³but no-þo-lesse hit may bifalle wel,
 þof a mon haue myche catel 160
 As londus, rentes, & oþer gode,
 Zit he may be pore of mode,
 And ful low of hert I-wise,
 & holde þerof litel prise.—
 but now I wil speke & rede 165
 Of hom þate I bfore sayde,
 þat thorow hore pride & hore wille
 fallen oft in grete perrille.
 Saynt Austyn holdes þer-with right noght,
 & saies hit shal be dere boght. 170
 And skilfully hit most be so:
 for when a mon has synne I-do,
 Ouþer he most hit bete here,
 Or ellis suffur payne ellis-where.
 Wilt þou here now what I rede⁴ 175
 god kithes hom þate wil hym drede?
 he wil holde hom here lowe,
 for þai shuld hym þo better knowe;
 he wil chastise hom *with* smale pyninge
 and make hom to lese þat hote brennyng, 180
 & mony angwisshes he wil hom gyue
 to suffur here whil þai lyue,
 and hongur & thrust & trauel strong
 þai shul haue euer a-mong,
 losse of catel, & sekenesse— 185

¹ A lees. ² A nempt. ³ A dempt.

¹ *al.* to leue þi synne. ² r. T'is wonder?
³ Cf. S. Edm. Spec. ⁴ *al.* louerede.

- & alle is to eke hore bles.
 mon, if þou leues not me,
 Seke aboute & þou may se
 þese holy men alle by-dene
 190 how þai lyueden in woo & tene.
 And if þou my tale not for-geite,
 þen may þou þo better witt
 þat þo worlds blis is noght
 when þou hast hit thorou-soght;
 195 for if a mon haue here his wille,
 ful lyghtly he may spille. —
 (De fide) Here I wil a while blynne,
 Anoper þing I wil bygynne:
 To speke more of þi bileue;
 200 for hit is gode & wil not greue.
 Mon, þi bileue shal be soo:
 þat on god is & no moo,
 þat one god is in vnyte,
 thre persons in trinite.
 205 Þou shalt bileue also,
 & treuly in þi hert hit do,
 þat god had neuer bigynnynge,
 ne neuer shal haue endynge,
 And shaper is of alle shaftes,
 210 & gyues witt in alle craftes;
 And mon made after his oune face—
 þat was for loue¹ of heghe grace,
 And gaue to mon fre powere
 to chese² bothe fer & nere,
 215 Of gode & yuel shede to make,
 þo yuel to leue, þo gode to take;
 wheþer he wil chese he has powere,
 thorou might of god, whil he is here.
 Þen hit is not on god longe
 220 If mon wil chese to do wronge.
 Adam was þo first man
 þat euer ony synne by-gan,
 And þat was god to wite noght;
 þerfore hit was ful dere boght.
 225 God gaue hym witte as his owene
 gode & wicke for to knowene:
 & thorou þo eggyng of þo fende & Eue
 he did a synne þat did hym greue;
 Vnbuxumnes was his³ gilte—
 230 þerfore oute of paradise was he pilte.
 Buxummer he was to his wyue
 þen to god þat gaue hym lyue.
 & for þat he did after hir lore,
 he boght hit sithen swithe sore:
 His fredom was fro hym tane all,
 235 & putte in seruage as a thrall;
 Not onely he, but alle þoo
 þate of hym comen for euer-moo.
 But for hit was for gile done,
 God had pyte þer-vp-one,
 240 & eke for loue þat he hade
 to monkynde þat he made:
 to saue mon, mon he bicomē,
 & pyne grete for hym he nome,
 And gaue for hym his hert blode
 245 with harde deth vpon þo rode.
 Biryed he was, in tombe he lay,
 til hit come þo thrid day:
 vp he ros þo thrid day
 fro deth to lyue with-uten nay.
 250 To heuen he steghe thorow his might
 Right in to his fadre sight,
 And sittes on his fadur right side,
 þo grete dome to a-byde.
 He wil come sithen on domes-day,
 255 Cruel & sterne, with-uten nay;
 he þat was wont to be
 meke as lombe, ful of pite,
 þere þen he wil light adoune
 wrathful, sterne as a lyoune;
 260 Mercie wil he shewe none,
 but right after þat mon has done
 þai shal take hore Ingement,
 to ioy or to strong tourment.
 Alas, how shal þai on take
 265 þate wolden here god forsake
 Thorou synne of flesshely likyng,
 & wolden hit bete with no pynyng!
 Þerfore þai shul wende til helle,
 nyl þai wil þai þere to duelle,
 270 & þere bileue for euer-moo
 In strong pyne & eke in woo.
 Sent Austen spekis of alle seche
 And saies wordes ful reulyche:
 »Þai shal haue deth with-uten deyng,
 & ende of dethe with-uten endyng;«
 hore deth þai shal wille euer,

Habent
 mortem
 sine
 morte, &
 finem
 mortis
 sine
 fine.

1 *al.* Nas þat gretl oue...? 2 *Ms.* these. 3 *Ms.* hit.

but to ende of deth come þai neuer;
 þai shal euer-more dire¹
 280 In strong payne of hote fire.
 Here a while I wil dwelle
 & of a myrrier þing þow telle:
 Telle I wil now forthe, I-wis,
 Of þo ioies of paradis,
 285 þo whiche gods childre þat gode bene
 shul haue & al-so sene;
 & of² I hade in my baylye
 þo witte of alle clergie,
 hit might neuer so byfalle
 290 þat I might thorowly telle hom alle;
 but as god wil gyue me grace,
 I shal þow shewe in þis place
 what ioi þai shul haue in-fere
 þat seruen god on erth here.
 295 When þat þai shal parte hethen³,
 ful wel þai shul hore way ken
 Right to þo blis of paradise
 þat god has zarkid to alle hyse.
 Þere is euer ioie ynoghe,
 300 and euer right with-oute woghe,
 witt & conyng & coyntyse,
 A trewe loue with-oute fayntise,
 Strengthe y-now & fairenes,
 & light with-oute merkenes.
 305 Þere shul þai haue no gylt,
 for alle hore wille shal be fulfilt;
 þai shul haue þer-with, I-wis,
 ful ioi & ful blis,
 bothe þo pore & þo riche.
 310 but witt þou wil⁴, not alle yliche,
 Ilkone shal haue his wonnyng
 Right after his oune doseruyng⁵;
 But trow þou wel in þi thought
 þat non of hom shal want oght:
 315 ffor who so has leste in þat wonnyng,
 he has ful ioie of alle þinge.
 Þerfore, mon, with al þi might
 þou loue god wel by day & night;
 þo Inwardloker þou loues hym here,
 320 þo more shal be þi ioie þere. —
 Herkens now alle to me,

for I wil speke of charite.
 Of alle vertuz hit is þo hext,
 & gods wille hit is next¹.
 If þou wolt witt what hit may be, 325
 herken & I wil telle þe.
 Hit is: loue god ouer alle þing,
 In thought & dede & in spekyng.
 And if þou wilt euer come þerto,
 Anoper þing þe² most do:
 330 þou most lone, how so hit be,
 þin euen-cristen forthe with þe.
 Mon, wilt þou make a gode prouyng
 If þou loues þo heuen-kyng?
 If þou loue god wel I-wisse,
 þou wolt loue alle þat is hisse.
 Men saien sothe bi witt myne:
 »Who so lones me he³ lones my hynes«.
 »But þou loue þin euencristen þat is by þe,
 þat [þou] may al day with eghen se,
 how þou louest god I con not douyse
 whom þou may se on non wise«—
 þis saies Poule & beris wittenes,
 As he may wel in sothenes.
 345 »Abraham saw but he not wist how,
 herken & I wil telle þe now:
 þo fourme of childer he mette,
 thre he saw & as one hom grette;
 In toknyng hit was, I telle þe,
 Of þo heghe holi trynite;
 350 holly as one he grett hom þere
 In tokenyng of one god þat þai were.
 How Moyses saw him wilt þou now lere?
 In fourme of a buske alle on a fire
 At þo mount of Synay by olde dawe, 355
 þer god hym gaue þo first lawe:
 Al on fire þo buske was,
 but brent no-þing þo buske nas.
 Þere shewid god his grete myght,
 And hym-selue in þat syght.
 360 »Þo busk tokend ou[r]e⁶ lady
 with hir clene mayden-hed sikerly;
 ffor hit was euer I-like clene,
 No might hit not I-[wemmed]⁷ bene;
 hete of flesshe might hir not wemme, 365

Si non
 diligitis
 proximum
 tum
 quem
 vides:
 deum
 quem
 non
 vides
 quomodo
 potes
 diligere?

(De
 chari-
 tate)

¹ = dure. ² = þof. ³ r. henne.
⁴ = wel. ⁵ Ms. doseruyng; cf. douyse
 v. 341, dopartyd 4, 760.

¹ Same 2 vv. see 655–6. ² r. þou.
³ overl. ⁴ The foll. long digression has
 nothing to do with the theme. ⁵ v. 361–6 are
 impertinent. ⁶ Ms. one. ⁷ Ms. I-nemed.

no more might þo busk brenne.
 And mony an oþer hym seghe
 & spake hym *with* þat was hym neghe,
 But not, onely *in* his god-hed,
 370 but mynged *with* þo mon-hed;
 ffor sikerly, I telle þe,
 mon saw neuer his deite
 Bodily in erthe here—
 men might not, hit is so clere.
 375 And if þou wilt witt [whi]¹ now,
 herken & I wil telle þow;
 ffor so heghe þing is þo godhede,
 þerof to speke hit is grete drede.
 God is so clene & so clere a þing
 380 þat heuen & erthe he gyues shynying,
 & sonne & moon & sterne-beme
 Of hym þai han alle hore leeme.
 Þou seest, mon, apertlyche
 þat þo sonne has brightnes myche,
 385 & [of]¹ he is sett so wonder heghe,
 [ȝit]¹ hit greues monnes eghe
 Inwardly on hit to se
 for his grete c[harite]²:
 Now for sothe I telle þe,
 390 & sikerly leue þou me,
 þat god, þat gaue þo sonne his light,
 Is an hondrid siþe so bright;
 how þen might hit *euere* be
 þat bodily eghe might hym se
 395 here on erthe [in]¹ þo godhede?
 nay: no mon may do þat dede.
 & þat is pruned and shewed
 bothe to lerid & to lewed.
 Þen may þou þenke: »how may þis be,
 400 ne may no mon god se?»
 ȝis, ȝis, by my lewte,
 herken & I wil telle þe.
 If þou wilt se *in* þi sight
 god of heuen þat is so bright,—
 405 vnderstonde now what I men!—:
 þou most be of hert clene,
 In word, *in* dede & *in* tho(gh)t,
 þat þou be fyled right noght;
 for god sayed hym-selue *in* soþnes,
 410 & þo gospel þerof beris wittnes,

¹ om. ² Ms. charite.

þat is to saye, I telle þe:
 »Alle clene of hert blessid þai be,
 for at þo grete dome sikerliche
 þai shal se god apertlyche
 In his godhed & in his blis,
 þo whiche þai shal neuer mys«.
 þen shul þai here þat bene couthe,
 A blisful worde of gods mouthe:
 »Comes now, my blessid, *in-fere*,
 420 þat to my fader bene leue & dere,
 In to my blis ȝe shul wende
 þat lastes *euere* *with-outen* ende,
 [for]¹ *euere*-more þere to won
with þo fader & *with* þo son
 And *with* þo holi gost *in* vnite,
 425 þat is þo holy trinite«.
 »And ȝe, cursed gostes, gos a-non,
 ȝe shul be dampned *euere-ilkon*«.
 Þere þai shul se hym al-so,
 but þat shal be al for hor wo;
 430 for toward hom he wil hym turne
 bothe wrathful & eke sturne—
 And namely to þat companye
 þate slowen hym thorou enuye
 And kene nayles dryuen eke,
 435 thorou his honde & fete ²did hom to
 seke³,
 And þere þai shul se sothly
 his grisely woundes opunly
 þat þai diden hom-selue make;
 for drede þen shul þai quake⁴.
 440 Þen wol god to hom saie
with sterne voice & grete aie:
 »Cursid gostes, ȝe ben me lothe:
 Gos a-non, gos now, gothe
 In to [þo] strong fire of helle,
 445 for *euere*-more þere to duelle
 & brenne þere *in* hote fire,
 for ȝe han serued no noþer hire;
 Mercie is al fro ȝow gon,
 for whi on me ȝe haden non«.
 450 He þat wol no mercie haue
 On hym þat wolde hym mercy craue¹,
 he shal be lured witterly
 Rightfully *with-outen* mercy.

¹ Ms. And. ² þai on margin. ³ A Þorouz
 his honden & his fete. ⁴ v. 431—440 om. in H.
⁵ Ms. graue.

Beati
 mundo
 corde
 quoniam
 ipsi
 deum
 vide-
 bunt.

- (De spe) ¹For² seynt David saies, if þou wilt loke,
 In a verse of þo psauter-boke:
 »Hope to god, and do gode«.
 Right so I vnderstode.
 But ydel hope a mon may habbe,
 I saye þe sothe *with-outen* gabbe;
 for al onely to hope, *with-outen* gode dede,
 Is ydel hope, so god me spede.
 But I ne saie not-forthy,
 þou may be charged sikerly
 465 *with* grete synnes, heuye & sore,
 zit shalt þou dispaire nere-þo-more:
 but stedfast hope haue þou to wyne
 gods mercie of þi synne
 Thorow shrift of mouthe & repentaunce,
 470 & redy *þerfore* to do penaunce;
 If þou do þus, by day & night,
 Put al þi hope in god of might,
 And *trist* hope to hym þou haue
 þat he þe wil helpe & saue.
 475 Herken what I wil [say] nouthe,
 for hit come oute of gods mouthe:
 »Mon, right þere as I þe fynde,
 right þere I wil þe iuge & bynde«.
 Vbi te inuenio ibi te iudico. Alas, what shal þai þen do
 480 þat are founden in sorow³ & wo,
 þat wolden not hom-selue shryue
 whil þai mighten, in hore lyue?
þerfore, mon, I warne þe,
 whil þat þou may go & se
 485 þat þou be redy & zare
 Oute of þis worlde for to fare;
 for sikernes no mon witt may
 when shal be his endyng-day.
þerfore thinke oft, I þe reide,
 490 of þis word þat god saiede:
 »þer I þe fynde, I wil þe bynde«;
 Lett oft þis word be in þi mynde.
 (De lectionis studio) Mon, if þou wolt þis world forsake
 & Ihesu Crist to þe take,
 495 þou most be oft in orisone,
 and in reding of gods lessone.
 With vs god spekus when we rede
 of hym & of his blissed dede;
 & we *with* hym, I-wis,
- when we byskeke hym þat right is. 500
 Holy writt is oure myrroure,
 In whom we sene al oure sokoure;
 & if we hit wil vnderstonde,
 þere may we se & vnderfon[ge]¹
 to haue of god þo knowleching, 505
 bothe in þoght and in speking.
 And if þou wilt haue þo loue (De pace)
 of Ihesu þat in heuen sittes aboue,
 þou most be euer in gode acorde,
 In pes & loue, & hate discorde, 510
 And be a-boute *with* al þi myght
 to make pes by day & nyght.
 For Ihesu Crist hit saies ful wel,
 as we hit fynde in gospel,
 A sothe worde hit is & not leese:
 »Blessid be þai þate maken peese,
 hom oow to be honourid alle,
 for gods childer men shal hom calle«. Beati pacifici quoniam filii dei uocabuntur.
 Mon, if þou wolt herken to me, (De misericordia, et indulgentia)
 I wil speke of mercie to þe.
 Sothly *with-outen* fabul,
 Mon, þou most be merciabul.
 On Ihesu Crist think witterly,
 how he deiid² for mercy,
 And al for he wolde mercie haue 525
 On hom þat wolde hym mercy craue;
 for or he deiid in flesshe & bon,
 mercy was *þer* neuer non.
 By þis ensauple ze may se
 merciabul for to be. 530
 Of³ þi neghtbur haue misdona to þe,
 more or lesse wheþer so hit be,
 oþer in dede or vmbrayde,
 or *with* word has þe myssayde:
 And he *þerafter* forthinkus hit sore 535
 & þerof cryes mercie & ore,
 forgyue hit hym for gods loue
 þat vs alle sittes a-boue.
 And þou wilt no merci haue
 on hom þate done þe mercy crane, 540
 Mercy getys þou neuer non
 Of trespasse þat þou hast don;
 for god hit saies in his gospel,
 þer mony mon may fynde hit wel:

¹ v. 455—804 om. in H.
³ r. synne?

² om. in A.

¹ Ms. vnderfonde. ² Ms. deud. ³ = þof.

Eadem »Siche mett as þou metis me,
mensura qua right siche I wil meete to þe;
messi forgyue, mon, for þo loue of me,
ueritis, & I wol for þo loue of þe«.

remem- Take, mon, gode geme þer þou saiest,
tietur. In þo pater noster what þou prayest;
vobis. þou saiest: »swete lord, for-gyue me
550 þat I haue mysdone a-gaynus þe,

Et Right as I do to alle þoo
dimitte þate to me haue oght mysdo«.
nobis & þou þat art so cruel in thoght
deb. & Oure wolt to mercie herken noght,
mostra: What wil hit stonde in ony stidde,
n. d. d. n. þo holy Pater noster þof þou hit bidde?
Noght, if I dar hit saye;

560 for a-gayne þi-selue þou dos praye.
And þo holy boke of sothnes
þerof beris wittnes
And saies: »he þat wil no mercy haue,
ful ydel may he mercy craue«.

De pa- Oure swete lord in his speche
tientia) his disciplis he con teche:

In pa- »In alle maner disturbulaunce
ciencia he bad hom be of gode suffraunce«.
vestra If þou art seke in flesshe & blode,
possi- þou most be meke in al þi mode,
debitis þou most be meke in al þi mode,
animas & thank þat god hit þe sende
vestras. þi sely soule to a-mende.

If þou haue losse of þi catel,
Loke & vmthink þe swythe wel
575 þat of þi-selue þou haddest hit noght,
but as¹ hit was thorow god wrought,
& if god wil hit fro þe take,
þou shalt þerfore no grutching make,
but suffur alle goddis wille

580 bothe loude & eke stille.
& if þe falle trauelle on honde,
or pyne of body, or shame in londe,
Of alle þes þou suffrande most be,
þof þou think hit greues þe;

585 Think how Ihesu in to erth came
& for mon he tholyd pyne & shame
And foule þere was myssayde
& mony a scorne vpon [hym] layde,
with-uten grutchyng [he] held hym stille
590 & tholid hit al with mylde wille;

¹ r. al.

And al he did for oure sake,
for we shulde at him ensaumpel take
to be suffrande in ilk a stidde
Right as oure lord hym-selue dydde.
and if ony mon thorou his powere 595

Dos þe wrong on erthe here,
Thenk in þi hert, I praye þe,
Of þo wrong & of þo vilete
þat men to Ihesu Crist did
here in erthe in mony a stid, 600
And how he tholid hit myldely
alle for þi loue sikerly.

One ensaumpel of hym þou nym
to suffer wrong for þo loue of hym.
For I dar saye sothly, 605

he may be martrid treuly
with-uten shedyng of monnes blode
þat is here of thole mode
to suffer wronge & vnright
for þo loue of god al-mygth. 610

But vnneth siche a faithe is þere,
for agayne kynde hit were,
why, for þo kynde of mon
wold haue vengauce a-non.
But of Ihesu take þi mynde 615
& feght agayne þin owne kynde:
And þou shalt haue for þi gode dede
Of martirdam þo heghe mede.

But þou feers mon þat so proude art, (De humili-
And heghe of mode & stoute of hert, tate)
[þou]¹ wil not bowe for no þinge,
to mon ner to heuen-kyng.

And he þat wil heghe hym here,
& wol not bowe on no manere,
In litel while he shal hit knowe
& falle þerfore swythe lowe. 625

þo mylde thorou his humilite
ful lely honourid shal he be,
for he shal be drawn on heghe
& wonne god swithe neghe;
and pride, hit is so foule a last
þat oute of heuen he was cast—
þou shalt wel witt þat I not lye,
for Lucifer & his companye
thorou þo pride þat hom con folow, 635
þo pyne of helle hom con swolow;

¹ Ms. he.

Qui se
humiliat
exalta-
bitur;
qui se
exaltat
humilia-
bitur.

- So he wil do alle men
 þat in pride ben taken.
 Now be war, þou proude grome,
 640 þat þou *in* pride be not nome;
 Cast hit a-way, I wil þe rede,
 Or ellis of strong pyne þou may drede:
 for sikerly, & þou be tane þer-Inne,
 heuen may þou neuer wyne;
 645 & oþer way is þere none
 but to heuen, or helle gone.
 Þen do by consaile & by rede,
 and ouer-com þo foule quede
 þat foundes þe on ilk a side
 650 for to holde þe *in* pride.
 But if þou kouthe knowe or se
 þo vertue of humilite,
 for no þing þou woldist hit shon,
 but hit shuld euer *with* þe won;
 655 of alle vertuz hit is þo hext,
 & gods wille hit is next.
 Seint Gregor þerof beris wittnes,
 þat mykel spekes of sothnes:
- Qui sine Mon, þof þou do neuer so mikel gode,
 humili- but þou be meke & of thole mode,
 tate vir-
 tutes ceteras
 congre- Seint Gregor saies þat holi clerk,
 gat, quasi
 pulue- þat mykel *in* ydel is [þi]¹ werk;
 rem in As who so bere powder *in* grete wynde:
 vento for of he bere neuer so myche,
 portat. hit flies away ful lightlyche.
 Of mon hit faris right so,
 for gode dedes of he do²
 Mony & fele on iche a side,
 670 þer may non *with* oþer a-bide,
 but he haue verray humylite:
 Alle þai wol fro hym fleæ.
 A gode þing is humilite
 Of hym comes verray charite,
 675 And penauce & eke shrift—
 þis is of god a ful fayre zift,
 & forgyuenes of synne—
 wel is hym þat hit may wyne.
 Who so is a-ferde of his trespase,
 he shaþ haue confort & solace
 (De com- Of þo holy gost witterlye,
 punc- tionis cordis)
- þat wil þ[o]¹ soule confort *in* hye²
 & make men to haue þer-*with*, I-wis,
 trist hope to heuen-blis.
 Seynt David þer-of spake & saiede 685
 In þo psauter as men reide:
 »þo more a mon doutes his synne,
 þo more ioye he shal wyneæ.
 For who so has of his synne drede,
 & wil no more do hit *in* dede,
 hit semes þat he has trew loue
 to Ihesu Crist þat sittes a-bone.
 One þing is comen to my thought,
 to shewe hit I wil spare noght.
 If ony is *in* holy lyue,
 mon, mayden, childe or wyue,
 & dos a litel trespase³
 In one tyme thorow a case
 þat is agaynes gods wille,
 be hit loude be hit stille: 700
 he wil haue more sorow & drede
 for þat litel synful dede,
 þen mony one wil *in* ony stounde
 þat lien in dedly synne I-bounde.
 If þou wilt here of þo skille, 705
 herken & I þe telle wille.
 Þo mon þat lyes *in* dedly synne
 & þo synne he wol not blynne,
 Gostly witt he has I-lore;
 I wil þe telle why & wherfore: 710
 for gostly sight witterly,
 mon, is þi reson sikerly,
 where-[þorou]⁴ þou may *in* þi mode
 know bothe þo yuel & þo gode,
 & sheed to make *in* alle þi dede 715
 by-twyx sothnes & fals-hede;
 & when monnes soule, I-wis,
 thorou dedly synne fyled is,
 his knowyng is al gon,
 for witt ne sight has he non. 720
 Wherfore þo synful mon
 Nouþer he may ne he con
 his owen state right se
 ne know *in* what lyue þat he be,
 for merkenes þat he is Inne 725
 thorow þo fylyng of dedly synne.
 But þoo þat lyuen *in* holy lyue,

¹ Ms. his. ² vv. 667 & 8 are tr.¹ Ms. þi. ² A comforty. ³ v. 697 & 8 are tr. in Ms. ⁴ om.

- mon, mayden, childe or wyue,
& serues god on erth here:
- 730 his gostly sight is ful clere¹,
for *with-Inne* hym is god al-might,
þat is², grace of gostly sight,
To se & knowe *in* his mode
þo long lyue þat is so gode,
- 735 And þo drede of domes-day
& þo pyne þat lastis ay;
wher-thorou þai shal þo more drede
to fle synne *in* alle hore dede.
Here ze may se þo wronge,
- 740 & se wher-on hit is longe,
þat synful mon may not se
his giltes, þof þai grete be.
- De con-
essione) Listen now to my speche
& nedeful þing I wil þe teche,
- 745 Of holy kirc hit is þo lore,
þat spekes to alle lesse & more
& saies: »mon, whil þou may lyuen,
loke þat þou be clene shryuen;
als sone as þou hast synne wrought,
- 750 whil hit is new *in* þi thought,
Anon to shrift þat þou gange,
ne duelle þou not *þer-with* to lange:
for if þou dost, þou may wel wit
þat sumwhat shal be for-ȝete of hit,
- 755 wher-thorou þou may be blamed
& at þo dome ful sore a-shamed«.
þerfore, mon, whil þou may lyuen,
Loke þat þou be clene shryuen,
with sorow of hert & repentaunce;
- 760 & of þo prest take þi penauñce.
Þis is a rightful medicyne,
hit shildes mon fro helle-pyne;
A better þing was neuer founde,
for hit makes holle dedly wonde,
- 765 & who-so-euer wil hit craue,
*with-oute*n cost he may hit haue.
Mon, ne let þou for no shame,
lest þou *þerfore* falle *in* blame;
If þou wilt not for shame shew hom here,
- þai shul be shewed ellis-where
to alle þo men þat euer were,
& alle þai shul hom se & here,
& *þer-of* [þen] þou shalt haue shame,
- 1 A has 4 vv. more. 2 A þat ȝeueþ hym.
- and þerto ful mykel blame.
Two maner of shame men fynden *in* boke, 775
who so wil *þerafter* loke;
þat one gos to dampnacion,
þat oþer to saluacion.
If þou wilt witt how þis may be,
herken & I wil telle þe. 780
Mon, if þou haue synnes done
lodely and foule mony one:
if þou art þi-selue *þer-of* a-shamed
& at þi hert sore a-gramed,
and sparist not for loue ne ay 785
þat þou hom wilt *in* shrift say,
Of god þen may þou lightly
forgyuenes haue sikerly.
Þis ilk shame, by my croune,
drawes þe to saluacioun. 790
þat oþer shame for sothe hit is,
If a mon haue done a-mys
And foule synnes has wrought,
& wil for shame shewe hom noght
In his shrift to þo preist; 795
he wratthus sore Ihesu Crist,
forgyuenes I-wis tidus hym neuer,
but *in* helle-fire brenne euer.
Why art þou more a-shamed to speke
a word, þen gods hestes to breke? 800
Þis ilk foule wicked shame
brynges synful mon *in* mikel blame.
Þo lore þat comes oute of gods mouthe, (De
to alle men hit shulde be couthe; peni-
Ihesu spake & saied ene: tentia)
»wasshis ȝou & bes clene Laua-
kyndely of men sene«. mini &
mundi
estote.
With water men wasshen þat foule bene;
And hote water, be þou bolde,
wasshes clenner þen dos þo kolde. 810
Alle þis I saie sikerlyche
for to speke openlyche
what is hit for to mene
»wasshis ȝow & bes clen«. 815
Somme wasshen hom, bot not a-right,
for þo clenner are þai not dight.
Þo hote teris of monnes eghe
Makes clenner þen ony leghe¹.
Mony wepes for hore mysdede,
- 1 Ms. Harl. here stops shert.

- S20 but to do synne þai han no drede;
 þai wenen to wasshe hom with þat water,
 & þai ben foulid ner-þo-later:
 ffor if þai wil not synne fle,
 I-wis, vn-clene þai shul be.
- S25 But a nouþer maner wasshing
 Makis clene of alle þing:
 Mon, if þou haue synne done
 lodely & foule mony one:
 If þou hast wille to leene þi synne,
- S30 þat þou no more falle þer-Inne,
 Of þin eghen þo hote teris
 þate gon a-downe by þi leris,
 þai wil make gode a-corde
 by-twene þi soule & oure lorde,
- S35 & make þe clene of þi synne,
 wher-thorou þou may heuen wyne.
 Now may þou witt what is to mene
 «wasches zou & bes clene».
- (De non
 tardatio
 conuerti).
- But ze þate wil clene be,
 Certes, sumwhat ze most fle.
 wil ze here zit efter sone
 One þing þat nedeful is to done.
 Hit is gods oune lore.
 þat spekes to alle lesse & more,
 «Go, mon, whil þou hast light.
 Lest þe ouer-take þo derk nyght».
 þi lyue, mon, is cald þi light,
 & þi deth þo derk nyght;
 whil þou art on lyue, þou may wirke
- S50 gode werkes of holy kirke,
 & certes, when þou art deed.
 þen may þou nouþer do gode ne
 queed.
 Þerfore, mon, I warne þe,
 whil þat þou may go & se
- S55 In gode waies spede þe fast,
 Lest þo night wil þe a-gast.
 & sikerly, with-outen nay,
 at þi deyng shal be þi domus-day:
 for þere shal be reckned alle
- S60 þat enur þou didist, grete & smalle;
 þere þou shalt know & se
 Gode or yuel wheþer hit be.
 & þen þer-aunter woldest þou fayne
 bygynne to wirk & turne agayne:
- S65 but certes þou shalt not so,
- bot right after þat þou hast do
 þou shalt take verament
 þere þi rightwis Iugement.
 Deth is gilor swythe stronge,
 & bigiles mony one enur a-monge:
 þerfore wirke whil þat þou maght,
 for sodenly þou may be kaght.
- Drede of god in alle þing (De timore domini
 Inicium
 sapien-
 cie
 timor
 domini.
- Of wisdam is þo bygynnyng.
 & mony one haue of god drede,
 but not for lone of his god-hede,
 bot þat þai shulden for hore gilt
 In to strong payne be pilt.
 Hit fares by soche, I vnderstonde,
 as hit dos here by þo bonde.
- 880 Þo bonde wil nouþer loude ne stille
 do oght agayne his lordes wille,
 But þat is for no lone ne for non
 a-corde
 þat he has to his lorde,
 [but] for if he did, he wist hit wel
- 885 he shuld lese of his catel.
 & zit hit fares by mon also
 þat lettes more synne to do
 for doute of grete pynyng.
 þen for lone of heuen-kyng.
- 890 Hit is not yuel so to bygynne,
 for drede of pyne to leue his synne:
 for soon after he may katche grace
 to be-þenk hym of gods face,
 how mirry hit were to haue þo sight
- 895 Of gods face þat es so bryght;
 And so þen shal he cast his lone
 to Ihesu Crist þat sittis a-boue,
 & leue & fle alle synful dede
 bothe for lone & for drede.
- 900 But who so wil do by my lore,
 I-wis, he shal lett more
 to fle synne bothe day & night
 for drede to leese þat faire sight
 Of gods face þat is so clere,
- 905 of whom we han alle oure powere,
 þen for drede of oure woo
 þat any þing vs might doo.
 Leene frende, herken to me,
 & more I wil speke to þe
 Of þo vertues of almes-dede.
- (De ele-
 mosyni
 910

- for *in* þo gospel as we rede¹,
 þin almes-dede þou shalt forthe pitte,
 & spare hit not þof hit be litte.
- 915 God saies þus in his lore:
 »mon, if þou may gyue no more
 but a dische ful of colde water,
 þou putt hit forth nere-þo-later
 with gode wille & charite,
- 920 & ful wel hit bes zolden þe«.
 & when þou shalt haue þonke & mede
 for so littel an almes-dede,
 Siker þen may þou be,
 if þou gyues mykel *in* charite
- 925 to god þou may þo better spede
 & þo more shal be þi mede.
 Ones hit I vnderstode
 In almes-dede is dowbul gode:
 hit fordos synne, witt hit wel,
- 930 and hit wol eke þi catel.
 & of þou be herof *in* drede
 how hit might be so *in* dede,
 I[n] gode wittnes I wil drawe
 One ensaunple of þo olde lawe.
- 935 Holy writt wil not be leis,
 þat spekes of þo prophet Heleis
 how Ihesu Crist, oure lord swete,
 spake to Helise þo prophete;
 to a pore wydogh he him sende,
- 940 hore bothus lyue to amende;
 He saied: »Helise, þou shalt fare
 In to Sarept & wonne þare;
 þere is a widogh þat wil þe fede,
 & I wil zelde her ful wel hir mede«.
- 945 Þo prophet Helyse by-gan a-non
 forth on his way for to gon.
 At þo zate of þat cite þo widogh he mette,
 And faire a-non he hir grette;
 he bad hir for gods loue,
- 950 þat vs sittes alle a-boue,
 A dische ful of water he² shuld hym gyue
 for to helpe hym for to lyue.
 Þo wydogh saied ho wold fayne,
 & to serue hym ho turned agayne.
- 955 After hir he bygan to crye
 And bad hir þat ho shuld hye;
 »Do, he saied, by my rede,
- bryng with þe a shyuer of brede«. *Þo* wydogh vnswerid a-non:
 »Sikerly, ho saied, bred haue I non, 960
 ne noght þat I might þe ziuie
 for to helpe þe to lyue
 but a hondful of mele *in* a pichere,
 & a litel oile þat is clere;
 þat I mot make on meete here 965
 to me & my childer *in*-fere,
 And sithen we moten die sore,
 for meete haue we no more«. *Þo* prophet vnswerid hyr so:
 »I bid þe, he saied, or þou go 970
 ffirst þerof make me mete;
 & when þat hit I haue ete,
 Of þat þat leues þou shalt make
 ffor þe & for þi childer sake«. *Þo* sely wydogh þen ful sone 975
 grauntid wel to do his bone,
 for his loue þat Iudas solde¹;
 hir litel mete shewe ho wolde.
 When þo prophet þis hym seghe,
 his eghen to god he kast on heghe, 980
 to hym he made an orison:
 & a-non god put his fyson
 vp-on hir mele *in* hir pichere,
 And *in* hir oyle þat was clere.
 Þen saied a-non þo prophete 985
 to þo wydogh wordes swete:
 »ne drede þe not, wommon, *in* þi thoght:
 þi mele shal want right noght,
 & þin oyle shal wax sykerly,
 and þi loom shal not be empty«. 990
 Grete plenty had þo wydogh þoo
 whil þat ho lyued euer-moo.
 Now þou knowest *in* þi mode
 In almes-dede is doubul gode:
 Almes-dede fordos synne 995
 & þer-thorou þou may heuen wynne,
 And þi gode shal multiplye—
 so saies þo boke þat wil not lye.
 Þo gospel saies to þe & me:
 »Gyue, and men shal gyue þe«. 1000
 In a noþer stede I haue wittenes
 þat god hym saies *in* sothnes:
 »Al þat þou dost for þo loue of me

¹ vv. 911 & 2 are tr. ² r. ho.¹ Cf. p. 6, v. 406.

to þo leste of my meyne,
 1005 Right to my-selue, witt hit wele,
 þou dost þi prēsont ilk a dele.
 Glad may þou [þen] be in þi thoght
 Als oft as þou may gyue oght,
 ffor þou may nowe wel vnderstonde,
 1010 þou takist hit god in his honde—
 for gods wordes in sothnesse
 þerof beris gode wittenesse.
 Perfore, mon, be not to gnede

Ihesu Crist forto fede:
 for þou may þer-with wel spede, 1015
 & heuen-blis gete to þi mede.
 To þat blis he vs bryng
 þat is lord ouer alle þing,
 And gyue vs grace, whil we ben here,
 to serue hym þat vs boght dere, 1020
 In trewe loue & charite,
 Amen amen, so mot hit be.
Explicit hic speculum utile istius mundi.

4. (Hell, Purgatory, Heaven, World, Man, Sin, Grace, Virtue, Good works, God's Mercy, God's Justice)¹

A later Ms. is Ms. Addit. 10053² (a free copy of Ms. Reg.). The poem treats partly the same topics as the Prick of Conscience, often in identical terms. The dialect is Yorkshire, the frequent o-forms þore wore, wone shone, go two, gost most &c.) are not necessarily original. I think, R. Rolle's authorship is unquestionable.

fol. 36.

Alle-mighty god in trinite,
 fader and son & holy gost,
 þat is one god & persones thre,
 One sothfast lord of mightus most,
 5 Gyue vs grace synne to fle,
 and wel to lyue, & kepe vs chaste;
 so þat oure soules redy be
 to god, when we þo deth shal taste.
 He may wel be calde witty
 10 þat can wel lyue in þis exile;
 who so here lyues rightwisely,
 he wirkes wel after gods wille.
 He þat mas hym to god redy
 and lyues wel, shal not die ille;
 15 & alle oþer may be dredy,
 but he þat wel con lyue thorou skille.
 Alle oure lyue þat we here lede,
 is noght but a dethe lyuande;
 & deth is noght ellis to drede
 20 but as a passing of lyue failande.

For fro bigynnyng of oure childehede
 ilk day to dye we are dredande;
 þen þis [lif]³ is faylande at þo nede,
 for whils we here lyue [we]³ are dyande.

Many lyuen þate lyue kan noght, 25
 and mony dyen þate dar not dye;
 but of deth haue þai no thoght
 þat con lyue wel & ese ay [f]lye⁴.
 Thorou bodily deth þo gode are broght
 to ioye, & no payne to drye; 30
 after þo werkus þate þai haue wroght
 alle shal be demed, witterlye.

Deth is of endeles lyue bygynnyng,
 and of dedly lyue þo last ende,
 to þoo þate here are of gode lyuyng, 35
 when þai shal oute of þis world wende.
 Þen shal deth be to hom likyng
 þat in þis lyue made god hore frende;
 but hit is entrie of duellyng
 In helle to hom þate seruen þo fende. 40

¹ Title on margin by a later hand: An Induction to good life by the consideracion of Heaven, Hell & Purgatory.

² This Ms. at the end adds 2 stanzas, asking to pray for him »that this tretis on ecclesie drew«, and the following note: Orate pro anima domini Iohannis Pery, canonici ecclesie sancte Trinitatis Londonie infra Algate, qui hunc librum fieri fecit; cuius anime propicietur deus, amen. This Pery, the alleged compiler of the Ms., cannot be the author of our poem, which is older and northern.

³ om.

⁴ Ms. slye; A. & ay is slye(!).

Wherefore, mon, if þou wilt lere
to lyue wel, & die rightly,
& of gode & ille haue knowyng clere,
& loue & drede conceyue herby:
45 wende oute iche day of þi-selue here
thorou thoght, & forgete þi body,
and þen by-holde thre places sere
In þat oþer world, of sere party.

Þere shal þou se, if þou loke euen,
50 Somme in ioye, & somme in paynes stedde,
& here & knowe by hore steuen
what-wise þai haue hore lyue ledde.
[P]o¹ thre places I wil þe nemen²,
as I haue herd & in boke redde:
55 One is helle, an oþer is heuen,
And purgatorye is þo thridd.

Þese thre places, as we trowe,
In þat oþer world, are certayne;
to one of þese thre wende shalt þowe
60 when deth has here þi body slayne.
Þou shalt hethen wende & wot not howe,
& neuer shalt þou come a-gayne:
þerfore, or þou/wende, chese þe now
wheþer þou wolt to ioye or to payne.

65 First, at helle þi thoght shal be,
to se how synne is wirkid³ þare;
and in purgatorie may þou se
how synne is clensyd, with pynes sare;
In heuen þou shalt se grete plente
70 of blis þat shal last euer-mare,
for hom þate are with hert fre
for gode werkus wolde hom not spare.

Þer-after byholde þo worldus lawe,
how ful hit is of vanyte;
75 & sithen agayne þi thoght þou drawe
In to þi-selue & þi-selue se,
& what þou hast done & what þou awe,
And what god has done & dos to þe:
& so may þou gode and ille knawe,
80 and con lyue & die and redy be.

(Hell)* First, if þou wilt con lyue right,
þou shalt sende þi thoght to helle

¹ Ms. to. ² r. neuen. ³ A. wroken.
⁴ On the margin by a modern hand.

ones on þo day or on þo night
þo while þou lynes, where fendus are felle¹:
þere shalt þou se thorou gostly sight 85
more sorow & pyne þen tong may telle:
for synful men are grymly dight
þat for hore synnes þere shal þai duelle.

²Alle sorow þat monnus hert wolde fle
þou shalt se with-Inne helle-zate, 90
and of alle woo grete plente,
& grete defeaute, as clerkes wate.

³Fire þat neuer sleckid shal be
is þere, with brymston brennande hate,
þat al þo water in þo see, 95
þof hit thorou-ran, ne myght hit bate.

For as fire is hatter euerywhere
þen is a fire paynted on a wowe:
right so þo fire is hatter þore
þen is þo fire here þat we knowe. 100
Zit þere is siche colde euer-more,
soche stormus þat euer shal blowe,
þat if þo fire fast brennande wore,
hit shuld sone turne to yse & snowe.

Þere is ay smeke, & stynke a-mong, 105
and marknes more þen euer was here;
þere is hungur, thriste, and throng,
& vgly fendes of grete powere;
þere is gretynge & deulful song,
gnastyng of tethe & grisly chere, 110
& oþer tourmentis harde & strong
more þen hert may þink fer or nere.

Þere is no hope of helpe ne⁴ rede
to hom þate duellen in þat payne,
ne non relef⁵ thorou no gode dede, 115
for hit is endeles sorow souerayne.
Þere is deth with-uten deede,
& lyue with-uten lyue, certayne;
þai dye ay lyuande in þat stede,
& euer-more lyues & dies agayne. 120

Ouer al paynes þere haue þai
a special sorow day & nyght:
of þo sight of blis þat lastes ay,
þat oþer haue in heuen bryght,

¹ Cf. Prick of Consc. v. 6461 ff. ² Cf. ib.
7326 ff. ³ Cf. ib. 6595 ff. ⁴ Ms. orig. ner;
r. erased. ⁵ A. reles.

125 fro þo whilk þai are putt a-way,
for þat þai here lyued not right;
And þat shal last to domes-day,
but fro þen þai shal want þat sight.

þat sight of blis confortis hom naght,
130 but ekes¹ hore sorow þat þai haue tane;
thorou enuye þai haue hit kaght
þat oper has ioye & þai haue nane.
þo leest payne þat hom is wraght²
In helle is more þat neuer shal wane,
135 þen alle þo paynes in erth taght
if þai were alle to-geder in ane.

For alle þo paynes here as we duelle
al-if þai to³ so mony wore,
zit þo leest payne in helle
140 men saien a hundrid-folde is more;
[f]or alle þo paynes sharpe & felle
of þis world, þat greuen here sore,
solace & ioy men might hom telle
to regarde of þo leest payne þore.

145 When þou hast sene þis hydowis place,
& þo sorow þat is þer-Inne,
þou shalt haue drede, if þou haue grace,
to do here ony dedly synne.
For who so folowes þo fendes trace
150 & of his wickednes wil not blynne,
but he amende hym whil he has space
to payne of helle þai wil him wyne.

(Purga-
tory) Zit sende þi thought forther-mare
to purgatorye: where þou may se
155 soules in brennande fire al bare
for synne vnclensid, & may not fle;
In þat fire þai shal duelle þare
til þai of alle synnes clensid be
And made als clene as first þai ware
160 when þai were baptised & made fre.

⁴þat payne of fire where þai duelle,
is so mykel, to clense synnes sere,
þat alle tourmentes sharp & felle
þat alle martirs han suffrid here,
165 & paynes þat wymmen when þai swelle⁵
of childeng thole þat to deth are nere,

to þat pyne is not to telle
but as a bathe of water clere.

¶ For þat fire is more mighty
þen þis fire here, & more brennande, 170
as is þis fire erthly
hatter þen þo sonne shynande.
In þat fire brennus soules mony,
And shal þer-Inne ay be duellande
til þai ben clensid clene þer-by, 175
as gold is founden² in fire meltande.

But þai haue ay gode hope in thought
oute of þat payne to wyne a-way,
for þai wot wel þat þai are noght
In helle, þer payne is lastande ay. 180
But sum-tyme þai haue þis not in boght,
So harde payne is þer night & day
þat þai are oute of mynde broght
& con not think where are þai.

þai haue dowbul payne þere dight: 185
One is feling of hore payne,
An oper hore letting of þat syght
of god þat is ioy souerayne;
þat ȝerne þai euer day & night,
but þai may not be certayne 190
til þai be made clene & bright
of al þat þai haue done in vayne.

þus may þou þere thorou gostly e
se harde peynes on sere manere,
þat þo leest payne is more to drye 195
þen þo most payne of þis lyue here.
þer-fore clense þe here or þou dye,
thorou penaunce of alle þi synnes sere;
for ellis þou shalt, with-outeⁿ lye,
In purgatorie bye hom ful dere. 200

Afterwarde þi hope vp lede (Heuen)
& lyft þi hert holy to heuen.
³þere shalt þou se, if þou take hede,
more ioye þen erthly men con nemen. 205
Alle clerkes þat on boke con rede,
& maisters of alle þo science seuen,
þo ioye þat þere is & þo mede
mighten not think ne shewe with steuen.

¹ Ms. sekas.² r. raght.³ A. twies.⁴ Cf. Pr. of Consc. v. 2722 ff.⁵ A. yelle.¹ Cf. Pr. of Consc. v. 3094 ff.² r. fyned?³ Cf. Pr. of Consc. v. 7782 ff.

Pere is ay grete fulnes of lyght,
 210 & largenes of roume¹ *with-uten* prese,
 mirthis þat passen alle mennus sight,
 & perfite loue þat neuer shal cese;
 pere is souerayne sikernes dight,
 & siker pasibulnes & pese,
 215 paysibul ioye *with* likande sight,
 & ioyful scilence *with* ese.

Pere is cely endeles beyng,
 and endeles blis *in* þat place,
 And likyng & endeles loouyng,
 220 and thankyng of mercy & of *grace*....²

Pere is al maner welth endeles,
 & of alle delites grete plente;
 pere is flowyng of more riches
 þen euer was here, by mony degre;
 225 pere is more wurship of heghnes
 þen euer might eghen *in* þis world se;
 pere is alle þing þat gode is³,
 & wantyng of alle þat yuel may be⁴.

Pere are medes of halowes sere—
 230 þat ioye no mon mesure may;
 pere are so mony ioyes⁵, þat no mon here
 may hom reken nyght ner day;
 þai are so preciouſe & so dere,
 and of so mykel nowblay,
 235 and so plentiuous on sere manere,
 þat no mon hom may gesse ne say.

Pere is lyue *with-uten* deth dight,
 þo wille⁶ is euer-more lastande;
 pere is zouth *with-uten* elde right,
 240 & rest *with-uten* swi[n]k⁷ folowande;
 pere is *with-uten* merknes light,
 and ioye þat euer-more bes duellande;
 pere is ay day & neuer nyght,
 & pes *with-uten* stryue holdande.

Pere is light & bryghtnes more
 þen euer had sonne when he bryght shone;
 & pere is grete myrthe, as I saied ore,
 and melodie þat neuer shal wone.
 So mykel ioye & so mony are þore
 250 þo whilk þai haue þat þider are gone,

þat alle þo clerkes here of lore
 Kouthe not telle þo lest⁸ poynthe of one.

For þo lest ioye þat is *in* heuen⁹
 of alle þo ioyes þat are sere,
 is a hundrid-folde more [to] neuene 255
 þen al þo ioy of þis lyue here;
 for al þo melodie of monnus steuen,
 & delites fer and nere,
 were noght but sorowe to telle euen
 al to þo leste ioy of heuen clere. 260

Perfore, when þou hast hom sene
 thorou eghe-sight of hert fre:
 at þi synnes þou shalt sore tene
 þat putten þe fro þat faire cite.
 For al-þof helle neuer shulde haue bene, 265
 & synne shulde neuer vengyd be,
 zit shuldes þou zerne to kepe þe clene
 þat ioy to haue & god to se.

What mon wolde tyne þat ioy & þat blis,
 if he oght of hym-selue wolde rewe, 270
 þat god has hight to alle his
 þat in his seruys here are trewe?
 þer sikerly, I dar saie þis,
 gyue a mon þat ioy right knewe,
 hym were leuer, þen hit to mys, 275
 Ilk day to be slayne here newe. —

When þou thorouthoght of þi hert fre (World)
 hast sene þo ioye: þou shalt loke downe
 & biholde þis world *with* his fals gre
 þat worldly to serue are bowne; 280
 þo whilk is ful of vanite,
 of wretchidnes & corupcioune;
 þen shal hit seme nozt ellis to se²
 but as a depe, dymme dungeoune.

For hit shal seme þen to þi sight 285
 merke & layth, litel & lawe,
 to regarde of heuen so bryght
 þat þou so faire & bryght sawe:
 hit shal seme voided of alle gode right
 þat monnus hert might to likyng drawe, 290
 to regarde of þo plente dight
 of heuenly godes þat are to knowe.

¹ Ms. rourme. ² The wanting vv. are also wanting in A. ³ r. es. ⁴ Here A. has 4 vv. more. ⁵ om. in A. ⁶ »Wille zum Leben, Triebe«, ⁷ Ms. swilk.

¹ orig. last, corr. ² A. the.

Alle worldly riches bothe more & lesse
 þe shal [pink] foule as muk stynkande,
 295 to regarde of heuenly richesse
 þat are so faire & neuer faylande;
 Al þo ioye & al þo gladnes
 shal be sorow for sothe semande,
 to regarde of þo ioy þat es
 300 In heuen *with*-outen ende lastande.

Alle þo witt of þis world to lere
 þe shal þen þenk aperte foly,
 to regarde of þo sightes sere
 þat are *in* heuen *with* melodye....

305 Alle wurships of þis world here wast
 shame & sheneship¹ shal seme to þe,
 to regarde of þo wurship maste
 In heuen þere we fayne wolde be;
 Alle þat þo world zernes *in* haste
 310 þe shal þink vayne & vanite,
 to regarde of alle þinges to taste
 þat fallen to heuen þat we wolde se.

If þou byholde on þis wise
 þo world when þou þus hit has sene,
 315 þat fals is & ful of fayntyse
 And euer deceyueabul has hit bene:
 þat sight shal make þe to dispise
 & forsake þis world be-dene,
 and tent to god & his seruise,
 320 & fro synne here to kepe þe clene.—

(Manes
 selfe) When þou þus has sene heuen & helle,
 Purgatorie, ioy & payne,
 & þo fals world þer we duelle
 þat *summe* men louen & seruen *in* vayne:
 325 biholde þi-selue þen, flesshe & felle,
 and þis lyue [here] vncertayne,
 & when þou hast done as I telle,
 wende þen *in* to þi-selue agayne.

¶ & be-thenk þe what wast þowe,
 330 And wheþen þou come *in* þi hert caste;
 & think also what þou art now,—
 & þat þou be *in* thought stedfaste!—;
 And what þou shalt be think & trowe,
 & whider þou shalt wende atto laste:

335 for þi lyue here, I dar a-vowe,
 is noght but a wyndes blaste.

¹ Ms. shemeship.

¹First þou shalt thynk & know *in* thought
 what þou [was]² first or þou come here.
 Sum tyme was when þou was noght,
 to fele ne se, fer ne nere; 340
 sithen þou was *conceyued*³ & wrought
 On catif⁴, wlatosome⁵ manere.
 Þenk on hym þat þe dere boght,
 & þat þou shalt not ay lyue here.

¶ And whethen þou come, þink also: 345
 fro þi moder wombe ful right,
 Oute of a wlatosome stynkande wro
 þat was al merk *with*-outen light.
 Þen was þou waike & myght not go,
 & nakid & pore, *with*-outen might; 350
 þou broght no-þing *with* þe þerfro
 but a foule skyn al bloody dight.

Þenk what þou art now, & se
 þou art al stynk & slayme *with*-Inne,
 and a seckeful of muk pryue⁶, 355
 þat is couerde *with* þat foule skynne.
 Fouler filthe may not here be
 þen of þe comes bothe thycke & thynne;
 þer come *non oþer* fruyt of þe
 but onely filthe, stynk, & synne. 360

⁷For if þou se on ilk party
 what comes thorou mouthe & what thorou
 nese,
 & what thorou *oþer* places of þi body
 when þe list here þi body ese:
 A fouler myddyng of vilanye 365
 þou saw neuer in lond of pese
 þen þou art *with*-Inne nomely;
 þen has þou matir, of pride to cese!

Thenk where þou art, & knowe *in* haste
 þou art here *in* an exille sene, 370
 þat is þis world þat *summe* louen maste,
 þat fikul is and ay has bene;
 þou art *in* a dale of deol to taste,
 ful of trauel, traye & tene;
 þou art as *in* a wyldernes waste, 375
 fulle of libardus & lyons kene⁸.

¹ Cf. Prick of Consc. v. 440 ff. ² Ms. art.
³ Ms. *conceueyued*. ⁴ Ms. catif. ⁵ Ms.
 whatsome. ⁶ Cf. Prick of Consc. v. 564.
⁷ Cf. Prick of Consc. v. 624—9. ⁸ Cf. Prick
 of Consc. v. 1225 ff.

Pou art as *in* a forest duellande,
 fulle of robburs & of theues;
 pou art as [*in*] a see flowande,
 380 ful of wawus & stormes þat greues;
 pou art as [*in*] a noen¹ brennande,
 ful of fire of synne þat cleues:
 pou art as *in* an *vn*couth lande,
 ful of angurs & myscheues.
 385 Pou art as *in* a felde of bataile²,
 where pou³ byhoues *with* enmyes fight;
 but þere thre wil þe hardest a-saile:
 þi flesshe, þo fende, þo world right:
 þai wil not leue for no trauaile
 390 þe to asaile bothe day & night—
 If pou fight fast, pou shal not faile
 to ouer-come *hom* thorou gostly might.

Think also what pou shalt be,
 when pou shalt wende heþen a-way.
 395 Pou shalt be wormes mete to se,
 Roten erth & stynkande clay.
 Þo dethe shal come to assaile þe
 when me[r]cie fayne woldest pou pray;
 but *non* abyding wol he graunt þe
 400 of his comyng, night ne day.

Whider pou shalt, bithynk þe zitt
 and for þi wending pou ordayne.
 Oute of þis world pou shalt flitt,
 And neuer after come a-gayne;
 405 þi body shal *in* to a pitte,
 pou art not of þi soule certayne,
 whider hit shal wende pou may not witte,
 wheþer hit shal to ioy or to payne.

Þus al þi lyue & þi lyuyng
 410 is ful of synne & sorowes sere.
 How may pou þen laghe or syng
 In siche a lyue, & make gode chere?
 me þink þe aght haue no likyng,
 ne make no ioy þo whils pou art here,
 415 & lyue [*in*]⁴ drede and haue zernyng
 to endeles lyue þat most is clere.—

(God's good-
 ness, man's
 sin) ⁵Al afterward bi-thynk þe right
 what god has done & did for þe,

¹ = an ouen. ² Cf. Prick of Consc. v. 1245.
³ r. þe. ⁴ Ms. &. ⁵ Cf. S. Edmund's Speculum.

and what he dos þe day & night
 On mony wise as pou may se, 420
 what he shal do þe thorou his might
 & *in* his mercie þi helpe shal be:
 þen may pou knowe thorou hym *in* sight
 how mighty & how gode is he.

Pou shalt thynk first *in* þi thought 425
 what kyndenes god has for þe done.
 First, for þe heuen & erth he wrought,
 waþer & ayre, sonne & mone,
 & bestus & trees þat fruyt forth broght
 for þi profett he ordeyned sone; 430
 þi-selue, mon, he made of noght;—
 on his werkus pou thynk ful sone!

Þenk when pou was dampned to helle
 for synne, he boght þe þen agayne,
 for þe he come in erth to duelle, 435
 & suffrid harde passion & payne;
 for þe he hade sore woundes & felle,
 for þe his body was rent & flayne.
 And if pou wilt his woundes telle,
 here may pou se þo noumbur certayne: 440

Fyue thousande woundes, as I wene,
 & fully foure hundred & sixty
 for þe he tholed & zit fiftene,
 In honde, *in* hed, in fete, *in* body;
 fro þo crowne of þo hed noght was sene 445
 to þo soule of þo fote but al bloody.
 At þo last he died, ellis had pou bene
 dampned to helle *with*-outen mercie.

Think what god dos þe ay:
 and how on mony sere manere 450
 he saues þe here bothe night & day
 fro al meschaunce & perels sere;
 he sendes þe grace wher-thorou pou may
 wyne *with* strength þi lyuyng here,
 And *in* al þat pou shalt do or say 455
 he gyues þe strength & witt clere.

¶ When pou shalt ony þing bygynne,
with-outen god pou may not spede;
 pou may nouþer go ne rynne,
 ne do no þing, but he þe lede, 460

ne stir honde ne fote, lyppe ne chynne,
ne no lym *with-oute* hym *in* nede;
for what so þou dos, *with-oute* synne,
Onely may hit be calde his dede.

- 465 Ilk day for þe & þi mete
he multiplies of his godenes
foules & fisshes, smale & grete,
sere bestus, trees, fruyte & gres;
for þe he sendes bothe drye & wete,
470 *sum-tyme* more & *sum-tyme* lesse,
& *sum-tyme* colde & *sum-tyme* hete,
þat most to þe sesenabul es.

At þo last, what he shal do to þe
thenk when þou art went heþen away.

- 475 If þou hym loue *with* hert fre
& serue hym treuly here to pay,
he wil þe bring to þat contre
þer neuer is nyght but euer is day,
where þou shalt more ioy & blis se
480 þen euer hert might think or tong say.

þat contre is his kyngdome,
of whiche he wil þe his aire make
if þou þo fende here ouer-com
thorou gode lyue & synne forsake.

- 485 Bot if þou to god be vnboxom
& wickednes of synnes take,
þou shalt wende for þat wicke custom
to helle, þere payne shal neuer slake.

- þer-after þenk, & for-gete noght,
490 what synne þou has done & what foly:
what vnkyndenes þou hast wrought
& what dispite til god al-mighty,
and what sheneship þou has thoght
to þin oune soule, & vilanye,
495 & what harme & wrong þou hast wrought
& done to þi neghtbur þe by.

- Think what vnkyndenes, if þou mene,
þou hast to god done, & dispite:
first how vnboxum þou hast bene
500 to his byddynges, vmthink þe zite
how þi loue is to hym noght sene,
& has not serued [hym] *with* delite,
but greued hym oft *with* werkus vnclene;
of þin vnkyndenes þou art to wite.

Also what shame & vilanye 505
þou dost þi soule bithink þe swithe:
how foule þou mast hit & vggely
thorou synne þou dost here mony sithe,
how pore, how nakid, how nedy
of alle þing þat shuld make hit blithe¹ . . . 510

Thenk what harme þou hast don & skathe
to hym þat was þi neghtbur kidde,
in body, *in* soule, or ellis *in* bathe,
thorou sklaunder, if hit so bitidde,
or on oþer wise has made him wrathe. 515
Make hym amendis if þou þus didde,
or ellus þi soule is *in* grete wathe;
for no þing may fro god be hidde. —

More zit bihoues þe know & se (Sine)
& haue in mynde *in* ilk a stede, 520
what synne bifore þi dede dos þe
þo whiles þou here on erth may trede,
& what harme to þe synne may be
when þou shalt [dy, &]² after þi dede;
so shalt þou synne hate & fle, 525
þen were þis a siker rede.

First know & think what dos synne
bifore þi deth whil þou lyues.
Synne woundes þi soule *with-oute* dynne,
& sore oft-sith hit [þe] greues; 530
synne makes þi conscience foule *with-Inne*,
& iche synne *with* oþer clyues;
synne mas god & þe to twynne,
& puttes to mony foule vnthewes.

Synne dos þe to folow þo fendus trace, 535
& alle þi dedis makes thonkles³;
synne reeues þe gostly solace,
& vertuþ þat passen al riches;
synne waste[s]⁴ alle þi godes of grace,
& leeuës þe⁵ voide of al godenes; 540
synne mas þe here helle to purchase,
to haue at þo last, þer ay payne es.

Thenk also & þou may lere
wh[at]⁶ synne dos þe at þi deth stoure:
Synne [priues]⁷ þe þen⁸ of þi lyue here, 545
of alle welthe, might, of honoure;

¹ A. adds: Hou thral thou mais it to thy body,
That to thy soule shold seruičekithe.
² Ms. haue. ³ Ms. vnthonkes, I overl. ⁴ Ms.
synnes wasten. ⁵ Ms. þo. ⁶ Ms. when.
⁷ Ms. repleues. ⁸ þen overl.

for solace ne ioy on no manere
 Getes þou after ner¹ no fauoure,
 but endeles paynes & sorowes sere,
 550 but þou þe a-mende of al erreure.

²Synne pynes³ þi soule also
 of þi body *with* mikel care,
 & of⁴ þai to helle to-gedur go
 þi body so faire shal be neuer mare;
 555 for at þo metyng⁵ of hom two
 þi soule shal se þi body so vgly fare
 þat siche a body as he went fro
 fayne wold he haue roten þof hit ware.

Vnderstonde also & þenk right
 560 what synne shal do after þi deed:
 Synne shal þen draw þe fro þat sight
 of god, and fro his sone⁶ bes þou sheed;
 Synne shal reeue þi soule of al might,
 & make hit wayke & heuye as leed;
 565 synne shal put þe fro rest & light,
 & fro alle mercie, helpe & reed.

Synne shal to endeles payne þe lede
 In helle þat hidowus is and myrke;
 Synne shal þe put fro al gode dede
 570 þat þou here wrought or euer wold wirke;
 Synne shal put þe fro al mede
 & fro al þo helpe of holi kirke.
 þus shal synne do, but þou god drede
 & forsake synne & *with* hit irke. —

(Grace) Afterward think in þi thoght
 what grace shal do þat noght may fayle,
 & what vertue thorou grace is wrought,
 & what gode werk may þen auaile.
 And when þou hast þes thre wel thoght:
 580 *with* hom þou shalt þi soule vitayle,
 & of alle þo synnes þou euer wrought
 make amendes thorou gode consaile.

First þou shalt þenk & vnderstonde
with stedfast thoght & hert stabul
 585 what grace may do þe here lyuande,
 if þou to grace wilt make þe abul.

Grace settis þi wille in god lastande,
 and makus þe to hym acceptabul;
 grace may make þi hert heldande
 to þat þat is most prophetabul. 590

Grace þo boundes of synne wil slake,
 and fully light þi hert *with*-Inne;
 grace may make þe for gods sake
 to suffur angers & þi lyue wyne;
 Grace may þi werkis medeful make, 595
 & gete þat lost is thorou synne;
 grace wil gare þe þo right way to take
 to heuen þer blis shal neuer blynne.

Thynk also ay when þou may (Vertu)
 what vertue dos & what hit spedis. 600
 Vertue puttis foundyng away,
 and multiplies alle gode dedis;
 vertue makus [þe] night & day
 to haue likyng in god þat þi soule fedis;
 vertue in charite holdes þi-selue ay, 605
 And holly to god hit þi loue ledis.

¶ Vertue þe kepis fro fire brennyng,
 fro helle hardships & fro payne,
 fro lecherie, lust & lykyng,
 þat þou noght in hom drunken be; 610
 vertue þe kepis fro fallyng,
 In alle nedis he vp-holdes þe,
 & drawes þi hert fro dyuers þing,
 fro coueytise & vanyte.

Think also day & night (Good works)
 what gode werk dos þat is right wrought.
 Gode werk stablis vertue right,
 & ekus þi mede, & glades þi thoght;
 gode werke away puttus slouth thorou
 right,
 & fordos synne þat þou art Inne broght; 620
 gode werk strengthis þe so to fight
with þo fende, þat he þe ouer-com noght.

Gode werk þat wrought is in charite,
 is holden medeful & certayne,
 & specialy to þinges thre: 625
 þat is, to endeles lyue souerayne,

¹ Ms. ner after. ² This st. is corrupted.
³ r. pryues? ⁴ r. or? ⁵ r. twinning.
⁶ om. in A.

& to þo ekyng of grace so fre,
and also to forgyfnes of payne.
& þus may gode werk vaile to þe,
630 if þou *with* charite hit ordayne.

But gode werk¹, shalt þou vnderstonde,
oute of charite may noght a-vayle
As to þo lyue ay-lastande;
but to one of þes foure hit shal not fayle:

635 Oup̄er hit shal sonner breke synne bande,
or leese þo sorow þat þe shulde ayle,
or make þi welth more here flowande,
or more lett þo fende þe to assayle.

(Gods
mercy)

Euer-more þink how mykel is
of god godenes of his mercy,
& of þo harde dome of his rightwisnys
how mykel hit is on oþer party;
& þat shal make þe to loue lesse
worldus welth þat passis lightly,
645 & forsake honoure & richesse,
& wel more drede god al-mygthy.

Mercie shewes sere benefises
þat men receyue of god here:
Mercy delyuers a mon & saues(!)

650 fro² strong perels þat mon is nere,
Mercy here to mon hetes heuen delices³
& to alle þat to god are leue & dere,
mercy vs confortis on sere wyses
when we are brought in synnes sere.

655 Of mercy god vs here abides
[suffrandly]⁴ when we do wronge,
of mercie fro vengauunce he vs hides
& gyues vs grace here frely a-monge,
of mercie he multiplies on mony sides
660 þat he gyues, where-sere we gonge,
of mercy he kepis vs what so bytides
þat has ben ordayned to last longe.

Of mercie god wil agayne-calle
mon þat turnes fro hym to ille,
665 of mercie he receyues hom alle
þat turne agayne to hys wille,
Of me[r]cy he makis oure hertis smalle
and meke penauunce to fulfille;

of mercy þis shuld to hym falle
to forgyue vs, þat we not spille. 670

¶ Of mercy god sendes angers sere
for synne shuld be clensid þer-by,
of mercy he gyues vs welth here
to gare vs to loue hym of curtesy,
of mercy he gyues vs *with-oute* were 675
Sacramentis, to take wurthily,
of mercy he wil þat we lere
his comaundements, for mede gostly.

Of mercy god led[is]¹ hom agayne
þate wronge went day & nyght,
of me[r]cy—þat is certayne—
he ledis hom þat han no lyght,
Of mercye to helpe vs he is fayne
when we are fallen & wanten myght,
of mercy þat wil he not layne 685
he hom vp-holdes þat stonden vp-right.

Also þenk *with* hert stedfast,
when þou wost what gods *mercy* is,
how mykel shal be, in þi hert cast,
þo reddir² of his rightwisenes 690
to þoo þat shal be at þo last
On domes-day [demed]³ more & les
After þo dredeful bemes blast,
as tellis þo gosple in þo mes.

Þen shal god his mercye hide 695
fro synful men þat are gilty,
his rightwisnes þai shal abide,
& þai be [dampned]⁴ þat be wurthy;
þen shal þai stonde on his [left]⁵ side
with-[oute]⁶ hope of alle mercy, 700
And helle opende shal be wide
& swallow þat synful company.

For þai hade no reuth on þo pore
þat for myscheue might for hom spille,
ne to hore owen neightbore 705
mercy [did]⁷ here *with* gode wille,
þai shal be dampned thorou reddoure
⁸rightwysnes þen to fulfille,
& [haf]⁹ endeles woo *with-oute* mesoure
with-oute *mercy*, & þat is skille. 710

¹ Ms. werkus. ² Ms. for. ³ Ms. delites.
⁴ Ms. soueraynly.

¹ Ms. ledde. ² r. reddur. ³ Ms. damp-
ned. ⁴ Ms. demed. ⁵ Ms. right. ⁶ om.
⁷ Ms. do. ⁸ Ms. of rightw. ⁹ Ms. of.

Rightwisnes *with* mercy is ay
In alle gode werkes, as shewes he;
but *sum*-tyme þat one is by *sum* way
aperte, when þat oþer is priue,

715 & *sum*-tyme bothe se men may,
& *sum*-tyme nouþer may þai se:
but rightwisnes [in] þo last day
bes shewid, & mercie hidde shal be.

720 Mercye is shewid, as I wene,
and rightwisnes priue & stille,
when þo wicked of synne is made clene,
& so is rightwis[ed]¹ thorow gods wille.
But rightwisenes is openly sene
& mercy hidde for certayne skille,
725 when childre vnchristened dampned bene
to helle for ay, þat neuer did ille.

And rightwisnes *with* mercy tite
are bothe hidde & holden doune,
when innocentz & men perfitte
730 suffren here persecucioun.
But bothe are shewid in a plite,
þof þai haue sere condicioun,
when god þo gode hore mede shal qwite,
& to þoo ille² payne & dampnacioun.

735 For god to þo gode grauntis more mede
in heuen þen þai haue serued fully,
& to þo ille for hore mys-dede
lesse payne in helle þen þai ben worthy.
Þis is grete godenes of god to rede
740 þat þus dos of his grete mercy.

¹ Ms. rightwisnes. ² Ms. alle.

Þere þus shal mercye here of spede
thorow grace of god, ouer al mighty,
if mon serue god & paynes drede
& to endeles blis hym dight redy.

If god schuld zelde to ilk man 745
After þo werkes þat þai haue wrought,
gode for gode as he wel kan,
& ille for ille fully thoght,
fro þo tyme þai lyue bigan,
of alle werkes, wyll, worde or thoght: 750
Þo rightwisnes of god bes¹ þan
Onely shewid, & mercye noght.

²And þerfore chese þe, or þou wende,
wheþer þou wolt to payne or blis.
But if þou purnyaunce by-fore sende 755
til þat place þat redy is,
with gode dedes þi lyue amende,
ellis comes þou neuer þer al ioye is,
but euer to duelle *with* þo fende,
dopartyd fro god and fro alle his. — 760

For his loue on rode con blede
& boght monnus soule vnto blis,
on þis boke takes gode hede
& reulis ȝow after rightwisnys.
he þat loues god & hym wol drede, 765
mon & wommon, more & lesse,
to þat blis he wil ȝow lede
þere ioy & blisse euer es. amen. per
C[harite]. mea tua.

¹ A. were. ² A. has 2 other final stanzas.

5. (Twelve profits of Tribulacion.)

A southern transcription (but with many northern forms remaining) is extant in Ms. Laud 210 fol. 99 (c. 1370); the original text was northern, and is, no doubt, a work of R. Rolle (cf. neuerpelater &c.). The treatise is a close translation of Duodecim utilitates tribulationis by Petrus Blesensis (ed. Giles III p. 307¹); other translations of it are found in Ms. Reg. 17 C xviii fol. 2^b and Arund. 286 fol. 100 (both southern texts). — (A different treatise on tribulation is that in Ms. Harl. 1706 and other Mss., which treats of »how there were sixe masters assembled togeder and ycheon asked othere what thynges they myght best please god and were most profytable to the people, and all they were accorded to speke of tribulacion«.)

fol. 49^b. Da nobis auxilium domine de tribulacione.

Þou soule tribulid and temptid, to þe is þis word shewid, þat þou lere wher-
of tribulacion serues, and þat þou not onely susteyne hom suffraandely, but also

¹ This ed. is not very correct.

gladely, & þat þou be gladid *with-Inne* of þat ilk þat þou art angrid *with-uten*; for, als sayes *Sence*, ¶ »here is non so grete glading, as þat þat is drawn of angre«. Whilk glading no mon may haue, but if he know first þo dede of tribulacione; hou, þat is to saye¹, God, þat sendes tribulacions. ordeynes hem² to þo profite & forthering of hom þat suffren hom, but zif þai setten hom agaynus þo ordynaunce of hore creatore³ *with* wickednes of⁴ rebelnes. Wherefore þoo þat knowen hore defeutes of þat one syde, & þo profite of tribulacion on þat oþer: asken of god in þo fore-sayed word forto be helpid of tribulacion, & not zit⁵ to be remoued; for if þai aske þo remewyng, perauenture þai aske agaynes hom-selue, as Poule þat askid þo prik of his flesshe to be remewid ¶ *þo secunde Cor. þo twelft chapter*; to whom is answerid of god: »My grace sufficis to þe«. ¶ Per are mony fruytis of tribulacion: but now of tuelue shal we touche, in whoche mony oþer are contened; þat lightly shal be vnderstonden, who þis tretice diligently redis or heris; for as þo mete ille chewid ille is defyed & litel profitis: so techyng of holy wrytt *with-uten* entent red or herd, litel profitis.

Þo first profite þat tribulacion dos is in þis: þat tribulacion is a trewe socoure sende fro god to take þo soule fro handis of his ennyes. ¶ Þese ennyes are, þo fals ioyes & deceyuande welthes of þis world, whilke þat in so mykel þo more perelously bigylen þo indisciplyned hert, in als mykel more as þai flateren & cherisshen. Þese are þo ennyes of whilk þo comune prouerbe tellis: »ffoole ne drede[s] [þam] noght«; þat in als mykel are þai more to drede þat þai more flaterandly cherisshe. [Þese are þo enemyes þat flaterandly sleen, & sleand flaten]⁶; þat are tokened by Iohab, þat holdande Amasis chyn, as he wolde haue kissid hym, sloghe hym, ¶ *þo secund Reg. tuentid Chapter*. Whereof sayes *Gregor*: »þof al fortune be [to drede]⁷, nereþoles more is to drede þo weltheful þen þo wooful. Þat opunly apperis, for þo ennye þat priuely werres is more to drede þen he þat werres opunly. And take hede⁸ þat þese socoures of tribulacion are not sende al-onely of god, but god hym-selue is leeder & marchal of his hoost, ordynande al to þo delyueraunce of his frendis. Wherefore he hetis

Dauid: by *Dauid* saieand: »*With* hym I am in tribulacion: I shal take hym oute & glorifye Cum ipso sum in hym«. Wherfore sith god is *with* vs in tribulacion: yt⁹ is to susteyne suffrandely trib. & gladly, for in als mykel as þo tribulacion more greues, þer-after god more

Dauid: neghes hym þat is troblid; wherof sayes *Dauid*: »God is nere to hom þat are troblid in hert«. Þerfore if þo presens of tribulacion anger þe, þo presens of god þi saucoure, þat is *with* þe in tribulacion, gyues þe gladlyng *with-Inne*.

¶ But þou may saye: »I fele wel þo presence of tribulacions, but I ne fele noght þo feliship of god in my tribulacion; for if he shewid so suettnesse of his presence as þo bitternesse of tribulacion, I shuld susteyne þo tribulacion gladly«. And þou may saye also þat þou feldes more suettnesse of god bifore þo tribulacion, þen þer-Inne. To þat may be answerid þat þo feliship of god may be on two maners vnderstonden. First [of gyuyng of vertu & grace: for]¹⁰ as þo tribulacion is ekid, so god multiplies vertu and grace; as seyes þo apostle *first Cor. Tende*: »God is trewe, þat suffres þou not be temptid ouer þoure myght, but makis

¹ Petr. Bl. effectum tribulationis, qualiter scilicet deus &c. ² on erasure. ³ Ms. creature.

⁴ Ms. or. ⁵ r. hit. ⁶ om.; but so Ms. Laud. ⁷ Ms. þof al be fortune; to drede om.

⁸ r. kepe.

⁹ Ms. þat.

¹⁰ om.

com *with* þo temptacion þat ze may susteyn hit^a; as who saye: he shal gyue eking of grace & vertu to susteyne tribulacion suffrandly. For right as þo lordes of castles are wonte to sende help & socoure to hom þat ben ensegid in castles: so god is wont to sende eking of grace to þo troblid soule. / Þat oþer feliship of god in tribulacion may be vnderstonden of gyuyng of myrrily gladyng, þat god sendis to þo troblid; where-[of] þo apostle saies *secunde to Cor. p^o*. »As þo passions of Crist abounden in vs, so thorow Crist aboundis oure gladyng«. ¶ Þo passions of Crist are saied abounde in vs, for þai are sende of hym, & for hym shal þai be sufferandly susteyned, and þat to likenesse of Crist, & withouten gilt; þat no mon suffre as a theue or a mon-sleer, þat desserues wel þat þai suffre. / But take kepe þat þo eking of grace þat is gyuen in tribulacion, is not euer-more gyuen to be felde of þo troblid; whilk þing is don to his prouyng, drede, & delyuerance. Also þo glading ne shuld not come, to þo stede ne be graythid to hym, þat tribulacion graythis; as saies *Tob[ias] fferthe*: ¶ »Þou makis stille after storme, & þou sendis glading after sorowyng & gretying«. And *David*: »After þo monynessis of my sorowes in my hert þi gladingis haue loyed my soule«. / As¹ þo gladingis of one houre passis þo tribulacions of mony zeeris. For hegh god þat first come to socoure þe, after þo tribulacione shal du[e]lle *with* þe confortande þe, as sayes seynt *Bernard*. / And if peraventure þou playne þe þat þis glading taries ouer-mykel, as playnen þese loouers: here answeris *Cassiodor*, sayand þat þo selue swiftnesse semes slownesse to þo hert þat is desyrande & louande. / And [þou] aske of rightwise men þat neuer didde deedly synne, hou hit is sayed þat þai are delyuerid oute of hore enmyes honde: To þat may be saied þat þof þo gode be not fallen in honde of hore enmyes by assent of deedly synne, not-forþi þai might haue fallen; but helpand god þai ne felle not, & so askapid hore hondis. Whilk þing seynt *Austyn* touchis, spekande to þo rightwyse þat god had keppid fro synne þus: »He helde þe þat þou ne felle in synne«. / Of þese forsaied þingis may be concludid þat þo troblid soule ne haues noght to holde hym verrayd when he suffres tribulacione, but delyuerd & tane a-way fro þo welthe of þo world deceyuande, & [fro] þo fleshely glading mysconfortande. Wherefore sith tribulacion[s] delyuers of enmyes: þof þai ben sumtyme heuysome, nereþoles þai are to susteyne for god gladly & *with*-outen grucchyng; vmwhile þof² a mon be sette agaynes tribulacions *with* grucchingis, þen he lettis his helpers, & helpus his enmyes.

Þo secund profite of tribulacion is: þat hit stoppis þo deuels mouthe, þat he ne dar speke ne tempte þo soule þat is in tribulacion; for he dredis to be put agayne & ouer-comen. Þat is tokened in þo *secunde chapitre* of *Iob*, where is sayed: »no mon spake to hym a word, for þai sawe his sorowe was greet«. He³ spekis þere of feynt frendis of *Iob*, þat bitokene deuels werrayande þo soules; þat dar not negh þo troblid soule ne tempte hit seen his grete tribulacion, for þai drede to be ouer-comen of siche a soule. Noght⁴ þat temptacion of þo fend be perilouse to þe but by þo folowand answer, þat is, by delite & assent; as þo speche of þo cursid mon noyes þe noght, but if þou hym answer. / And þat is tokened in þo *threttid & sex* of *Ysaie* where is sayed þat *Ezech[ias]* forbed

¹ Lat. Consolationes autem &c. ² Lat quia si; r. ellis if? Sed nota quod diaboli temptatio non sit periculosa nisi &c.

³ Lat. Scriptura.

⁴ Lat.

þo peple to answe're to þo blasphem'es of Rapsace prince of þo kingis hoost of Assiris. By Rapsace is tokened þo deucl, by his blasphem'es are tokened ille þoghtis whoche he totils¹, but þai noye noght but if þou answe're by assent. For þat þo let h^{er}² blasphem'es tourmenten mykel monnes hert, but þai noye not als long as he answeres not; but on þat oþer halve þo blasphemand folk are auerid when þai se hom þat þai blasphem'e noght answe're.

Þo thrid profite of tribulacion.

Þo thridde profite of tribulacione is þat it clenses þo soule troblid. And hit is to witte þat fyue maners of clensyngis ben of bodily þingis. ¶ Po first clensyng is, of *monnus* body; þo whiche is on two maners: *in* drinkyng & *in* blode-letyng. ¶ Po secunde clensyng is of metals: þo whoche is on two maners: *with* fire as gold, and *with* fyle as iren. ¶ Po thrid clensyng is of trees, þo whiche is *in* cuttyng of braunchis & vp-delyng of wedis. ¶ Po ferthe clensyng is of corne, *with* a flayle. ¶ Po fift clensyng is of vynes, *in* þo pressure. In alle þese maners clenses tribulacione.

- 1) ¶ First is *monnus* body clensid *with* drynk; and for-þi when tribulacion takis þe, þenk hit is medecyne, sende to þe fro þi lord to clens þe³ of oute'rage humore and vnskilwis likyng. For why as wicked humours are clensid *with* bitter medecyne, so þo wicked maners of þo soule are clensid *with* tribulacion; for as seynt Gregor saies, wicked humours are wicked maners. & for-þi take *with* glading þo medecyne sende to þe fro þi lord, þo whilk is souerayne leche knowand al þo complexcion of þi hert; for he wot hou mikel þou may susteyne, & he ne gyues noght to þe but þat is to þe profitable. For why hegh⁴ gods son drank þo tribulacion of deed, not for his, but for þin clensyng. On þo same maner drink þou þo medecyne of tribulacion for þi heele & þi clensyng. For hit is saied *Cant. sexte*: »Drinkis frendis, & gladis zou derlingis«. And to þo childre of Zebedeis was saied »May ze drinke þo drink þat I shal drinke?«. Þis is þo drink of heele po whilk David receyued *with* making of þonkis, sayande ¶ Po drink of heele I shal take⁵, and þer-aue'naire þof hit be hard to þe to swolowe þis drink for bitternesse, calle gods help, as did David when he saied. »And gods name I shal in calle, & take⁶ kepe þat as bodily medecyne ne shuld not be tastid ne on þo long long holden, but sone be down swalowid so tribulacion ne shuld not fro his course *with* grutchyng be þoght on⁷. But as þo profite of medecyne is lettid *sum*-tyme not of defeaute of hit-selue, but ille disposicion of þo takand; so þo profite of tribulacion is lettid for ille disposicion of þo hard hert & rebel; as is shewid *in* Pharao *Exod. ferthe*, for why ay þo more he was tourmentid, þo more hard was his hert. And þerfore saies Salomon: »þo hard hert shal haue hard a po laste. ¶ Po secound maner *monnus* body is clensid *with* blode-letyng, & þat on two maners, þat is to saie, *with* opunnyng of vayne, & *with* ventuse. ¶ Opennyng of vayne is likened to shrift, & ventuse to tribulacion. And take kepe þo⁸ as vnaite⁹ bodily blode corrupis þo body, so synne, þat *in* holy writt is cald blode, corrupis þo hert. Po vayne thorou whilk þis blode, þat is to saie synne, is oute-casten, is þo mouth, as Salomon saies *in* *Prouerbe*: ¶ Po vayne of lyue is þo mouthe of þo rightwyse; for þo rightwyse *in* þo bigynnyng is wryer of

¹ Lat. suggerit. ² Ms. For to þo letter. ³ Ms. clennes; þe om. ⁴ r. he? Lat. ipse; om. in L. ⁵ Ms. (and L) to. ⁶ Lat. retardari. ⁷ om.

callose
salutem
agere
ut
men
coram
tunc
eodem

hym-selue, þat is to saie in shrift. ¶ And take kepe: as a mon shuld let oute Exem-
plum ille blode to clensyng of þo body, & withhold gode blode to þo norissing of þo body: so men shulden in shrift saie hore synnes, þat þai be casten away, & holde stille þo gode dedis¹ þat þai ben not leste², for why gode dedis tolde in shrift for rosyng & for vayne-glorye, are lost; as is shewid in þo pharise þo whiche rehersed his gode dedis in loouyng, sayande *Luc. aghtend*³: »I fast twies in þo woke, [þo] tende I gyue of [al] þat I haue«; but þo puplycane ne durst not lift his eghen to þo heuen, but smote his brest sayande: »God, haue mercie on me synful mon«; and þa[n]⁴ folowis þat »þo publicane come doun iustified thorou meke shrift fro þo pharisee«, þo whilk duellid in his synnes. For why þoo synnes þat are shewid in sothefast and lawe shrift, are fordone, as Dauid saies: »I saied I shuld shryue me to lord, & þou forgaue þo wickednesse of my synne«. ¶ Þo blode-letyng of ventuse is like to tribulacion: forwhy als mony tribulacions as god sendis to þo hert, so mony strokes for blode-draght he gyues to his purgacion. But take kepe þat bifore þo stroke of blode-letyng hit is nedeful þo flesshe be enchawfid, þat þo stroke may lightlier be suffred: So hit is nedeful þat monnes hert be kyndelid with þo fire of loue, to suffre tribulacion lightly; as seynt *Austyn* saies: »Alle fel þingis & grete þingis light & nerehand none makis loue«. In tokenyng of þis lightid þo holy gost vp-on þo apostlis in tong[is] of fire, as hit is saied *Act. secunde*; of þo whilk þai were so strengthed þat after þo receyuing of hit fro þo sight of þo conseil þai zeden ioyande, for þai were holden worþi to suffre noye for þo name of Ihesu. Þai were bifore þo receyuing of þat light dredeful, as semed in Petre þo whoche denyed his lord at þo voice of a womman; þo whilk nereþolater after þo receyuing of þo holy gost suffrid for his lord gladly passion of þo crosse.

¶ Þo secunde maner of clensyng is thorou whilk metals are clensid, as gold with (2) fire, & ierne with file. First tribulacion clensis þo soule & makis hit clene as fire dos þo gold; þerof saies seynt *Austyn*: ¶ »Þat þo flayle dos to þo corne, þat þo fire dos to þo gold, þat þo file dos to þo iern, right so & on þo same maner tribulacion clensis þo rightwyse mon«; þat is to saie: As þo fire departis þo gold fro oþer metallis & makis hit clene of drosse, so tribulacion makis þo soule clenec. Þerfore hit is saied of þo martirs in *Sapiencia*: »He proued hom as gold in þo herthe«. With þo fire of tribulacion proued was *Iob*, þat saied: »he proued me as gold þat passes thorou þo fire«. And take kepe þat gold is þo moost preciose among alle metallis, & leed þo most vyle, & nere-þo-later gold ne is not clensid with-outen leed, for why leed drawis with hit in þo herthe þo filthe of þo gold. So þo gode men, þo whiche are bytokened by þo gold, are clensid oft with ille men, þat are bitokened by leed. Þen, if hit be askid »of what þing seruen þo ille men to þo gode«, hit may be answerid: of þat þing þat þo leed serues to þo gold; as *Salomon* saies: »þo fool shal serue to þo wyse«, þat is to saie, clensand hym. Þus serued Esau Iacob, þat is to saye, pursuyng⁵ hym; of whom hit is saied *Gen[esis] fyue & tuentid*: »þo more shal serue

¹ Ms. here adds: *Luc. aghtende* In willing loouyng saied: »I fast twies in þo wicke«, þat he had don, þat þai &c.; *L. Luce xviii* In willing loouyng sayde: »I fast twies in þe wicke; þat he had done he tolde, þerfore were þei lefte, for whi &c. These words are intercalated from the following line; it is clear that Ms. Laud is posterior to Reg., and not vice versa.

² = loste. ³ Ms. adds: as bifore. ⁴ Ms. þat, *L. þan*. ⁵ r. pursuand.

to þo lesse«. / Sith, tribulacion clensis þo soule as file dos þo iern, furbliissand hit & makand bright. For why as þo swerd þat neuer passis out of þo shethe, & þo knyue þat neuer-more sheres, gedres rust: so monnus hert gedres rust gostly with-uten vse of tribulacion; as *Jeremye*¹ saies: »Bareyne was Moab fro his youthe: he restid in his filthes«. For-[þy,² ne pleyne þe not þof god furbliisshe þi hert þat hit shyne & be made clene; for in oþer maner þou may not se god;

Beati mundo corde q. i. d.

- (3) Þo thridde maner of clensyng þat fallis to tribulacion, is þo clensyng of trees as of vynes, þo whilk is in cutting of vnnayte³ braunchis; of þo whilk *Io. xx.*⁴: »Ilk a boghe not berande fruyt he shal smyte of, & he shal clense þo boghe þat beres fruyt, to make more fruyt«. ¶ By þo vyne is vnderstonden monnes hert, þo moysture of whom makande hym to bere fruyte is loue; / þen als mikel as he has of loue: so mikel has he of moysture; for why when þo moysture of þo trees is sprad in þo vnnayte braunchis, þo tree beres þo lesse fruyt. So þo loue of þo hert þo more hit is sprad a-mong flesshely frendis, þo lesse hit is able to gostly fruyte. And if þo wyse gardiner sheres a-way þo vnnayte⁵ braunchis of þo tree þat hit may bere more fruyt: hit is no wondre þof god, þat is tiller of monnes hert as saies þo gosple *Ioh. tuentid*⁴: ¶ »My fadre is a til-mon«, he shal shere a-way þo vnnayte loue of þi hert, þat is to saie þi kinraden & þi frendis worldly & flesshely, with þo loue-croke of þo deed þo whilk he holdes in his hondis, or if he do fro þe worldly godis, to þat þat þo loue of þi hert ne passe not his propre termes; and al þat dos god þat þo loue of þi hert draw not fro hym, & þat hit be not spred in worldly þingis, where mykel mon byhoues lay & þer-thorou no gode wyꝛne but oft ille ende, as saies seynt *Gregor*: ¶ »Who so leenes to þo sclithand, hym byhoues sclithe with þo sclithand.
- (4) ¶ Þo ferthe maner of clensyng þat fallis to tribulacion, is clensyng of corne, with flayle, þat [þo] corne be partid fro þo chaf; as saynt *Austyn* sayes: »Þat þo flayle dos to þo corne: þat þo tribulacion dos to þo rightwyse mon«. For as þo strok of þo flayle gares þo corne passe oute of þo chaf: so tribulacion gares monnes hert be departid fro flesschly loue, for þo world mys-payes to þo troblid hert. þerfore *Dauid* knowande þo profite of þo flayle of tribulacion, saied: »Lo I am redy to anoyes: to suffre þat my hert may be clensid«; as seynt *Austyn* saies: »Ne pleyne þe not of þo flaile of tribulacion, if þou wilt haue clene corne, & be set in heuen, where noght shal be set but clene corne«. But as hit fallis oþer⁶-while þat corne not ripe ne dried ne is not departid fro þo chaf thorou þo strok of þo flaile, but clyues more brissed þer-inne: so monnes hert hauand moysture & likyng of flesschly loue, ne is not departid fro þo perelous world, but more drawis þerto with loue & lyking; of þo whiche nereþolater he receyues noght but tourment & trauel, for why: »mon is borne to trauel & þo brid to þo flight«, as saies *Iob*. And þerfore saied seynt *Ion* in his pistil: »Ne loues not
- (5) þo world ne þoo þat are þer-Inne«. ¶ Þo fift maner of clensyng þat fallis to tribulacion, is clensyng of wyne in þo pressure; for as þo pressure presses þo grapis þat þo precious wyne may be departid fro þo dreggis: so god settis þo soule in þo pressure of tribulacion, þat is to saie in sekeneis of body, in pur-

¹ orig. *Jeromye*.
ouþer.

² Ms. for why.

³ L vnþriuan.

⁴ r. xv.

⁵ L wicked.

⁶ orig.

syng of wickid men, in dethe of frendis, in losse of erthely godis; þat he may clense þo soule of filthes of synne & of wicked lykingis. And þerfore ne put not a-way þo pressure of tribulacion: if þou wilt be sett in celere of Crist, as *Salomon* saies *Cant. first*: »Þo kyng led me in to þo wyne-selere«; & seynt *Austyn* saies þat »þo martirs in þis lyue are so pressid, þat þo greet mater of hore body laft in þo pressoure, & þo precieuse soules are sett in celere of aye-lastyng lyue as precieuse wyne«. ¶ Ne pleyne þe not if god sett þe in þo pressoure of tribulacion, siþ¹ he defoulid² first þo pressoure, as *Ysaie* saies: ¶ »Þo pressoure I defoulid alone, & of þo folk no mon was with me«. »no mon« he saies, & not »no wommon«, for alle þo apostles in his passion laften hym & fledde; but þo blessid mayden ne departid not fro hym thorou mys-bileue, but suffred with hym thorou compassion, as Symeon heght hir saicand: »þo swerd of his passion shal passe thorow þi soule«.

Þo ferthe profite of tribulacion is: þat hit lightis þi hert to knowyng of god & knowyng of þi-selue; in þo whilk is þo perfeccion of monnus knowyng; as seynt *Austyn*, þat³ so mykel had red & herd, more ne askid he not, saicand in þo boke *Soliloquiorum*: »God, if I had knowen þe! god, if I had knowen me!« And in þo boke of Wysdome is hit saied: »Knowe þe, is witt fulfild«. ¶ For as we se þat þo strok of þo ȝerd gares þo discipule hold doun his heed & loke on þo boke & recorde his lessone: so tribulacion is sende to þe fro god [þat]⁴ þou may lere to knowe þi creature⁵; as seynt *Bernarde* saies: »God makis hym to be knowen betande, þo whilk was forgotten & vnknown sparande«. Of þis haue we ensauple, *Daniel ferthe*, of þo kyng Nabugodenosor, þo whilk god cacchid⁶ oute of his kyngdome, and was his wonnyng with wylde beestis, & hay he ete as an ox: but in þo ende of his dayes »he liftid vp his eghen to heuen, & his witt is gyuen agayne to hym«. [He]⁷ liftes his eghen to heuen þat settis his knowing on his creature. In þis lifyng of eghne his witte is zolden to hym þat thorou bowing doune to erthely þingis lost hit. Nabugodenosor þat bifore tribulacion stekid his eghen to his creature, lokand to þo erthe, after tribulacion he lyftid his eghen to heuen where he was þat bete hym: as þo maner es þat when þo child beten feles þo strok of þo ȝerd, he turnes þo eghe to hym þat hym bete. And þerfore god betis ouþerwhile his face⁸, for he wolde þat þai turned to hym hore face. ¶ Þerfore, þou soule, by-holde þat þo maner is of louande to sende letters by-twyx hom, to holde loue in mynde, and þat hit be not forgotten: and þerfore þo lord Ihesu Crist sendis to þe tribulacion, þat was forgotten of þe perauenture in þi wele, as þo botiler of Pharao forgate in his wele Ioseph his dreame-reder, *Gen[esis]*. Byhalde þat oure lord Ihesu Crist withholdis in mynde of [þe] þo tokeny[s]⁹ of þo woundis þat he suffrid for þe, as if a knot were made on a girdul to holde sum þing in mynde; as oure lord saies thorou *Ysaie fourtid & nyne*: »I shal not forgete þe: in my hondis I haue wrytten þe«, þat is to saye: »when I had hom thurled in þo crosse for þi loue«. Pen if Crist withholdes tokeny[s]⁹ of his woundis for mynde of þe: ne wrathe þe not if he sende to þe tribulacion to hold þo mynde of hym; for why als mony tribulacions as þou haues, als mony messengeris [sendes]¹⁰ he callyng þe

¹ on erasure.² Lat. calcavit; = Fr. defouler, fouler.³ Ms. saied þat.⁴ Ms. &.⁵ orig. creature.⁶ = chasid.⁷ Ms. and eft.⁸ r. fase = foes?⁹ Ms. tokenyng.¹⁰ Ms. haues.

lazen¹ to þo mynde of hym. Ne agayne put þou not þerfore þi gode summoners for why hit is saied, »mykel is worþi in citee a gode summonere. / But þou myghtis saie þat tribulacions ne are not nedeful to make þis summones, for god summones I noghe by his gyftis, as seynt Austyn saies. Gods giftis are not ellis but summones to cum to hym²; þerfore hit is semely to hym þat he make summones gyuande giftis, for soche summones semen a lord, more þen þo summones þat are with betyngis. ¶ To þis may be answerid: þof hit so be þat giftis callen þe agayne to knowyng of þi lord, neuerþolater ouþerwhile vnskilful loue drawes³ to worldly giftis, and so is forgeten þo maker þat gyues godis aye lastyng. Perfore of soche he pleynes hym *Proverb. first & seies*: »I spred out my honde«, þat is to saie gyuande worldly giftis, »& þere was none byhelde«. He ne saies not þere was non þat »toke«, for mony are þat gladly taken, but fewe are þat »byholden«; for fro þo moste to þo leest, alle louen giftis & folowen rewardyngis. But þou might saie. »þof hit be semely þat god calle agayne thorou tribulacion⁴ hard hertis & vchastised þo whilk ne wil not turne to hym thorou giftis, he calles⁵ agayne thorou tribulacions neuerþolater semely ne is hit not for þo gode, þo whilk knowen thorou þo gyftes þo gyuera. ¶ To þat may be saied þat þof hit so be þat þo gode hert knowes þo gyuer in þo giftis thorou kyndely likyng, neuer-þo-later hit comes not to perfitte knowyng with-uten prouyng of tribulacion, as hit is saied *Ecc.*: »What kon he þat is not assaied? ¶ Þo mon þat is proued in mony þingis, knowis mony þingis«. But take kepe þat he calde Salomon to his knowyng gyuande giftes, Iob he calde takande away his godis. Aduersitees and tribulacions ladden Iob to perfeccion, giftes ladden Salomon to foly & losse. Perfore if Salomon, þat was riched with so mykel wisdom, lost þo knowyng of his god in weele: be þou not siker þat þou may in þat⁶, longe holde þo knowyng of god. ¶ Perfore suffre þou tribulacion þat þou may come to perfitte knowyng of þi god. And if þou be mysconfortid for þo grettesse of tribulacion in þis confort þe þat þo more tribulacion makes þe to com to þo more coroune. // Now hit is saied hou þat tribulacion[s] calles þo hert to knowyng of his creatoure. Now is to saie hou þat calle mon to knowyng of hym-selue. For why þo hert þat þo ioye of þo world drawes fro hym-selue: ne

may not tele ne knowe hym-selue, wherfore *David* saies in þo name of soche: »Þo light of myn eghen ne is not with me«. Woo worthe hym þat dispendis þo light of his knowyng in þo knowyng of outeward þingis and holdes⁶ noȝt to knowyng of hym-selue⁷. . . for why worldly weele so mykel more drawes þo soule fro hit-selue, in hou mykel more he folowes hit & loues hit. ¶ But as þo assegid is gart ouþerwhile thorou assaite of his foes to turne in to his propre holde fro whiche he dar not passe for drede of his foes, also⁸, as seynt *Gregor* saies: »tribulacion gares þo hert to turne to hyt-selue, & aye þo moo tribulacions þat he has: þo fewere issues are to passe oute fro hym-selue«. ¶ Perfore happye is aduersite þat godes þe to þi selue & makis þe to turne vn to þi propre home; and perfore hit is saied *David. Psalm.* ¶ »Duelle ilk mon with hym-selue«, þat is to saie, knowe hym-selue, & take kepe to hym-selue; for why as a hous þat no mon wonnes lene is broght to noght: so þo hert not inhabited, is broght to waast & to

¹ on. margin. ² r. clyues? Lat. inhaeret. ³ calle—trib., is to be om. here. ⁴ r. calle; om. he? ⁵ r. yt? ⁶ Ms. *by*-holdes, by overl.; Lat. reservat nihil. ⁷ Lat. adds: Sed quomodo se cognosceret, qui secum non est? ⁸ Ms. and, om. in L.

noght. ¶ Woo is þo hert þat to þo likenesse of a ioguler etes shameful morsels oute-with his hous, þo whiche þo more he synges in oþer mēnes houses, þo more he fyndus þat he may wepe in his owne. For why aye þo more þo hert likis in worldly þingis, þo lesse he fyndis confort in hym-selue. Tribulacion forþi is sende to þo hert, þo whiche garis hit to turne agayne to hit-selue fro worldly ioyes, as þo ioguler after þo feest is gart to turne home agayne to hym-selue to his house. So þo dowue when sho founde not wher-on sho myght reste hir fote, turned agayne to Noe in to þo shipp. ¶ Noe is vnderstonden þo reste of þo hert¹; when þat monnes hert ne fyndis not oute-with in þo whiche his loue may rest: þen he turnes to hym-selue. ¶ ² Þo dowue þen ne fyndes not where sho may rest hir foot: when þo hert ne fyndis noght in erthely þing where he may sette his loue; & þen he turnes to hym-selue, & he is gart to saie þat *David* saied: »My soule, turne in to þi reste«. And in *Cant.* saies oure lord to þo soule þat had dispendid his hert by worldly þingis: »Turne agayne, þat we may byholde þe, þat is to saie: I & þou; [þou] shal byholde þe with eghe of conscience, I shal byhold þe with eghe of mercie. / Þerfore þou soule, suffre þe to be agayne cald to þi-selue & to god thorou tribulacions, þo whiche wele had liftid fro þe; and namely for tribulacions bynden & festen þe to þi creatour, whom þo ille fredame of þo world lousid. ¶ And þerfore saied *Iob*, þat was proued in soche þingis: »If I were gird with þo prik of pouert, hit shulde shewe to hom hore werkis«. And take kepe he ne callis not here pouert wantyng of erthely godes, but wantyng of erthly solace þo whiche is had in worldly richesse, as hit is writen *Ecc.*: »Sum mon is pore al-þof he be in mony richessis«. Þo bondis of pouert are calde alle tribulacions þo whoche are sende fro god to bynd þo hert fro worldly solace. ¶ Þese are þo bondes of Adam oure forme-fadre, þo whoche fallen to vs thorou þo right of heretage, thorou whilk god drawes to hym mony as hit were agaynes hore wille. Of þat saies *Osee*: »In þo bandes of Adam«, þat is to saie in tribulacions, »I shal drawe hom, in bondis of loue«, þat is to saie sende thorou loue; as saies seynt *Bernarde*: ¶ »We are drawen (f. 59) when we are wont to tribulacions«. And þerfore þou soule þat art bounden with þese bondis, ne hold þe not reuyled; ne hope þou not þoo þat are not bounden be in verray fredame to whom is grauntid al þat þai zerne; for why þou hopis not þo seke mon in gode state ne in hope of heelyng, þof al þat he zernes be grauntid to hym of his leche,—for þen he despaires of his heele, ffor why þat is certayne token of his dethe. Thorou whiche hit semes þat worldly fredame ne is noght but spedying to perisshyng, and þerfore, þo more frely þai fulfille þat þai wil with-outen tribulacion, þo sonner þai falle to hell[le]. ¶ And þerfore if þou wilt haue god helpande to þe, suffre þat þou be bounden with bondes of tribulacion, whoche comen fro god & to god drawen. Þerfore he saied to *Ezechiele*: ¶ »Lo I gaue my bondis vpon þe; & thorou þis may men vnderstonde þat þo bondis of tribulacion are giftis of god. Þerfore thorou þese þingis hit semes þat tribulacions are bondis byndande þo soule to god, and ay þo more þo tribulacion is, þo faster byndis hit þo soule to god.

¹ Lat.: Noe Christum significat, Arca Noes requies mentis intelligitur. pedem columbae, amor cordis intelligitur.

² Iob. 36, 8.

² Lat. adds: Per

Tribulacio quinta.

PO fift profite of tribulacion is: þat hit hastis þi way to god: and þerfore als many tribulacions as þou haues: als¹ many messageres sendes god to þe to haste þe to hym and þat þou duelle not in þo way. & se hou wickid þai are þate tarien þo wickid hert [þat]² men ne haste not to go to god. ¶ And þerfore when tribulacion dos away likyng & loue in worldly þingis þat tarien, þen þo hert is prikked to go hastily to god, as þo prophet saies: »Hore sekenessis are mony-fold«, þat is to saye tribulacions, »and after þat þai hastid«, þat is to saie to go to god. And seynt *Gregor* saies: ¶ »Þo harmes þat pressen vs here, garen vs to go to god«. Þerfore ne hald þou not litel þo gyft of tribulacion þo whilk delyuers þe of a hard prison and haastis þi way to þo kyngdome. as hit is saied *Ecc.*: »Mon is led sum-tyme oute of prison & of bondis to þo kyngdome«. ¶ Þo prison is þere calde what þing þat þo hert loues vnskilfully in þis world: ¶ þo boundes *with* whilk he is bounden, is wicked zernyng; & ay þo more þis loue is, þo depper is þo prison. ¶ Oute of þis prison god ledis þe thorou tribulacion: when he takis fro þe, or makes froward to þe, þo þing þat þo loues vnskilfully or þat þou wolde loue afterward; þo whilk þing is tokened *Act. Twelft* ¶ where he saies þat Petre was keppid in prison of Herode, and hit folowis after »þat þo aungel of god stode by hym & smote hym on þo syde and raysed hym saiande: „Ryse bilyue“. ¶ By þi syde is vnderstonden þi broþer þo whilk come of þo same syde of þo whilk þou, or alle þoo generally þat are bounden to þe of blode or of frensship. ¶ When þat he þat shulde be to þe frende thorou kyndely right, is to þe frowarde, or drawn fro þe *with* dede, vnderstonde þe smytten in þo syde to go oute of þo prison, & þat þou sett þin hert alonely in god þo whilk ne may not fayle. ¶ But byholde þat Petre ne playned hym not of þo strok in þo syde thorou þo whilk he was delyuerd of prison; so þou ne shulde not playne þe of tribulacion þo whilk delyuers þe fro worldly loue wicked & fals. & perauenture if hit be hard to þe to suffre þo strok of tribulacion: byholde Crist þat for þe was woundid in þo syde. & þen þo lightlyer þou shalt suffre; as þo gode knyght, when he sees þo woundis of his lord, he ne feles not his owne woundes. ¶ And þerfore ne put not away þo messageres of þi lord þo whilke callen þe agayne & garen þe to haste to hym: for why he þat puttis agayn³ þo messagere, agayne-puttis þo lord. ¶ Þo messagere þen is put agayne when þo hert stryues agayne tribulacion *with* vnbuxumnes. & take kepe þat tribulacion dos two þingis: ¶ hit tourmentis þo soule clensande hit, & hit clenses tourmentande; but when þo hert receyues tribulacion *with* vnbuxumnes, þen twynnes he þo clensyng fro þo tourment of tribulacion, and þen he feles þo bitterness of tribulacion & tynes þo profite; & neuer-þo-later, wil he nyl he, hym byhoues suffre tribulacione.

Po sixt profit of tribulacion.

PO sext profite of tribulacion is: þat hit⁴ is gyuen to quytyng of þi dettis in þo whilke þou art bounden to god, whom þou may not fle ne no þing reeue fro hym, ne no þing of þi dette fro hym layne. ¶ Þese dettes are þo peynes þat ben aght for þo synnes þat þou haues don; & þof hit so be þat ay-lastande

1 1 overl. 2 Ms. þen. 3 a overl. 4 overl.

peyne be aght for deedly synnes, *nereþolater* þat peyne aye-lastande is chaungid *in* to erthely peyne thorou contricion & shrift. ¶ Also þis peyne erthely is made lesse thorou fastyng & tribulacion, and *oþerwhile* is al releeshid, & namely by tribulacions. And þerfore witt þou þat what so þou suffris for god, hit is accountid of god *in* paye of þi dett. ¶ And as þo kyngis stiward when he zeldes *Exemplum.* accounte of þo receyt of his lord, he accountes & castis *with* penyes of leed or of coper, and *oþerwhile in* þo ende of his ¹acounte a peny of leed or of coper lies for a¹ hundrid marke of gold or of siluer, þo whilk *in* hym-selue is of litle prise: ¶ so þo tribulacion of one houre *in* þis world receyued *with* pacience, delyuers fro þo peyne of helle, þo whilk is heuy & aye-lastande. Ensaumple of þis þou haues *in* þo theue þat on þo right syde of *Crist* was hengid, þo whilk for his ille dedis suffrid payne on þo crosse, & was oblisshid to oþer payne þat is to saie of helle, ¶ and *nereþolater* he hauande contricion for his synnes, turned hym to his lord & saied: ¶ »Penk on me, lord, when þou comes *in* to þi kyngdome«: & als-tyte he assoyled hym & delyuerid hym of al þo dette of hard payne, thorou þat mylde voice: »For sothe I saie to þe, to-day *with* me *in* paradyse shalt þou be«. Woo is hym þat noght payes *in* þis lyue, but ekis synne vp-on synne, of whom hit is saied *in* þo psalme: ¶ »Þo synful mon shal borowe, *Mutua- bitur peccator & non soluet.* & not quyten. Woo is hym þat shal be gart to come to straye accounte of þo large expensis þat he made: for why he þat lyued aye *with*-outen accounte, hit by-houes þat he paye aye paynes *in* helle *with*-outen releshe of any dette. Þere ²mony marchaundes shal wepe þat here laghen & ioyen of dyuersite of worldly solace; þat is bitokened *Apoc.*, where is saied: »Þo marchaundis of þo erthe shal wepe«. By þo marchaundis of þo erthe are vnderstonden þoo þat haue sette hore þoght & hore loue *in* erthely þingis; þo whilk shal wepe bitterly, for god³ shal shewe to alle hore wicked marchaundysis. But þo marchaundis of heuen þen shal laghe, when þai se þat þai haue wonnen þo ioye of paradyse for a litle tribulacion; þo whilk is tokened *Ecc.*, where is saied: ¶ »One is þat mikel byes² *with* litle prise«. ¶ Þis litle prise is þo suffring of tribulacion of þis lyue: þo whilk god takes for mykel dette, for as men comunely saien, »Of an yuel dettoure men taken roghe ootes for wheete«. And [if] *peraventure* þou art holden *in* no dette for deedly synne or veniale of þo whilk tribulacion shulde delyuer þe, *nereþoles* hit *kepus* þe fro fallyng *in* to dett: for as seynt *Gregor* sayes, ¶ »Mony are clene of synne þo whilke shulden sone falle þer-Inne but if tribulacion kepid hom«. ¶ Þerfore þou soule þat feles þe bounden *in* dettes & dredes þo paye to make: suffre mekely þo tribulacions of þis world whiles þai haue hore tyme & are payed for þo dettis *in* þo whilk þou art holden to god; ffor why alle þo tribulacions of þis lyue may vnneþes be lickened to þo tribulacions of one houre þo whilk are *in* helle. Also alle þo tribulacions of þis world, þof þai were sette to-gedre, ne were not worþi to gete þo ioye of paradise: saiande þo *apostle*: ¶ »Þo passions of þis tyme are noght worþi to þo ioye þat is to come, þo whilk shal be shewid *in* is«.

VII tribulacion.

Þo seuent profite of tribulacione is: þat hit makis brood monnes hert to þo receyuyng of þo grace of god. ¶ For as þo goldsmythe hamer makis broode *Exemplum.*

¹ acounte—for a, on the margin.
of the same Ms., by the same hand.

^{2,2} The same passage occurs on a fly-leaf in the beginning
³ Ms. for hore g.

þo gold or þo siluer *with* oft smyting, to make a *preciousse* vessel: ¶ so god, maker of ilk creature, ordeyned tribulacion to þo enlargyng of þo hert. to hold þo giftis of grace. Of þis enlargyng saies þo *prophet*: »In tribulacion þou has enlargid me«. & þerfore suffre gladly þo *strok is*¹ of tribulacion, for aye þo more þo hert is enlargid *in* suffryng, þo more gostly gyftis god settis þer-Inne. ¶ And² byholde þat aye þo more noble þo metalle is, þo more is hit bowande to þo strokes of þo hamer: ¶ Right so þo *preciousse* hert & þo meke, þo more pacience has he *in* tribulacion. And al-þof hit so be þat þo *strok* of þo hamer, þat is to saie tribulacion, tourmentis þe hard: *nereþolater* confort þe *in* þis þat þo goldsmythe þat is to saie god almyghty, holdes *in* his hondis þo hamer of tribulacion, þo whilk can mesure wel þo stroke after þo myght of þo receyuande mater. And þerfore ne be þou not as metalle *in* a lomp, *with-outen* breddyng, ¶ as harde hertis are & vnochastid, *in* þo whilk tribulacions or chastysingis fynden no stede. And also ne be þou not as an olde fryng-panne þo whilk brekes vnder þo *strok* of þo hamer for drosse, & þo whilk for a litel olde brekyng receyues many newe brekyngis: so þo hard hert and vnsufferyng *in* tribulacion ekes his harme. And þerfore suffre gladly tribulacion makande brode þo hert. To þat somōnes þe þo wyse mon, sayande *Ecc. 11^o*: ¶ »Suffre þo vp-holdyngis of god; & be fast to god, & suffre; þat þi lyue may waxe *in* þo last tyme», as if he saied: Suffre gladly þo tribulacions of þis world for god, for why, for god suffrid for þe many tribulacions, and þerfore zelde to hym þo tyme³ of þi seruise; »be fest to god, & suffre«, as if he saied, be felowid to god, and what so he laies on þe, suffre, and witt þat he wil not charge þe ouer þi power, for þo apostil saies *1^o Cor. x^o*: ¶ »Trewē is god þat suffres ȝou not to be temptid ouer þat þat ȝe may suffre«. Þerfore suffre *in* þo foresaied maners: »þat þi lyue⁴ wax at þo last«, for thorou þat shalt þou lyue *with-outen* ende, *in* þo ioye aye-lastande.

VIII^a tribulacio.

Þo aghtid profite of tribulacione is: þat god, sperrande oute worldly solace⁵ whilk are vnder-nethe, gare[s]⁶ men to seke heuenly solace whilk are aboue. As *in* worldly þingis⁷ a lord when he wil selle hys wyne, defendis þat no mon open hore tauarne til he haue solde his wyne: so god oþerwhile sperris away worldly solace, þat he may gyue his solace. ¶ Þis is bitokened *in* *Isaie*, where is saied: ¶ »Po beestis of þo felde &⁸ þo grownde thristy loked vp to þe: for þo welles of watre are drye«. Po beestis of þo felde he callis affections & fleshely zernynges. ¶ Po welles [of water he calles worldly solace; þerfore when þo welles⁹ of þo water are dried, þat is to saie when worldly solace failes *in* noyes, þen þo hert is gart to loke vp & seke mede of solace of heuen. ¶ Þerfore so mykel is oure lord to þo hert more louande, in hou mykel þo hert fyndis more bitternesse *in* outewarde þingis. But þou myght saie: »of þat I am nat sorye þat þo tauerne of worldly solace is not open to me, but of þat þat þo tauerne of gostly solace is stoken to me: for nouþer aboue ne by-nethe fynde I solace«. To þat is answerid þat thorou þat al-onely þat worldly solacis are

¹ Ms. And þerfore. ² Lat vicem huius servitii. ³ Ms. loue. ⁴ r. solacis. ⁵ Ms. garen. ⁶ Lat. Sicut terrenus dominus &c. ⁷ r. as; Lat. quasi area sitiens. ⁸ Ms. but so L. ⁹ om.;

withholden fro þe, þou ne shuldes haue heuenly solaces: but if þou first fynde hom zernande & askande, for god wil þat þou seke hom & desire hom. For more mede is *in* desirande & sekande¹ god, þen likande *in* hym. On þo same maner þo more brennandly þat þou sekis & desires hym, þo more solace is gyuen to þe & þo more swetnesse shalt þou fynde *in* hym, as þo meete sauers better to þo hongrye þen to þo ful. And witt þou þat solace² of heuen shal not long be holden fro þe if þat worldly solaces be sperrid oute thorou tribulacion, if þat þou haue askid hom & soght hom brennandely, al-þof þai seme to be fer drawen fro þe; as *Salomon* saies: »His desyre shal be gyuen to þo rightwyse«.

IX^a tribulacio.

ÞO nyntid profite of tribulacion is: þat hit settis þe *in* þo mynde of god: for thorou tribulacion he calles þe agayne *in* to þo mynde of hym; and þo more þo tribulacion is: þo more art þou festid *in* þo mynde of god. Not for þat god forgetis any, þo whilk al þing sees: but þat holy wrytt saies god has »forgeten« þo mon to whom he gyues not helpe of tribulacion confortande hym, & sum mon haues he *in* mynde to whom he gyues þo help of tribulacion, confortande hym gostly & ekande grace. ¶ Þerfore þou soule, if þou wil be put *in* þo mynde of god, *in* mynde of whom is þi heele, & forgetyng of whom is þi dampnacion: lere to suffre anoyes mekely, & so sufferande þenk on god: & he shal estersones þenke on þe, for a frende þenkis on his frend when he is *in* a-noye ofter þen if he were with-outen. ¶ Þerfore þou soule, if þou fele þe mys-confortid: confort þe of tribulacion³, for tribulacion puttis þe *in* mynnyng of god, [and]⁴ þo mynde of god anayles more to þe þen what-so-euer tribulacion may reene þe. In bitokenyng of þis saies oure lord *Exod. III^o*: ¶ »I saw þo affliction of my puple þat is *in* Egypte, & I herd hore crye, & I went doune to delyuer hom«. In þese wordis two þingis are to byholde: ¶ Þo first is þat god loki[s]⁵ to his folk with þo eghe of mercie; þat oþer þing is þat god zeldes couenaunt þat he made with þo folk anoyed thorou tourment. Þat byholding bryngis a gostly⁶ gift thorou þo whilk god is bowed to haue mercye on his frende *in* tourment. ¶ And þerfore if hit so be þat þo Egypciens, þat is to saie þo wickid, pursuande⁷ tourment þe: nereþolater haue confort *in* þis for þo byholding of god to þo affliction mykel is worthe to þe. And þerfore hit is saied *Secund. Reg. XVI* of Dauid þat fled fro Absolon his son, þat Semey seande hym, myssayed hym saiande: »Cum out, cum out monsleer!« And Abisay seande þat, sayed to þo kyng: ¶ »Why myssaies þat hounde my lord kyng? I shal go & smyte of his heed«: And Dauid answered: »Let hym myssaye me by þo comaundement of oure lord, perauentur if god byholde myn affliction, and zelde me gode for þis myssaiyng to-day«. In þat, vmblythenk þe þat Dauid wolde suffre þo myssawe of his enmye, þat he might gete þo beneson of god. ¶ Þerfore *in* als mikel more þat⁸ þou desires þo beneson of god, *in* so mykel more mekely⁹ þou shal suffre þo myssawe of þin enmye, for þo sufferance of þo⁹ myssawe of þo wicked wynnes þo beneson of god, & delyueraunce. Þat is bytokened *Daniel Tercio*, where hit is saied þat gods aungle went down with Azaria & his felowis *in* to þo ouen; & made þo myddes of þo ouen as þo

¹ Lat. in desiderando et querendo deum. ² r. solacis. ³ Lat. Si ergo sentis te desolatam ex tribulatione, consolare quia &c. ⁴ Ms. for. ⁵ Ms. lokid. ⁶ Lat. quoddam speciale donum. ⁷ Ms. to tourment. ⁸ erased. ⁹ overli.

wynde of dewe blowande, & shooued oute þo mynistres of þo kyng þat brende hit; and loke þat þo fire of þo ouen not al-onely put hom a-way, but gaue colenesse. ¶ Þerby is bitokened þat Crist is redy to þo troblid. Þerfore if þou wil colenes be gyuen to þe in tribulacion, and þin ennyes þat procuren þo tribulacion ben brent: suffre mekely tribulacion, for god is *with* þe in tribulacion. & shal delyuer þe oute of tribulacion, & for tribulacion shal gyue þe mykel mede.

Cum ipso sum in trib. Eripiam eum & glorificabo eum.
Of þis [hre] hit is saied in þo *psalme*: ¶ «*With* hym I am in tribulacion—lo here gods felowship! » & I shal delyuer hym—lo here delyueraunce. and I shal glorifie hym—lo here mede. Þerfore loke þat tribulacion settis þe in mynde of god, þat gyues more þen tribulacion may *withdrowe*.

ÞO tente profite of tribulacion is: þat hit makis þi prayer to be herd anentis god; for hit is not þo¹ custome in þo sight of god þat he put agayne þo prayer of þo troblid, but titter þat he here hit. Wherof *Salomon* saies: ¶ «Lo, he shal here þo prayer of þo hirt». And þerfore oft-sithes god chastises mon & sendis tribulacion, þat he gare hym aske mercy, and þat he open his mouthe to aske hym in tribulacion þo whilk had hit sperred in eese. Þerfore saies seynt *Austyn*: ¶ «God sendus tribulacion to summe men þat þai be stirred in tribulacion

Ad do-
nimum
cum
tribu-
larer
clamaui
& exau-
diuit
me.
for to aske þat of god þat god wil gyue hom». In þo persone of soche men saies þo *psalme*: ¶ «I cried to oure lord when I was troblid, & he herd me». [And]² if hit falle *peraventure* þat þou calle on god in eese, þat eese ne lettis þe not al-out [to]³ slepe: nereþolater hit makus þe slepy summe tymes, so þat þi cryng in eese ne is not so spedeful as hit is in anoye. ¶ And *parauntre* if anoye so mykel fulfille þi hert þat hit may not be so entendaunde to prayer in anoye as hit may in weele: nereþolater þo anoye makus þo prayer more preciose; but if þo anoye so mykel holde þe vndre þat þou ne may not open þi mouthe to crie to þi lord: nereþolater tribulacion prayes for þe whiles þou haues suffryng. For why maystir *Peris*⁴ saies of *Lazer* þat als mony woundes as he had, so mony mouthis had he cryande to god; for when *Lazarus* was styлле *with* his mouthe, þo woundis cried for hym, as oure lord saied to Caym of Abel his broþer þat he slogh: ¶ «Þo bloode of þi broþer cries to me fro þo erthe». So þerfore semes hit þat tribulacion makis þo prayer more preciose & more receyuable: for tribulacions are as hit were þo payment for þo letter of oure delyueraunce, as *Iob* saies: ¶ «Who gyues me þat myn asking myght come, & þat god gyue me þat þat I abyde? he þat toke me he defoule me; louse he his honde & kerue me? and þis be my solace þat he tourmentande me thorou sorowe ne spare noghte. ¶ Take now kepe þat *Iob*, þat had loste alle his godis, his sones & his doghters, is stricken *with* þo werst sore fro þo soole of þo foot to þo hatrel of þo heued, reproued of his frendis, myssaied of his wyue, nereþolater hym þoght þat god tourmentid hym litle, ne in none oþer þing asked he confort, but al-onely þat god shulde not spare hym. But if þou aske: «what fallis hit to delyueraunce, þo askyng of his tourment?», þerto may be answerid: þat his tourment was þo payment of his letters; as *when* a pore mon drinkes in þo tauerne & has not wherof he may paye his scott, byds dyng hym wel & let hym go. If

¹ Ms. in þo. ² Ms. As, L And. ³ Ms. of, L to. Lat. ut prosperitas te totaliter dormire non faciat. ⁴ Petrus Lombardus.

hit be askid wher-Inne þo confort of Iob was when he praied to be tourmentid: þerto is answerid by scynt *Gregor* þat »god spares summe men here þat he may tourment hom afterward, & agayneward ¶ he tourmentis summe men here þat he may spare hom afterwarde«. ¶ Þo confort of Iob was in þis þing: þat for þo tribulacion here he wist wel forto eschape þat þat was to come. Be þou confortid þerfore, for if þou be here tourmentid suffrandely, oure lord shal spare þe afterwarde, for hit is saied *Naum II^o*: ¶ »Oure lord shal not deme a þing twyes«. & als-so *Iob*, þat prayes þat god ne spare hym not here, in an oþer stede prayes he þat god spare hym afterwarde, sayande: »Lord, spare me!« Þerfore suffre þou here tribulacion þat god spare þe afterward; for tribulacions heelen þo soule, as *Iob* saied: »He woundus & heelis«, for why he woundes þo body in sendande tribulacion, but in þat¹ he heeles þo soule.

Eleuent profit of tribulacion.

ÞO elleuende profite of tribulacion is: þat hit kepis, & norisshis, þo hert. For why as þo fire is keppid in þo askis: so þo hert of gods seruauent is keppid in tribulacion. ¶ Forþi god bad in þo olde lawe þat þai shulden couer þo tabernacle with seckis of heyris; þo whilke seckes couerde þo precieuse curtynes and alle þo vessel of golde & syluer agayne þo wyndis & raynes, to tokenyng þat þo precieuse vertues of þo seyntis, & namely mekenesse, are keppid in tribulacion; for why tribulacion gares mon þenk off his vnworthynesse, and so gares hit mon be lowid, whom worldly wele lyftid a-boue þo mark of his sekenesse. ¶ Also tribulacion norisshis þo hert, as þo norisse hir childe. ¶ For why as þo modre chewes þo harde meete² þo whilk þo child ne may not chewe³ & takes hit in to hir body where þat mete is turned in to mylk to þo norisshyng of þo childe: so Crist is called oure moder in holy wrytt, for þo mykelnesse of loue þat he has to vs, and for þo bitternesse þat he had in þo crosse: where he chewid bitternesse & harde dyngyngis & shames to vs, for to norisshe vs and strengthe vs gostly forto suffre by his ensaumple þo tribulacion of þis worlde. ¶ For why right as wyne syed thorou a poke ful of spices chaungis his sauoure, þat is to saye drawande þo sauoure of spices: so a mon sufferande tribulacion shal sye hom by gods body, byholdande his passion whilk he suffrid for hym; and so shal þai be endouced & shal be made light to suffre, þo whilk semed byfore ouer-harde to suffre.

XII tribulacio.

ÞO twelft profite of tribulacion is: þat hit gyues a mon certeyne witnesse þat god loues hym. Wherof he saies *Apoc.*: ¶ »I reprove & chastise hom þat I loue«, and in *Ecll.*: ¶ »He þat loues his sone: he wõnes⁴ to hym betyngis«, þat is to saie: he sendus to hym continly somme betyngis, þat is to saie one after an oþer. Þerof saies seynt *Ierome*: »Oure souerayne fadre Ihesu Crist holdes his sones euer-more vnder sum scourge or wande, þat⁴ when þai are delyuerid of one, þai ben vnder an oþer«. And he ne sendis hom note alle at ones, but one after an oþer, as a mon shotis an arowe after an oþer. ¶ But wicked men þat [here]⁵ with-outen gods scourge & his disciplyne [lifs]⁶, & whom none amendement

¹ in þat expunged.~

²⁻² on margin.

³ Lat. assiduat.

⁴ L. &.

⁵ Ms. are.

⁶ on margin.

with-drawes fro wrangwysenes, he shal shote to hom here-afterwardis alle his arowes at enes, þo whilke he sendes here to gode men serely, þat is to saie one after an oþer, & þat is to hore purgacion. ¶ For why alle þo tourmentis þo whilk are here departid thorou al þo world, þen here-afterwardis shal rest as hit were in a stede; as oure lord saied *Leuit. xxxii*^o: »I shal gedre to-gedre vpon hom yuels, & I shal fulfille myn arowes in hom«. ¶ Perfore þou soule, if þou¹ wilt be loued of god: ne cast þou not away tribulacion þo whilk shewes to þe testymonye of þo loue of god. But if þou saie þat »þo childer receyues of gods honde gode & ille, [why þerfore is?]² þo receyuyng of yuels more³ tokenyng of loue of god, þen þo receyuyng of godes?«: to þat may be answerid: Certayne hit is þat god gyues to his speciale frendis þo best godis, & to þoo þat he best loues; but more loued he Crist *with-oute* comparison þen al þo world, and nereþolater he gaue to hym in þis world many yuels & fewe worldly godis, but as seynt *Bernarde* saies, ¶ »ffro his birthe of his modre to þo peyne of þo crosse he had neuer⁴ but pouert & tribulacion«. And þerfore þo sendyng of tribulacion is more tokenyng of loue of god, þen þo sendyng of worldly eese. Ouer þat, Ihesu Crist gods son, þo whilk lyued in þis world, as a marchaunde þat cheses in þo⁵ marketis gode marchaundyngis & leeuës þo yuel ¶ he chese tribulacions & forsoke worshipis, as hit saies in þo gospels, forwhy he fled in to wildernesse when þai wolden haue made hym kyng *Ioh. vi*^o, and nereþolater he ne fled not when þai soghten hym to slee, but he saied to hom: »I am he«. And þerfore if Crist be wysest in chesyng, hit semes þai are foolis þo whilk despisen⁶ tribulacions and aduersites, & chesen worldly profites, þo whilke shal not delyuer hom of þo hondes of hore foes, þat is to saie of fendes, here-afterward. And þerfore suifre now tribulacion *with* Crist, þat þou may haue at þo last þo coroune of lyue in þo kyngdome of heuen; for why in oþer maner þou ne may not entre in to þo kyngdome of heuen, saiane þo *apostle*: ¶ »Thorou many tribulacions byhoues vs entre in to þo kyngdome of heuen«. Þo whilk graunt vs Ihesu Crist: þat *with-oute* ende lyues & regnes. A M E N.

6. (Of the double Comminge of Christ.)⁷

(A translation of St. Bernard De adventu Domini Sermo VI, Migne 183 col. 52. fol. 67.)

Seynt Bernard spekis of þo comyng of oure lord Ihesu Crist & saies:

¶ I wil not, breþer, ze forgete þo tyme of zoure visytacion, ne þat þing þat shal þis tyme be visytid in zou; for why þis tyme is ordeyned to soulis. & not to bodies. For why þo soule is more worthy þen þo body: he chalangis to hym by kyndely worthynes þo first bysynes, and first shal be amendid þat fel first; for why þo soule filed in synne made þat þo flesshe shal be punysshid in peyne. ¶ And þerfore if we wil be founden Cristis lymes, *with-oute* doute hit fallis to vs to folowe oure heued: þat þo first bysynesse be to vs to þo graythyng of oure soules for þo whilk he is comen, [&]⁸ whos corrupcion he studyed to heele firste. ¶ Þo heelyng of þo body holde we to þat tyme & abyde to þat day in

¹ u overl.

² Ms. wherefore.

³ Ms. is more.

⁴ n added.

⁵ overl.

⁶ Ms. despiseden.

⁷ This title by another hand. This piece has cadences. R. Rolle's authorship is doubtless.

⁸ Ms. to.

þo whilk he is to come to glorifye þo body, as þo apostle makes mynde: ¶ »We abyden oure saueoure oure lord Ihesu Crist, þat shal make agayne þo body of oure mekenesse, lickened to þo body of his clerenesse«... ¶ Þou haues þat wherfore Crist is comen, & wherfore cristen mon shuld studye: and þerfore, þou body, ne reeue þou not þis tyme fro þo soule; forwhy þou may let þi heele, & make hit may þou not. Al þing has tyme. Suffre þat þo soule now trauel for hym-selue: & trauel more with hym, for if þou suffre *with* hym, þou shal regne *with* hym. ¶ Als mykel as þou distourbles his amendement, in so mykel þou lettus þine owne; for why þou ne may not bifore be amendid, til god se in hit his likeness graythed. ¶ Þou flesshe, þou haues a noble gest, & al þi heele hengis on his hele: gyue þou worship to so greet a geste; for why þou wonnes in þi cuntrey, & þo soule pilgryme & flemyng, is herberwid *with* þe. I pray þe what symple mon ne wold not gladly ligge in a hirne of his house, to gyue rowme til a greet lord þat wolde vouche-saue to herberow *with* hym? And þerfore do þou on þo same maner; wrongis & þine angres ne charge þou not namely, þat¹ þi geste may honourablye duelle *with* þe; hit is worship to þe for hym in þo mene tyme [to] be nackened of honoure. & take kepe bysily þat þou despise not þi geste for þat þat þou sees hym pilgryme & comelyng to þe; and biholde þou what þo presence of þi gest gyues to þe. He [it] is þat gyues sight to þo eghen, heryng to þo eeres², speche to þo tong, taast to þo mouthe, styrryng to alle þo lymes. Knowe þou þat by þo gyft of þi geste þou has what so þou has of lyue, what þou has of witte, & what þou has of beute; forwhy þo departyng of þi geste proues what his presence gaue þe. ¶ Forwhy sone after when þo soule departis, þo tong is stille, þo eghen are blynde, þo eeres are deene, al þi body waxes stark, þo face waxes pale: and in a litel whyle al þi carion waxes stynkand & roten, & al þi beute is turned in to noght. ¶ Þerfore why hurtes þou & makes sorye, for a litel worldly likyng, þis gest, with-outen whom þou ne myght fele no þing? If þi gest flemed by encheson of wrathe, & oute-casten fro þo face: face of his lord, gyues þe so mykel: how mykel shal he gyue to þe, when he is saghtelid to his lord? ¶ And þerfore, þou body, ne let þou not þat saghtelyng; forwhy thorou hit, grete ioye is graythid to þe. Putt þe forthe sufferandy & gladly to alle þingis; fayne þou no þing þat myght profite to þat saghtelyng. Saye to þi geste: »þat³ oure lord shal þenk on þe, & he shal sett þe agayne in þi first state, & þen þou þenk on me«. For why if þou serue now wel to hym, he shal þenk on þe on al maner for gode. And when he comes byfore his lord: he shal totil to hym of þe, and speke þe gode for his gode hoste, & saie: When he was flemed in vengauce of his synne⁴, »a pore mon þi seruaut, *with* whom I was herberowid, did mercy to me; and god lene my lord zelde hym for me! first al þat he had. and sithen al hym-selue⁵ he sett forth to my profits, he sparid not hym-selue⁵ for me in mykel fastyng, in trauels oft-sithes, in wakyng ouer mesure, in hungur & thyrst, in colde, in nakednesse«. Þerfore holy writt gabbis not þat saies: ¶ »He shal do þo wille of

¹ Lat. tantum ut.² Ms. orig. zheeres.³ Lat. Quia.⁴ Lat. Cum in ultionem culpae suae exsularet servus tuus, pauper quidam, apud quem &c.; r. »When I... of my synner?⁵ on margin.David:
Volun-
tatem
timen-
cium se
faciet
depreca-
cionem
e. ex. &
l. eos.

saie wondres, but nerepolater sothe and on al maner *with-oute* doute to trewe men.

Of þo secunde comyng.

God hym-selue Sabaoth, lord of vertues & kyng of ioye, shal come doune to make agayne oure bodyes, & to make hom like to þo body of his bryghnesse. ¶ Hou mykel ioye, hou mykel gladenesse shal be þere, when þo maker of al þing, þo whilk come byfore meke & pryuey for amendement of soules, to glorifye þe A þou wretchid flesshe, he shal come heghe & openly, not *in* febulnesse but *in* worship & *in* his magestee! Who may þenk þo day of his comyng, when he shal come doune *with* plente of light, aungelis comande byfore And¹ bi þo soune of þo trump: shal rayse of powder þo body, & lede hit: agayne Crist *in* þo aier? ¶ Perfore þou wretchid flesshe, madde & blynde, fonnid & wode, hou long sekis þou worldly confortis, passande & fallande lykingis: *perauenture* if hit happid þe to be put agayn & be Iugid *[vn]worpi* to þat ioye, & neuerpolater be tourmentid at þo last *in* peyne *with-oute* ende? ¶ I pray zou, my breþer, not so, not so; but zoure soules delyte hom *in* þis poght; & zoure flesshe shal rest *in* hope, abydande oure lord Ihesu Crist, þo whilk shal make agayne þo body of oure mekenesse, lickened to þo body of his clerenesse. Amen.²

¶ *Explicit &c.c.*

(Follows: Speculum peccatoris per Rich. Hampoole so title by another hand) f. 69^b—76:

Quoniam carissimi in huius uie vita fugientes sumus & dies nostri sicut umbra pretereunt &c.

Rich. de Hampoole: De emendatione peccatoris, 76^b—96^b, Col. Explicit secundum R. H.)

7. (Miscellanies).²

fol. 96^b.

I. Epistola ad simplices sacerdotes.

Hit semes medeful to susteyne: *prestis* to-gedre; for so did Crist: mayster best of alle. But men shulden be war of hom: *in* þese thre poyntis. ¶ First þat þai be not en-erited: as *in* *perpetuyte*. / but vp-on trewe lyuyn: hauyn godis *in* mesure. ¶ And more-ouer þat þai be in nounbre acording to þo place; for bothe excesse & defaute smakes vices: as clerkis saien. ¶ Po thrid þat þai be bisy: to serue wel *in* hore office; for vices & ydelnesse: maken hom vnable. ¶ And not iche occupacion: is pertinent to *prestis*, as tauerne-gate & hunting, and playng at þo tables; but lernyn of gods lawe: & prechyng or praiyng. ¶ And þo most of alle: is *prechyng* of þo gosple; for þat bad Crist to *prestis*: more þen oþer office; for by þat he conquerid þo world: out of þo fendis honde; by þat he broght his reume: *in* to þo blisse of heuen. He þat prechis not apertly: conseil he apert¹ly / and so if ony speke: speke he³ gods wordis; / by þese shulden *prestis* thryue: & edifie þo puple. ¶ And who-so-euer kon best

¹ r. þat? ² Under this heading I comprise the following short pieces, sentences &c. of the Ms. All these bits seem to belong to R. Rolle. ³ Ms. ze.

bring: prestis to þis state / he has auctorite of god: and merit in his dede, / prelate or seculer: or what mon so euer he be. ¶ Vnde sapi[encia]: Vnicuique mandauit deus vt adiuuaret proximo suo.

II. Messis quidem multa: operarii autem pauci.

Predi-
cator.

Potest predicator: nuncio comparari. ¶ Nuncius autem debet esse expeditus: sic & predicator debet, id est, sine onere temporalium, *unde in Math.*: »Nolite portare aurum neque argentum«. ¶ Debet etiam esse velox: ita & predicator, *unde Ysa[as]*¹: »Qui sunt isti qui vt nubes volant?« ¶ Currit etiam nuncius: et predicator debet velociter currere, *unde in Parab.*²: »Discurrere, festina: suscita amicum bono exemplo«. ¶ Post nuncius debet esse eloquens & discretus: ita & predicator, *unde dominus in Luca*: »Ego dabo vobis os & sapientiam«—sapientiam, id est discrecionem; *et Ecclesiasticus*³: »Aurum & argentum confluat: et verbis tuis facito stateram«. Per aurum & argentum notatur eloquencia, per stateram: discrecio. ¶ Item audax debet esse nuncius: ita et predicator vt reprehendat vicia, & non palpet ad modum adulatoris, *unde dominus per Ezechielem*⁴: »Ve illis qui ponunt pului[n]ar sub cubito«; *et Ieremias*: »Dedi te in gentibus, noli timere«; *et in Math.*: »Nolite timere eos qui occidunt corpus: animam autem non possunt occidere«: *unde psalmista*: »Ignitum eloquium tuum vehementer« &c; *item Iohannes Bapt.*: »Posuit os meum ut gladium acutum«. ¶ Item nuncio non est credendum sine literis singillatis: nec predicatori sine auctoritate noui & veteris testamenti, ¶ *unde Augustinus*: »Nisi hoc quod dixero fluat de medio duorum moncium, non credas michi.«

III. Secundum Iohannem ewangelistam de anticristo⁵.

Iohannes ewangelista interrogauit dominum de fine seculi. Refert ei dominus: »Sol conuertetur in tenebras, & luna in sanguinem; et de arboribus stillabit sanguis; lapides dabunt uoces, populi mouebuntur. Anticristus i. [e.] diabolus regnabit et faciet prodigia maxima & signa multa in populo«. ¶ Et Iohannes ad dominum: »Domine, cuius similitudinis erit, ut uidentes non credant in illum?« Christus dixit: »De muliere meretrice nascetur ex tribu Dan; sexcentos cubitos habens in longitudine corporis sui, quadragintos in latitudine; oculum vnum in fronte, aurem vnam in capite; labrum pendens vsque ad pectus. Dentes superiores non habebit, neque genua. Plante pedum eius rotunde quasi rote plaustrum. Costa vna ap[er]parebit sibi in sinistra parte. Capilli capitis sui nigri erunt & terribiles. Triplex fumus de naribus exiet, et flamma sulphurea pertingens usque ad celum. & nemo poterit abscondere se ab eo. Omnes qui credunt in illum signabit vno carectere in fronte, et poterit delere id artificium. Nutrietur in Corozaim, postea morabitur in Beth[s]aida ciuitate, sed paucis diebus. Omnes quos ipse occidit & qui mortui fuerunt fame & siti sub eius potestate ipsi electi dei erunt. Suscitabit falsos mortuos, co[n]uertet flumina retrorsum, eradicabit arbores & euertet ramos in terra et radices earum sursum, & faciet eas florere per suas artes diabolicas. Seducet multos in die quando nascetur. Omnes qui habitant in quatuor partes mundi, cognoscent

¹ Is. 60, 8.

² Prov. 6, 3.

³ Eccl. 28, 29.

⁴ Ez. 13, 18.

⁵ Cf. Prick of Consc.

illum esse natum, teste scriptura que ait: ¶ In vnaquaque domo cadauer vnus hominis mortui¹ erit signum. Tunc in tempore occidet pater filium & filius patrem, frater fratrem; et fidelis in omni re deficiet. Mulieres menstruaciones suas aperient et non abscondent se ab omnibus. Et fideles sacerdotes plorabunt: nullam memoria homines habebunt sanctarum reliquiarum, nec de illis locis vbi sancta corpora quieuerunt; set adorabunt prophana ydola, sicut pagani et iudei. ¶ Surget gens contra gentem, & regnum aduersus regnum; & terremotus magni erunt per loca. pestilencie & fames, et stelle cadent in terram. ¶ Flumina conuertentur in sanguinem & omnes aque que sub celo sunt, regnante illo [et] erigente bellum contra bellum. Duo prophete Enoc & Helias qui modo collocantur in paradiso pro respectione mortis, [venient] et interficiet eos anticristus, in plateis ciuitatis iacebunt mortui tribus diebus & tribus noctibus, in quarta die surgent ad vitam eternam. ¶ In postremo in ultimis deus Christus qui vult omnes saluos fieri, [per] Michael archangelum² rumphiam acutam manu tenentem, id est gladium sancti spiritus, interficiet eum & secabit eum in duas partes, a summo usque deorsum. ... non ut destruat mundus: sed vt renouetur³ in melius. Tribus annis et sex mensibus erit ita usque ad consummacionem seculi. ¶ Post has tribulaciones erit silencium magnum in celo & in terra, triginta diebus & noctibus nulla creatura resonabit neque audietur. ¶ Et venient angeli a quatuor partibus terre et clamabunt dicentes. Surgite, surgite, surgite. & resurgent omnes qui mortui fuerunt ab Adam usque in illo die, in etate triginta annorum & trium; quicquid⁴ ignis combuscit in terra. bestie comederunt, mare demerscit, adorabunt. Explicit.

IV. (Sentences).⁵

Quantus erit fructus cum dixerit ipse »venite«,
Tantus erit luctus cum iudex dixerit »ite«.

Isidor. Non potest autem esse in pace: qui spem suam ponit in homine. ¶ Cum paciencia relinquitur, eciam bona reliqua que iam gesta sunt destruuntur. ¶ Paciencia enim vera est que ipsum amat quem portat. Nam tollerare & odisse non est virtus mansuetudinis: sed velamen furoris.

Heuen is wonnen with woo & shame,
Helle is wonnen with gle and game:
I aske þe þen of þese twoo,
In world were better haue wele or woo?

¶ Quod
bonum
est
tenete.

Virtus. ecclesia. clerus. demon. symonia
Cessat. calcatur. errat. regnat. dominatur.

¶ Quicquid agunt
stulti, tu memor
esto tui.

Transsit yems, estas, transit terrena potestas,
Transit & omne nouum, vis mundi non valet ouum.

Semper
aliquid
boni
facito.

Aut lege aut ora: aut cum feruore labora,
Sic erit hora brevis & labor ipse levis.

¹ Ms. mortuus. ² Ms. archangelus. ³ Ms. remouetur. ⁴ r. quotquot. ⁵ Some of the Latin epigrams are found in the Collection of Latin Epigrams in Ms. Arund. 507, ed. at the end of vol. I.

aud. Gigas non saluabitur in multitudine virtutis sue, nec sapiens in multa sua sapientia; quia ut dicit Ihesus Christus: Laycos elegi michi; sed solummodo propter bonam vitam saluabitur homo. ¶ Ideo vigilate &c.

¶ Veritas dicit.

Vos estis qui iustificatis vos coram hominibus, Deus autem nouit corda vestra: Quia quod hominibus altum est, abhominabile autem est ante deum. ¶ *Augustinus*: ¶ Qui credit se persecucionem non habere: adhuc non incepit esse Christianus.

Est homo res fragilis, viuens sub tempore paruo;
Hic est, hic non est, quasi flos qui crescit in aruo.

Recordare: Sunt tria *ve*, que faciunt me sepe dolere:
Est primum durum, quoniam scio me moriturum;
Et magis doleo morior sed nescio quando;
Inde magis flebo [quia] nescio quo remanebo.

Lex is layde ouer-al: fraus fallax regnat vbique,
Loue is bot smal: quia gens se gestat inique,
Woo walkis wyde: quia commouet ira potentes,
Right may not ride: nec valet ad insipientes.
Lex est defuncta: quia iudicis est manus vncta.

Now gos gyle in euer-ilk flok,
And treuthe is sperrid vndre a lok;
May no mon þat lok vndo,
But if he syng si dedero. *Omnes diligunt munera.*

Augustinus. Si essent in te solo omnia peccata que vnquam facta sunt uel possent de cetero perpetrari in infinitum: superexcelleret misericordia eius, & tibi hec omnia, si ad se recurreres, propter suam pietatem largissimam condonaret & propter matris sue intercessionem.

¶ *Gregorius*: ¶ Nullus potest perfecte inuenire deum: qui se perfecte non perdit. ¶ O homo, vis cognoscere quomodo tu dirigas cogitatum tuum: semper debes cogitare te esse in presencia dei tui, et ipsum semper habeas in tuo cogitatu, et quod ipse sit deus tuus qui pro te uulneratus est & pro te talia passus est.

V. (From R. Rolle's Incendium Amoris).

Vigilate & intelligite, viri, & nolite falli: quia ostendi vobis ad honorem omnipotentis dei et ad comodum vestrum, cur fugiebam cantantes in ecclesiis, et qua ratione me ipsum eis inmiscere non amaui, ac ludentes in organis non audire optaui. ¶ Impedimenta enim exhibebant sonoris amenitati, et preclaram carmenam deficere cogeant. ¶ Non ergo mirum si fugissem quod me confundit, et in quo culpandus fueram si destiti ad hoc quod me a dilectissimo cantico meo depellere sciebam. ¶ Errassem utique: si aliter egissem; sed non ignorau¹ a quo accepi; vnde conformaui omnino ut eius perficerem voluntatem, ne ingrato auferret quod gratis largiebatur. ¶ Delectabar itaque in solitudine sedere: ut extra tumultum positus liquidius canerem, et feruentibus precordiis meis suauissimam iubilationem experire, quod ipsam sine ambiguitate de munere ipsius quem super omnia in-

¹ Ms. ignoram.

estimabiliter amari, accepissem. ¶ Non enim efferbuit cor meum in concupiscenciam carnalem, neque a creatura accepi consolatorium carmen, quod canens in Ihesu iubilavi. Amor quidem ad hoc inducebatur ut non consisterem in qualitate qua indigni deprimuntur, set ut subleuaretur supra altitudinem suorum visibilium, et ab empirio essem accensus & illuminatus ad laudandum deum ... &c.

VI.

fol. roo.

Trouthe. Hope. Loue. Grace. Honoure. Reuerence. Compassion. Mercie. Mildnesse. Clennesse. Holynesse. Stedfastnesse.

- I. Ad p^m.: Trouth. Trowe in god: loue holy kirk. Trow in holy ewcarist. Honoure þo ewangely. Worship þo sacramentis. Kepe gods comamentis. Holde þat is heght in bapteme. Kepe þo trouthe of wedlok. Take holy enoyntyng.
- II. ¶ Hope. Be tholemode. Despice vices. Fle pryde. Forsake auarice. Put away glotonye. Fle lechorie. Put away enuye. Fle Ire. Ouercome Sloghenesse.
- III. ¶ Loue. Be symple in worde & dede. Drede god. Loue god ouer al þing. Honour god. Pank god. Despise þo world. Worship halowes. Halogh þo holy-day. Clense þi conscience.
- IIII. ¶ Grace. Be wel willy. Be not surquidrous. Be not deynouse. Be not violent. Be not stryuande. Be no ligher. Loue silence. Speke of leueful þing. Be stille of vnleueful.
- V. Honour. Fologh gode men. Fle yuel men. Fle vayn-glorie. Fle auauentyng. Be not coueytouse. Be large & fre. Be not fole large. Take none oker. Do no symonye.
- VI. Reuerence. Do reuerence to hym þat is more þen þou. Honoure olde men. Teche zong men. Loue þi pyers. Despise no mon of lesse state þen þou. Worship fader & modre. Be shameful. Serue gode men. Be no flaterer.
- VII. Compassion. Haue compassion. Kenne þo vnlerid. Lagh with laghande. Grete with gretande. Wrath no mon. Do no wrong. Accuse no mon. Deme no mon. Dampne no mon.
- VIII. Mercy. Counsayl þo redlesse. Forgyue hym þat askus forgyuenesse. Clothe þo naked. Fede þo hungrye. Gyue a drink to thristye. Visite þo seke. Solace þo caytyues in prison. Herberowe pilgrymes. Biry þo deed.
- IX. Mildnes. Be pitiful. Loue þi neghbore. Kepe þi soul clene. Seke ay pees. Be no traytoure. Be no backebiter. Be no mon-beter. Make no stryue ne discorde. Make pees þer discorde is.
- X. Clennesse. Be sober & a-tempre. Be no Ioguler. Be no outragouse eeter. Be no outragouse wyne-drynker. Restreyne þi heryng. Restreyne þi sight. Restreyne þi smellyng. Attempre þi taastyng. Lede þi felyng right.

XI. Holynes.

Do to an oþer þat þou wolde men did to þe. Zern to com to *paradyse*. Drede þo last dome. Þenke on þo deed. Zerne gode for ille. Wittnesse no þing þat is fals. Hate no mon. Slee no mon. Loue þin enmyes.

XII. Stedfastnesse.

Be rightful. Be no totiler. Be war of forsweryng. Deme rightwysely. Take no gyftus namely¹ in dome. Reeue fro no mon þat is his. Swere litel. Steele noght. Zelde agayne þat *with* wrong is taken.

VII. (2 poems on subjects in the Prick of Conscience.)

I. ¶ Of þo flode of þo world.²

Grete ferly hit is why men þat fraysten
þo world, so mykel þer-Inne traysten,
And so mykel hit louen & folowen in vayne,
þat is so vnstable & so vncertayne;
5 wher-Inne noon eese ne rest siker es,
But angres & trauayle & bysynes;
of whilk þo wysdome is noght but foly,
ne þo wurship anente god but vilany;
Ne þo welthe of þo world is noght but gyle,
10 And þo ioy of hit lastis but a whyle.
þo world chases a mon to & froo,
now to weele now to woo,
fro ioy to sorowe, fro tene to gamen—
þus mengis hit weele & woo ay samen.
15 Þo world makus a mon to ryse & falle,
And chulles hym as men don a balle
þat is casten fro hande to hande—
þus dos þo world *with* men here lyuande.
Þen here is noght ellis, as men sees,
20 but sere bysynesse & vanytees.

(space of 9 lines left vacant.)

³To mony sere þingis, if men wille,
Men may licken þo world by skille,
but to no þing may hit lickened be
more *propurly* þen to þo se.
25 For þo see ilk day or ilk nyght ones
ebbis & flocs, waxes & wones;
In whilk rysen mony grete wawes
thurgh stormes of wedres & wyndis þat
blawes.
And men may lickened be þat þo world
louen,

to fisshes þat in þo see swymmen & hounen. 30
Mony sere fisshes lyuen in þo se,
of sere kynde, & þat grete plente,
of whilk summe are more & summe are les,
þat swymmen & hounen as hore kynde es;
summe swymmen abouen among þo 35
wawes,

And summe doune to þo grounde drawes;
Summe fisshis haue sicke strength &
myght

þat þai may agayne þo flode swymme
ryght,

summe fisshis are dryuen to & fro,
summe folowes þo flode as hit wil go; 40
Summe haue most likyng to be
where most filthe gedris of þo se,
As in mudde & gruttis & in skum,
þat to oþer fisshis is vnholsum.

Þo see is strong, when hit is flowande 45
vnethis may oght agayne hit stande;
And so depe þat passe hit may no mon
but in ship *with* shippe-men þat kon
thurgh witt & wisdom hit gouerne & lede,
& zit sumtyme þai are in greet drede 50
And in perel thorgh stormes & wyndus
blastes,

þat þo ship vp & down *with* wawes
kastes.

Þus who so in ship passis þo se,
In perille & drede oft may be.
Right þus faris þo world for certayne: 55
hit ebbis & flocs & fallis agayne.

¹ Ms. *mamely*. ² Cf. Prick of Conscience v. 1090 ff.

³ v. 21—28 similar in Prick of Consc. v. 1213—1224; the rest is a new theme.

- Po world floses in riches & vanytees
 to men of sere states, as men oft sees:
 for when riches & welthe heghes a
 man,
 60 po world as flowand hym vp-beris þan;
 but po wawes of po world weltren to
 & froo
 & kesten a mon now to wele nowe to wo;
 po world bigynnes to ebbe & to with-
 drawe
 fro a mon when he fallis fro hegh state
 to lawe.
 65 Whe[n] a mon is at myscheue & happlesse,
 po world to hym at po grounde-ebbe
 þen es;
 when he is risen heghe thorou worldly
 gode,
 þen is po world to hym at fulle flode.
 And as fisshis swymmēn aboute in po se,
 70 so don men in po world aboute vanyte;
 for fisshis swymmen sekande al þing
 In whilk þai haue most loue & likyng:
 Right so worldly men in po world tra-
 uayles
 aboute worldly þing þat passes & fayles.
 75 And al worldly þing is noght but vayne,
 for hit is vnsiker and vncertayne.
 Summe men vpward in po world swymmes
 And þoo are men þat to heghe state
 clymmes,
 As to office & dignyte & grete powere,
 80 For to haue maystry of oþer & worship
 here;
 þat aboute pompe of po world wil spende
 largely, for men shulde hom comende.
 Summe in po depe of po world swymmes
 downward
 & þoo are auarouse men of hert hard,
 85 þat worldly godes to-gedre gettes
 & hore hertis þeron settes,
 So þat þai neuer-more uowche-saue
 to parte with no gode þat þai haue
 nouþer to god ne to mon here,
 90 ne spende hom in po world on oþer
 manere,
 And of noght ellis but on hore gode
 þinkis:
- þoo drunken in po flode of po world &
 synkis;
 hit is right þat soche men duelle
 with po riche mon beryed in helle.
 Summe agayn po flode of po world 95
 swymmen hard
 & þoo are vnboxom men & froward
 to god & mon & to hore soueraynes
 & are agayne þat holy kirc ordaynes,
 And ay are grucchand & vnpacient
 In angres when any to hom are sent. 100
 Summe swymmen with po flode of po
 world as hit gas:
 þoo are men þat flateryng & fawenyng
 mas
 to lordis namely in hore presence,
 Agayne sothfastnesse & gode conscience;
 For bothe in wrong & in right þai 105
 plese ay,
 to lordis namely, & sayen al as þai say,
 & if þai wil do wrong þai assent þerto,
 & saien al is wel don þat þai do.
 Þerfore lite may now with lordis duelle
 but þoo þat kon conraye fawenelle. 110
 Summe in filthe & in madde in po world
 hounen:
 þoo are men þat lust & likyng louen,
 & seken al po eese þat þai may take,
 And liste not tranel for gods sake,
 but lyen & lurken in hore synne stille— 115
 soche men are slowe & of ille wille.
 Summe swymmen vp & doun, to and
 froo:
 þoo are men þat nouþer kun thole weele
 ne woo,
 In no sted con þai rest ne duelle,
 but stirten about ay as a squyrelle, 120
 for þai may no while in one sted laste—
 soche are vnstable men & vnstedfaste.
 Summe thorou wawes of po world are
 weltrid ouer
 fro welthe to myschene, & may not couer;
 Summe po flode of po world castis fro 125
 waw to wawe,
 vp & doun, nowe heghe now lawe:
 þoo are men þat are greetly taryde
 with bysynesse & angres on ilk syde;

For þoo þat to swymme in þo flode
are leue,
130 þo wawes sumtyme casten to myscheue,
And so summe in þo world þat semen
sleghe,
are casten down when þai are cloumben
heghe,
& when þai are rysen abouen & are
fayne,
also-sone þai are casten doune agayne.
135 þus swymmen men in þo world aboute
as þo fisshes in þo see don in grete
doute,
And namely worldly men swymmen þus,
& as fisshis þai are naked of grace &
of vertuus.
Vp-on þo flode of þo world are fisshers
sleghe:
140 þat are wickid spiritis þat fallen fro
heghe,
þat fisshen aboute men bothe nightus
& dayes,
& hore nettis to take hom sleghly layes,
And casten hokes to hom with lykande
beyte,
& so take þai men thurgh deceyte.
145 Hore nettis with hokes are trappis of
synne
þat men of þo world are combred Inne;
& hore beyte þat is likandly dight,
is al þing þat men zernen thurgh sight:
thurgh whilk likande beyte at þo last
150 mony are tane & holden fast,
And to þo wicked fisshers hondis vp titte,
& at þo last doun kasten in to helle-pitte.
But a shipe thorgh þo flode of þo world
sayles,
þat is laden ful of gods¹ vitayles,
155 In whilk are men þat of þo world are
irke:
& þat shippe is noght ellis but holy kirke.
Per-Inne are dyuerse men of religion,
and mony oper of grete deuocion,
þat to þo trouthe of holy kirc are lele
160 & with þo maners of þo world list not
dele.

¹ Ms. gods.

For whils a mon folowes þo worlds
wysdome,
he may not in to þat ship come;
And to þo hauen of lyue he may not
wynne,
but thurgh þis ship, if he be per-Inne.
Þis ship leedes holy men of deuocion 165
euen to þo hauen of saluacion,
thurgh al þo flode of þo world & wawes,
In alle þo stormes & wyndes þat blowes,
þat is to saye thurgh mony persecucions
sere
& angres þat gode men tholen here. 170
Summe in þis ship rowes, & summe
steres,
And summe trauels per-Inne on oper
maneres,
þat is summe fastes & praies, & summe
wirkis
þo werkes of mercy & neuer-more irkis.
In myddis þo ship stondis a mast, 175
þat no storme may stir hit stondis so fast:
þis ilk mast is noght ellis to telle
but Crist, þat boght mon-kynd fro helle,
þat was drawn & nayled on þo rode
& peron for vs shed his hert-blode. 180
þis mast has a brood saiel dight þerby:
þat is noght ellis but his grace & his
mercy,
with þo wynde of his myght þat fayles
noght,
thurgh whilk þis shyp to þo hauen is
brought,
þat is to þo blisful londe of lyue, 185
where endeles pees is with-outen stryue.
Þis ship thurgh þo flode of þo world
gode beres,
of whilk summe are made gods fissheres,
þat casten hore nettes oft to þoo
þat in þat flode swymmen to & fro— 190
for Crist to summe of his apostles spake
And saied he wold hom fisshers make,
»Comes, he saies, now after me,
fissheres of men I shal make zou be«.
But mony are so froward & so vnboxum
þat to hore fissher nettus þai wil not cum;

¶ Venite
post me:
faciam
vos fieri
pisca-
tores
homi-
num.

but summe comen in to þat nett at þo last,
 and þoo are taken & holden fast,
 And alle þoo þat are so tane
 200 are drawen vp in to þo ship ilkane.
 Þese fisshers þat þus fisshen ouer þo
 ship borde,
 Are nocht but þo prechours of gods
 worde,
 þat to men prechen þat here wrong lyuen
 & to þo world & delytes of flesshe hom
 gyuen;
 205 of whilk summe are stirrid hore synne
 to fle
 & to forsake worldly vanyte
 & drawen hom toward holy kirke
 where þai shal serue god & gode werkis
 wirke.
 Þese nettes þat þai are taken Inne,
 210 are manasses & snybbyngus of hore synne,
 And gode ensamples þat in boke are
 sette,
 thurgh whilk þai are tane as fisshus
 thurgh nette
 In to þo ship of holy kirc, þat shal hom
 leede
 to þo lond of lyue & of blisful-heede
 215 where þai shal god face to face se
 als he is & sittes in trynite,
 þat is heuen, where ay is blis & likyng—
 to whilk londe louerd god vs bring.
 Amen.

2. Þo whele of fortune.¹

Alle wandreths, welthis & lykingis
 by chaunce or happe on þis lyue hyngis:
 For ilk mon wheþer he wake or slepe,
 In þis lyue byhoues his chaunce kepe,
 5 when hit sodenly fallis, be hit gode
 or ille;
 for he may not fle hit aftor² his wille.
 Chaunce is couplid with þo world here
 as a wyue is with hir weddid fere,
 And dos al þat þo world bids as his
 houswyue,
 10 & turnus vp & doune a monnes lyue.

¹ Cf. Prick of Consc. v. 1273 ff. ² t overl.

Chaunce when hit comes so sodenly,
 Is so stalworthe & so myghty,
 þat agayne-stonde hit may ful fone;
 & þerfore may hit be cald fortune¹.
 Þis worde to vnderstonde is light, 15
 for aft[er] þo latyne hit sounes right,
 þat is to saie þus, fortuna;
 but hit is in frenshe wordis twa:
 fort, & vne, þat is on englis
 stalworthe, & one, þat bymenes þis, 20
 þat is to saie by vnderstondyng:
 Chaunce of þo world is a stalworthe
 þing;
 for þere may no mon in þis world
 lyuande,
 when sho comes so sodenly, agayne hir
 stande.
 Þo world is lord, & sho is lady, 25
 to worldly men ouer whom þai haue
 maistry;
 & for sho is þus lauedy, & strong with-
 alle,
 þerfore Dame Fortune men may hir calle.
 Þo strength of hir þat men may fele,
 þen² may be lyckened vnto a whele. 30
 For a whele when hit turne[s]³ in-virowne,
 þat turned is vp is titt turned downe,
 & þat is heghest is lowest turned sone.
 Þus fares hit by þo whele of fortune.
 Mony men where Dame Fortune suggurnes 35
 with hir whele of treuthe a-boute sho
 turnes:
 Summe turnes sho vp, summe turnes sho
 doune,
 sho spares none in felde ne in toune.
 Summe at þo heghest duellen a stounde,
 & summe at þo lowest are casten to þo 40
 grounde;
 summe þat holden hom by hir whele
 sadly
 on þat one syde is turned vpward þerby,
 Summe þat aboue sitten in pompe & in
 pride,
 are turned downward on þat oþer side.
 As men may se here propurly & fynde 45
 In a purtreid figure ymagynde:

¹ o overl, over u. ² Ms. men. ³ Ms. turned.

(Figure is wanting, but $\frac{1}{2}$ page is left vacant).¹

In whilk figure is a quene stondande
with a whele, foure kinges aboute tur-
nande,

Of whilk one with þo whele his course
mas

50 vpwarde, and an oþer dounwarde gas,
þo thrid sittes abouen as he king ware,
þo four[t]e liggis vndre þo whele naked
& bare;

he þat gos vpward, saies »I regne shalle«,
he þat gos dounward saies »I falle«,

55 he þat is heghest saies »I regne nobly«,
þo lowest saies »with-ouen regne am I«.
Þis figure of fortune þat is as fabul,
bitokens þis lyue þat is vnstabil.

Þo quene, þat men Dame Fortune calles,
60 Is chaunce or happe þat in þo world
falles.

Hir whele is hir strengthe as men may
fele,

þat turnes summe to woo, & summe to
wele.

Þo foure kyngis þeron turned aboute,
are foure maner of men þat here lyuen
in doute:

65 One are þoo þat are bysye erly & late
& ȝernen to clymbe here to heghe state;
ȝit are þai in doute, for al þat þai do,
to fayle or falle er þai com þerto.

Anoþer are þoo þat are heghe & myghty

70 & ouer oþer hauen lordship & maistry;
& ȝit are þai in doute & drede with-alle
fro hore heghe state doun to falle.

Þo thrid are þoo þat at hegh state han
bene

& are put þerfro & at lower are sene;

75 And ȝit þai drede, whiles þai lyue,
to be put lower at more myscheue.

Þo fourte are þoo þat are pure & nedy

¹ Figures or drawings of this kind are not unfrequent in northern Mss., and R. Rolle himself seems to have made designs. Ms. Arund. 507 contains several trees of vices & virtues, (Bonaventura's) Arbor vite &c.; Ms. Faustina B VI (which is, however, a later Ms.) is full of trees, and paintings of Saints (among which R. Rolle), beautifully executed.

& noþing haue here to lyue by;
and ȝit þai are in greet doute & drede
thurgh defaute to perisshe in þat nede. 80

Also by þese foure kyngus þus purtrayed
may be vndurstonden openly & sayed
Of alle maner of men þo states,

þat vp & dounne turnen mony gates
and chaungen oft-sithes to & froo, 85

fro woo to weele, & fro weele to woo;
fro pouert to richesse þat is but vayne,

and fro richesse to pouert dounne agayne;
fro angre & sorowe to welthe¹ & lyking,

And fro liking to sorowe & angre in 90
sum þing;

fro sekenesse to heele & cooueryng,
& fro heele to sekenesse & throwyng;

fro wayknesse to strengthe þat vpward es,
and fro strengthe dounward to wayknes;

Fro childe-heed to mon-heed vnto 95
strength be maste,

þat þen with-drawes hit, as olde men
may taste,

þat aye lesse & lesse may hom-selue
welde,

& so fare þai til þai com at þo last elde,
And fro lyue to dethe byhoues hom falle,

as þo last is & lowest purtrayed of alle. 100
Al þis may vnderstonden be

in þo figure þat men may purtrayed se.
Þus turnen alle states aboute as a whele,
fro wele to woo & fro wo to wele.

And ay whil mennus statis þus turnen 105
aboute,

þai lyue ay here in grete drede & doute.
Þus are alle men in grete drede & were

when chaunce or happe comes to hom
here.

Þen semes in þis lyue þat we here lede,
Is no ioye lastande with-ouen drede, 110

but woo & wandreth and bysynesse:
Þerfore god bryngis vs to þo blis ende-

lesse. Amen.

*Quicquid agunt stulti: tu memor esto
tui: semper.*

*Radix omnium uirtutum: humilitas.
qd W.*

¹ r. wele?

Early editions of works of R. Rolle.

I. Ed. Wynkyn de Worde 1506.

(Contemplations of the dread and love of God.)

The same treatise is extant in Mss. Reg. 17 A XXV f. 13¹, Harl. 2409. Harl. 1706 f. 154^b—204, and Cambr. Jf VI. 40 f. 4—73 "An holy mater þe which is clepid XII chapters²), all southern Mss. A northern Ms. is unknown to me. None of these Mss. gives R. Rolle's name.

fol. 1.

¶ Rycharde Rolle hermyte of Hampull in his contemplacyons of the drede and loue of god, with other dyuerse tytles as it sheweth in his table.

(figure of an hermit.

backside, picture of an hermit before his cell surrounded by devils.

fol. 2.

¶ Opus Ricardi Rolle heremyte de Hampull, qui obiit Anno christi M.CCC.XLIX.

THIS shorte epystle that foloweth is dyuyded in sondry maters & echē mater by hymselfe in sondry tytles, as this kalender sheweth. And þat thou mayst sone fynde what mater the pleaseth, these tytles ben here in the Epystle marked with dyuerse lettres³ in maner of a table:

A⁴ ¶ How⁴ echē man sholde desyre to loue god.

B ¶ How men somtyme loued god & how holy men somtyme⁵ were vysyted with swetnesse in the loue of almyghty god.

C ¶ What is drede & how a man shold drede god.

D ¶ What is charyte & how & why þou shalt loue thy god.

¶ Of foure degrees of loue / & in the fyrste ben fyue poyntes.

¶ Ordeyned loue.

E ¶ The fyrst is that thou shalt loue thy flesshe onely that it be susteyned.

F ¶ The .ii. is þou shalt loue þe worlde to no sup⁶fluete.

G ¶ The .iii. is þou shalt loue thy neyghbour for god.

H ¶ The fourth is thou shalt loue thy frende for his good luyunge.

I ¶ The fyfth is thou shalt loue thyn enemye for þe more [m]ede⁶.

¶ In the seconde degre of loue ben thre poyntes.

¶ Clene loue.

K ¶ The fyrst poynt is thou shalt loue no vyce with vertue.

L ¶ The seconde is þou shalt hate all euyll customes.

M ¶ The thyrde is thou shalt not sette lyght by synne be it neuer so lytell.

¶ In the thyrde degree of loue be fyue poyntes.

¶ Stedfast loue.

N ¶ The fyrst is thou shalt loue god with all thy desyre.

O ¶ The seconde is thou shalt in the begynnynge of thy werkes thynke on þe worshyp & drede of god.

P ¶ The thyrde is thou shalt do no synne vpon trust of other good dedes.

Q ¶ The fourth is thou shalt rule the discretly that thou fayle not for to⁷ feruent wyll.

¹ In Reg., another hand sets in on fol. 25, which is less correct. ² The title of "XII Chapters" is given to several treatises of R. Rolle.

³ Ms. R. has numbers 1—24 instead of letters.

⁴ *al.* Whi.

⁵ *al.* & how hiely sum men.

⁶ E drede.

⁷ E none.

R ¶ The fyfth is thou shalt not leue thy good lyuynge for feynthe herte ne for temptacyon.

¶ In the fourth degre of loue ben .viii.(l) poyntes.

¶ Parfyte loue.

S ¶ How by encrease of vertues thou mayst come to perfeccyon.

T ¶ How good wyll is & may be in dyuerse maners.

U ¶ What profyte¹ is in prayer and in what maner thou shalt praye.

X ¶ How thou mayst be ware & knowe of temptacyons wakyng or slepyng / & howe thou shalt withstande theym.

Y ¶ How thou shalt be pacyent & what tyme pacyence is moost nedefull.

Z ¶ How perseueraunce is nedefull & how þou mayst be perseueraunt.

AB ¶ By what prayer or thought thou mayst be styred to deuocyon.

Explicit tabula.

fol. 3.

IN the begynnynge and endynge of all good werkes worshyp & thankynge be to almyghty god / maker & byer of all mankynde / begynner and ender of all goodnes / without whose gyfte & helpe no maner vertue is ne may be / whether it be in thought / wyll / or dede; / than what euer² we synfull creatures³ thynke or do / speke or wryte / that may tourne in to proufyte of mannes soule / to god onely be the worshyp that sente al grace / to vs no praysynge⁴ / for of vs without hym cometh no thyng but fylthe & synne. Now than good god of his endeles myght & plenteuous goodnes graunte me grace to thynke somewhat of his dere loue & how he sholde be loued; / of that same loue some wordes to wryte whiche may to hym be worshyp / to the wryter mede / and proufytable to the reder. Amen.

A ¶ How eche man sholde desyre to loue god.

AMonge all creatures that euer god of his endeles myght made / was there none þat he so loued as he dyd mankynde / whom he made [to reioyce] euerlastynge blysse in stede of aungels / whiche dyd fal from blysse downe in to helle. But that good god loued so man / that for as moche as man had forfeited that blysse thorough synne of Adam / he of his plenteuous charyte became man / to bye body and soule that was lost. In what maner he bought vs / euery crysten man knoweth or sholde knowe: / that no lasse pryce / but⁵ suffred his owne precyous body to be all to-rente⁶ with bytter paynes of scorgynge. He suffred also a garlonde of sharpe thornes pressyd to his heed / whiche percyd so the veynes that the blood ran doune in to his eyen / nose / mouth & eeres. Afterwarde vpon the crosse his bones were drawe out of Ioynte / the veynes & the senewes were borsten for straye drawynge / to þe crosse he was nayled honde & foot / and so fayled⁷ the blood of kynd with bytter paynes of deth. He betoke his spyryte to the fader of heuen / and than suffred at the last his gloryous herte to be thorough-percyd⁸ with a sharpe⁹ spere for to gyue his herte-blood to bye man body and soule into Ioye without ende. ¶ Yf god of his grete goodnes loued thus man, gyuynge hym ouer this wytte and reason and all other thyng that hym nedeth: / kyndely a³ man sholde nyght and daye with all his wyttes loue hym, and feruently desyre to conne loue suche a good god that all thyng made, all thyng gyueth and susteyneth. Of this desyre there ben many, men and women, whiche haue full grete lykyng to speke of the loue of god / and all daye

¹ E parfyte. ² al. what euer þan. ³ al. om. ⁴ al. pr. ne pankyng. ⁵ al. þan.
⁶ al. to-r. & rasid. ⁷ al. failinge.., he betoke. ⁸ al. stonge. ⁹ E sharpe.

askyne¹ how they sholde loue god & in what maner they sholde lyue² to his pleasaunce for his endeles goodnes. To suche men & women, of that good wyll and [of] thatholy desyre, I wyll shewe fyrste of holy men before this tyme how feruent some were in the loue of god. Also in how hyghe a degree³ some were vssyted in þe swetenes of þe loue⁴ of cryst. But it may be so that it is full harde for the more partye of men & women to come to so hyghe a degree of loue therefore after the shewyng of suche hyghe degrees of loue somewhat I wyll wryte to other of symple knowyng how they sholde loue god as that gracyous god wyll gyue me grace.

B ¶ How men somtyme loued god / & how holy men somtyme were vssyted with swetenes in the loue of almyghty god.

I Fynde & rede of oure holy faders in olde tyme that for the loue of god they forsoke the worlde and all worldely thynges and lyued in wyldernes by grasse & by rotes / suche men were feruent in the loue of god. But I trowe there ben but⁵ fewe or elles none that folowen them now / for we fynde not by goddes lawe or heste that we sholde lyue⁶ so. For all-be-it they were kepte & susteyned so⁷ moost by the myght and grace of god / as no goodnes may be without hym yet I trowe they lyued so moche by þe strength of kynde that was in man tho dayes. I wyll not counseyll the to lyue as they dyde / for thou mayst by other maner lyuynge come to the loue of god / as thou shalt se afterwarde. ¶ I fynde also⁸ furthermore of other ful holy men of ryght late tyme whiche lueden a ful holy lyfe, and toke theyr lyuelode as feblenesse of man asketh now in our dayes. Some of these men as I haue herde and redde were vssyted by the grace of god with a passyng swetenes of the loue of cryste / whiche swetenes for an⁹ example they shewed afterwarde by theyr wrytynge to other men folowyng / yf any wolde traunyle to haue that hyghe desyre or¹⁰ degree of loue. This loue whiche they haue wryten to other is departed in thre degrees of loue, whiche thre degrees they hadden one after an other, standynge stablysshed¹¹ in theyr desyre / and suffryng payently for the loue of god many trybulacyons & temptacyons tyll they come by holy contemplacyon to þe highest degre of loue of tho thre. By this I suppose he that hath grace to come to the fyrst may by goddes helpe come to the seconde / & so with a feruent desyre & good perseuerance he may come to the thyrde. Shortely I wyll shewe here these degrees of loue / for [percease]¹² all men and women that sholde rede this haue not knowyng of theym / ne neuer herde speke of suche degrees of loue beforetyme.

¶ Degrees of hyghe loue. .i. ¶ The fyrste loue is so feruent that no-thinge whiche is contrary to goddes wyll may ouercome that loue / welth ne wo, helthe ne sykenes / Also he þat hath this loue wyl not make god ones angry¹¹ for all the worlde withoute ende / but rather suffre all the payne that myght come to any creature than ones wylfully dysplease his god in thought or [in] dede. .ii. ¶ The seconde loue is more feruent, for þat¹² is so stronge / that what man loneth in that degre, all his thought, herte & myght is so entyerly, so besely & so perfyghtly stablysshed in Ihesu cryste that his thought cometh neuer from hym

¹ E askyng. ² E loue. ³ E. deg. of loue. ⁴ om. ⁵ al. om. ⁶ E loue. ⁷ E so it was. ⁸ des. or al. om. ⁹ al. stably. ¹⁰ E by cause. ¹¹ al. wrap god eny tyme for to haue alle þe w. ¹² E yt = þat? al. þat.

but only when he slepeth. .iii. ¶ The thyrd degree of loue is hyghest and moost wonderfull / for what man cometh to that loue / all comforte and¹ all solace is closed oute of his herte / but² onely the loye of Ihesu cryste / Other loye may his herte not receyue, for swetnesse that he hath of the loye euermore lastyng. This loue is so brennyng & so³ gladyng that who so hath that loue may as well fele the fyre of brennyng loue in his soule / as an other man may fele his fynger brenne in earthely fyre. This loue may well be called a brennyng loue. And yf men had suche swetnesse in the loue of god of so late tyme, I suppose wel but þe same we may⁴ haue now by the gyfte of god yf we were as feruent in loue as they were. But these degrees of loue ben set vpon so hyghe loue to god / that what man shoulde haue the fyrst of these thre / behoued that he were a sad contemplatyf man or woman. And by cause mankynde is now & euermore the longer the febler or perauenture⁵ more vntable / therefore vnyethes shoulde⁶ we fynde now a sad contemplatyf man or woman. Men of religyoun haue taken dyscours habytyes of contemplatyf lyfe. Men & women also that ben enclosed / as it cometh byen a contemplatyf lyfe / & so with goddes grace they do⁷ for the more partye. But for to speke of hyghe contemplatyf lyfe as holy men lyued before this tyme, it cometh there ben ryght fewe. Therefore I wote that⁸ I may ryghtly say that fewe there ben now that wyl or may traunyle now⁹ to haue suche hyghe degrees of loue as I haue reherced before. Neuertheles¹⁰ what so euer thou be that reddest or herdest this / be neuer þe¹¹ slower to traunyll. For yf thy desyre be sette feruently & lowly¹², holdyng the unworthy to haue so hyghe a ghoostly gyfte before an other man / & puttest thy desyre to goddes cyrcegyon tenyngly¹³ he wyl dyspose that it best for the / whether thou haste¹⁴ thy desyre or haue it not. But it is fyrst¹⁵ nedefull to þe that thou haue other the degree of loue that the same holy men wrote in theyr treatyse / whiche be not of so hyghe a degree as the that be reherced before. .i. ¶ The fyrst degree of these is / when a man or a woman holdeth the commaundementes of god & keepeth hym-self¹⁶ out of dedely synne / & is stable in the fayth of holy chyrche. And when a man woulde not for none earthely thyng dysplease¹⁷ god / but truly wandere in his degree whether he be religyous or secular. In this maner every man behoueth to loue his god that wyl be laued / therefore I commaund the to haue & kepe this loue or thou clymbe to any hyer degree.

.ii. ¶ The seconde degree is when a man forsaketh all the worldes for the loue of god / that is for¹⁸ to leaue his fader, his moder & all his kyndred¹⁹, & foloweth cryste in povertie. Also dwaleth²⁰ nyght & daye how cleane he may be in herte, howe chaste in body / howe meke & bixow / howe cleane in all vertues / & hate all synne / so that all his lyfe be ghoostly & none thyng fleschely. .iii. ¶ The thyrd degree is hyghest / for that is a ful contemplatyf lyfe, as when a man or a woman leueth for²¹ to be alone from all maner noyse. And when that he is saddey sette in this lyfe and in this loue, with his ghoostly eyen than may he as be in the cytye of heven. And than his eyen be soe enlumyned and so clere ryghted wth grace of ghoostly loue / and also thrygh-kyndeled²² with the ghoostly fyre of myghty loue, that he shall haue a maner of brennyng loue in

¹ al. om. ² al. saue. ³ al. myte. ⁴ al. percas. ⁵ al. schollen. ⁶ E do so. ⁷ al. do. ⁸ E do so. ⁹ al. saue. ¹⁰ al. myte. ¹¹ E do so. ¹² al. saue. ¹³ al. myte. ¹⁴ al. percas. ¹⁵ al. schollen. ¹⁶ E do so. ¹⁷ al. saue. ¹⁸ al. myte. ¹⁹ al. percas. ²⁰ al. schollen. ²¹ al. saue. ²² al. myte.

his herte euermore lastynge, and his thought euermore vpwarde to god. ¶ Thus as I haue reherced god hath vysyted his seruantes, gyyunge theym a specyall sauour to loue hym by theyr holy luyng. Many other men and women there be whiche please god full well standynge truely in theyr degree as men & women of the worlde / both¹ lordes & ladyes & other husbonde men women¹ & wyues. For al be it they may not come to suche hye contemplatyfe lyfe, it suffyseth [to] them to haue the fyrst degree of these thre whiche I reherced last for that euery man is bounde to kepe. ¶ ¶ Yf thou desyre to haue an hygher degre of loue in to the worship of god / trauallye as other men dyde & aske helpe and grace with good perseuerance yf it please god to² performe thy wyll & brynge the to thy purpose. But for as moche as there be many that haue not a sadde grounde ne but lytell felynge how they sholde loue and drede god whiche is spedefull & nedefull for all men to knowe: Therefore to suche as³ be not knowynge I wyll shewe fyrste in what maner they sholde loue & drede god¹ that they may be þe more stable in the loue of god. After that I shall shewe by the grace of god foure degrees of loue / whiche euery crysten man relygyous & seculer sholde holde and kepe, & may performe for the more partye yf his wyll be feruently set to the loue of god. ¶ Now than as I sayd I shall in the begynnynge with the helpe of god wryte & shewe somewhat of the drede of god that shal be to his worship, & proufyte to the reder.

C ¶ What is drede / and how a man sholde drede god.

I Rede that þe drede of god is begynnynge of wysedom. ¶ Drede, as clerkes haue wryten before this tyme, is in many maners. But I suppose thre kyndes of drede *ben* moost nedefull for to knowe. The fyrst is drede of man or drede of the worlde. The seconde is called drede of seruage. The thyrde is called a chaste⁴ drede or a frendely drede.

.I. ¶ ⁵The fyrst whiche is drede of man or of the worlde is / whan a man or woman dredeth more the punysshynge of the worlde, as betynge the body⁶ or prysonynge, than the punysshynge of the soule; Also whan a man dredeth more to lese his temporall goodes in this passynge worlde than to lese the blysse without ende. this drede is counted for nought / for god almyghty forbad this drede whan he sayd thus: Dredeth hym not that may slee þe body / but rather drede hym that may sende the¹ body & soule in to euerlastynge fyre.

.II. ¶ And¹ the seconde drede whiche is the¹ drede of seruage / is whan a man withdraweth hym or absteyneth hym fro synne more for drede of the payne of helle than for loue that he sholde haue to god. Euery suche man what goodnes he doth it is not for drede to lese euerlastynge blysse whiche he desyred⁷ not / but for drede onely of suffrynge of¹ grete paynes whiche he dreded⁸ sore. this drede suffyseth not as thou shalt see afterwarde / but yet it may be good & proufytable.

.III. ¶ The thyrde drede whiche is called a chaste or a frendely drede is whan a man dredeth the longe abydynge here for grete desyre that he hath to be with god; Also whan he dredeth that god wyll go fro hym as peraduenture he¹ withdraweth his grace fro hym; Also whan he dredeth to dysplease god for the grete loue & desyre þat he hath for to please god, / suche drede cometh of loue & that pleaseth moche god. Take

¹ *al.* om. ² *al.* he wole. ³ *al.* þat. ⁴ *E* chastid. ⁵ *H* cites Magister Sent. li. 3 d. 38 de timore domini. ⁶ the body *al.* om. ⁷ *al.* desyreþ. ⁸ *al.* dredijþ.

than hede how here be rehersed thre maner¹ degrees of drede : / fle the fyrst for
 it is not proufytable. The seconde may be proufytable / for some men there be
 whiche drede god by cause they sholde not be sente into hell to brenne there
 with the deuyls in euerlastyng fyre. This drede may be good, for by this waye²
 they may come in to the loue of our lorde god, as by this waye that I shall
 shewe. All be it that² thou drede our lorde² god onely for payne, yet louest thou
 not god whome þou dredest / thou desyrest not yet goodnes of vertues / but thou
 withstandest þe wyckednes of vyces / whan thou withstandest the² wyckednes
 thou begynnest to desyre goodnes. Whan thou desyrest goodnes & vertues /
 than cometh in to the the thyrd maner of drede / whiche is called as I sayd a
 chast or a frendely drede. For than thou dredest to lese the goodnes & grace
 that god hath put in þe / thou dredest than also to lese the blysse that is
 ordeyned for the / & so by this thou shalt drede god that he forsake not the /
 whan thou dredest god in this maner thenne hast thou hym sykerly with the / &
 so for his loue thou shalt desyre to be with hym. Thus mayst thou well knowe
 how drede of god may bryng the in to the loue of god / yf thou loue god than
 thou hast wysedom / so thus the drede of god is the begynnyng of wysedom.
 Take hede than and drede god in the maner as I haue rehersed / for yf thou
 drede wel god thou shalt not be slowe in his seruyce. He that dredeth well
 god leueth no goodnes vndo whiche he may do to the pleasure³ of god. Yf thou
 drede god thou wilt kepe his commaundementes / and the drede that thou hast
 to god shall bryng the in to euerlastyng sykernes where þou shalt neuer drede.

⁴Of the drede of god wexeth a⁵ grete deuocyon and a maner sorowe with full
 contrycion for [thy] synnes / through that deuocyon and contrycion thou forsakest thy
 synnes / and perauenture somewhat of thy worldly goodes. By that forsakyng
 thou lowest the to thy² god & comest in to mekenes / thorough mekenes thy
 fleshely lustes ben destroyed / by þat destruccyon all vyces be put out & vanysshed⁶
 awaye / by puttyng out of vyces than² vertues begyn to wexe and spryng. Of
 the shynyng of vertues the clenness of the herte is purchased. By clenness of
 thy herte thou shalte come to full possessyon of the holy loue of Cryst. By these
 wordes thou mayst knowe howe þou shalte drede for loue / & how thou mayst
 come to loue through drede of god. But the more [þat] loue encreaseth in the /
 the more drede gooth from the / so that yf thou haue grace to come to a feruent
 loue thou shalt but lytell thynke on drede for the swetnesse that thou shalt haue
 in the loue of god. but yet be thou neuer so parfyte it is nedefull that thou
 drede discretely as longe as thou art in this worlde. [And] for as moche as I sayd
 thou mayst come to loue yf thou drede god / see now furthermore what is charyte
 & loue to god. How & in what maner thou shalt loue hym / why thou shalt loue
 hym, How þou shalt knowe whan god of his mercy graunteth the that grace to
 conne loue hym.

D ¶ What is charyte and how & why thou shalt loue thy god.

¶ Of foure degrees of loue / & in the fyrst ben fyue poyntes.

¶ Ordeyned loue.

CHaryte as I rede⁷ is a loue that we sholde haue to god / for as moche as
 he is almyghty god; also charyte is a loue wherby we sholde loue our neygh-

¹ *al.* maners; *deg.* om. ² *al.* om. ³ *al.* pleasance. ⁴ H cites Cassiod. de instit. monach.
 lib. 3. ⁵ *al.* a heeful &. ⁶ *al.* waschen. ⁷ H o. m.: Magister sentent. li. 3^o. d. 2. quid sit caritas.

hour as our-selfe¹ for god. And these be two pryncypall commaundementes² of god. The fyrst longeth to þe loue of god / whiche is þe gretest commaundement of þe lawe of god; The seconde longeth to þe loue of thy neyghbour and this is lyke to the fyrst; / &³ thus thou hast what is charyte and loue. ¶ See now how thou shalt loue god. / thou shalt loue god with all thy herte : all thy soule & with all vertue, as thus. Whan þou putttest away from the or withstandest with all thy power all thyng that is pleasyng or lykyng to thy flesshe for the loue of þe blessyd flesshe of cryste / than thou louest hym with al thy herte & al thy soule. Of this mater thou shalt her⁴ more afterwarde; / but⁵ se now farthermore [why]⁶ thou shalt loue hym. ¶ The causes⁷ why thou shalt loue god ben without nombre hauynge rewarde to his benefaytes / but two causes we haue pryncypally aboue other. One is for he loue[d]⁸ vs fyrst with all his herte and al his soule swetely & strongly. Swetely whan he toke flesshe & blood & became man for oure loue. Strongly whan he suffred deth for loue of man. The seconde cause is / for ther is no thyng that may be loued more ryghtfully⁹ ne more proufytable. More ryghtfull is there none than the loue of hym that made man and deyed for man. More proufytable thyng is there none that may be loued than almyghty god / for yf we loue hym as we be bounde / he wyll gyue vs loye and blisse without ende / where no thyng lacketh but all thyng is plenteuous and euerlastynge. ¶ Se now how thou shalt knowe whan god putteth grace in the for to knowe¹⁰ loue. Whan the trauayle whiche thou hast for the loue of god is lyght & lykyng to the / than thou begynnest to haue sauour in the loue of god. For ther is no maner trauayle greuous ne trauaylous to hym þat loueth god feruently & trauayleth wylfully for the loue of god. ¶ Also stedfast loue feleth no bytternesse / but all swetenesse / for ryght as bytternesse is syster to the vyce of hatred / right so swetenesse is syster to þe vertue of loue. so that in loue is all swetenesse. ¶ Also the trauayle of louers may be in no maner trauaylous¹¹ ne greuous. For ryght as hawkers & hunters what euer trauayle they haue it greueth them not for the loue & lykyng that they haue in their game / ryghth so what thyng it be that a man loueth & taketh vpon hym a trauayle for that thyng that he loueth¹², [either]¹³ it is no trauayle [to hym] / [or elles]¹⁴ yf it be trauaylous it lyketh hym to haue trauayle for þat thyng whiche he loueth. Take than good hede of these wordes / for yf thou loue god thou wylt gladly trauayle & suffre for þe loue of god; yf thy trauayle semeth than lyght to the / or ellys yf thou louest or desyrest gladly to haue trauayle for the loue of god thou mayst wel knowe that god of his grace hath put in the a begynnynge to come to loue¹⁵. Whan thou hast suche a gracious begynnynge withdrawe not þat loue from hym for no maner dysease that may fall to the. For many men & women there be that whyle they be in prosperyte / that is to say whyle they be in welth & in rest. gladly they wyll shewe loue to god suche as they can: But yf god sendeth hym¹⁶ ony¹⁷ dysease or ony maner of chastysynge. anone her loue swageth; & that is no sadde loue. For who so loueth trustyngly¹⁸ & sadly he loueth as well in his¹⁹ aduersyte as in prosperyte / for what god sendeth to vs it is for our proufyte / therfore be it helth²⁰ be it wo þat he sendeth we sholde hertely²¹ thanke hym &

¹ as o. *al.* om. ² *al.* hestis. ³ *al.* om. ⁴ *al.* se. ⁵ E how. ⁶ *al.* skyllys. ⁷ E loueth.
⁸ *al.* ryghtful. ⁹ *al.* kunne. ¹⁰ *al.* chargeous. ¹¹ *al.* for loue of þat þing. ¹² E or elles.
¹³ E and. ¹⁴ *al.* to kunne loue. ¹⁵ r. them. ¹⁶ *al.* trewely. ¹⁷ *al.* welþe. ¹⁸ *al.* h. & lowly.

not withdrawe our loue from hym; for no nede that he hath to our loue / but for grete profyte that we sholde haue to loue hym / & for his grete goodnes that he wyll chastyse vs here all for our better.

Thus than haue I shewed in fewe wordes what is charyte & loue to thy god / howe thou shalt loue hym / why thou shalt loue hym / and how thou shalt knowe whan thou hast grace to conne loue hym. Lerne than thus to loue; ¹& se now fether-more what proufyte and grace cometh of loue. ¶ In the loue of god ben fyue gracyous thynges: Fyre / lyght / hony / wyne / & sonne.

.I. ¶ The fyrst is fyre, clensynge the soule of all maner vyces thurgh holy medytacyons. .II. ¶ The seconde is lyght, shynynge in the soule with clerenes of vertues thurgh holy prayers. .III. ¶ The thyrd is hony, makynge swete the soule whan he hath in mynde the benefaytes & þe grete gyftes of god almyghty / & ²yeldynge to hym thankynge. .IIII. ¶ The fourth is wyne, fulfyllynge þe soule with a grete gladnes thorough a swete contemplacyon.

.v. ¶ The fyfth is a sonne, makynge the soule clere with a shynynge lyght in myrthe withouten ende, & gladyng the soule with an easy hete in loye & blysse euermore lastynge. Thus thou mayst see what proufyte he shall haue that can well loue. God than of his grete grace graunte vs hym so to loue as it is moost to hym pleasynge. Amen.

¶ Now fethermore I wyll shewe to the as I sayd before / foure degrees of loue, whiche thou mayst kepe & easely come to one after an other yf thou haue good wyll.

Foure degrees of loue there be / the fyrst is called an ordeyned loue or els ordnat loue / that is to saye a loue ordeyned to be knowen and kept of all maner men & women of euery degree in the worlde. To this degree of loue longen .v. poyntes to be kepte. The fyrst is thou shalt loue thy flesshe onely that it be susteyned. The .II. is that thou loue the worlde to no superfluyte. The .III. is that thou loue thy neyghbour for god. The .IIII. is that thou loue thy frende for his good lyuynge. The .v. is to loue thyn enemye for the more mede of god.

E ¶ The fyrst is that thou shalt loue thy flesshe onely that it be susteyned.

THE fyrste poynte is as I sayd: thou shalt loue thy flesshe onely that it be susteyned, as thus. Thou shalt take mete & drynke, clothynge and al other thyng that is nedefull to thy body / in resonable maner, to kepe thy body in his estate, in comforte of thy soule, to trauayle & contynue in the seruyce of god / & not for to nourysshe thy flesshe in lust & lykynge with dyuerse [&] delycate metes & drynkes / for ther-of cometh foule stynkynge synne & many bodyly sykenes / namely whan ther is to moche excesse. This wytnesseth an holy clerke ³& sayth / they that delyted⁴ them in lustes of the flesshe they haue ful often many dysceases in their flesshe. ¶ Also as I rede⁵ a soule that is wonte to delytes⁶ of the flesshe gadreth togyder many fylthes and wyckednes⁷. Thou mayst also do no exces / for yf thou vse the to excesse⁷ / thou fallest in to the vyce of glotonye / whiche [as] thou knowest well is dedely synne. Of þat synne I rede thus⁸: / where þe vyce

¹ H on m.: Rabanus in quodam sermone. ² *al.* om.

³ H o. m. Gregor, in quadam omelia.

⁴ *al.* delyten. ⁵ H o. m. Io. Cris. de reparacione lapsi.

⁶ *al.* delyces. ⁷ *al.* wrecchednes.

⁸ H o. m. Greg. li. 3 Mor.

of glotony reyneth in any man he leseth þe ghostly strength yf he had ony before; And but yf¹ the wombe of glotonye be swaged all his vertues ben cast downe. / therfore loue thy flesshe to [his] sustentacyon & not to delytes² & to excesse / for here thou mayst well knowe & se that it is good & nedefull to flee delycacyes. But thou shalt vnderstande here þat I counseyle the not to forbere ony mete or drynke in specyall / for the vyce of delycacye is not in the mete but in þe lust that thou hast in mete; / therfore sayth an holy clerke³: Often we take deynte metes without blame / & somtyme other⁴ metes and comyn to euery man not without gylte of consyence. So thus it semeth wel when we take ony mete for delyte more than for sustenance we offende god / therfore flee delytes² & lustes of mete & drynke and loue thy flesshe onely that it be susteyned / & than thou hast the fyrst poynte of this degree of loue.

F ¶ The seconde is thou shalt loue the worlde to no superfluyte.

THe seconde poynte is thou shalt loue the worlde to no superfluyte. As thus: Yf thou loue god thou shalt not desyre ne loue vanytees of the worlde / ne worldly goodes more than þe nedeth. Yf god hath ordeyned the to an hyghe degree in the worlde / as for to be a lorde or a lady / or for to haue ony soueraynte ghostly or worldly / by reason reuerence must be done to the more than to an other man or woman. For after that the fyrst man Adam was inobedyent to goddes commaundement it was ordeyned by almyghty god that man sholde be subject to man; Also for as moche as þe people must [nedes] haue gouernance⁵ / therfore it is reason to do reuerence to them that haue power & gouernance aboue other. But all be it þat¹ þou be grete & worldly worshyp must be do to the / loue it not ne desyre it not but mekely yelde all þat worshyp to god whiche myght haue made the a subget there he hath ordeyned the a lorde or a souerayne / & thrugh that lownes thou shalt haue some grace to withstande þe desyre of worldly vanytees. I say[d]e⁶ ferthermore / yf thou loue the world to none superfluyte / þou shalt not desyre ne loue worldly good more than the nedeth. As thus: thou knowest well ynough¹ in thy begynnynge whether⁶ thou art lord or subject / poore or ryche / holde the apayde with thy degree so that thou haue thy sustenance / & desyre to be no greter / but onely as goddes wyll is & as he wyll dyspose for the. Yf thou holde the not payde with that that⁷ god hath sente to the and to thyn a resonable lyuelode but euer desyrest for¹ to be greter and greter in the worlde, than thou louest the worlde to superfluyte for thou desyrest more than thou nedest, & soo by that foule desyre thou fallest in to the vyce of couetyse whiche is repreud by [al] goddes lawe as a foule dedely synne. This synne is full peryllous / for I rede where that the synne of couetyse is in a man, þat man is made subject to all other vyces⁸. I fynde also that couetyse and pryde be as it were one vyce or one wyckednes / in so moche that yet¹ where pryde reyneth there is couetyse / & where couetyse reyneth there is pryde. / this vyce is so wycked & so greuous [þat]⁹ as longe as it reyneth in any man he shal haue no grace for to drawe to god-ward¹. This wytneseth well a full holy clerke saynt Gregorie & sayth thus in an Omelye: That in none other wyse we may ne can¹⁰ neuer come ne drawe to þe begynner & maker of

¹ *al.* om. ² *al.* delyces. ³ H o. m. Greg. li. 30 Mor. ⁴ *al.* loþer; r. liþer? ⁵ *al.* gouernaile.
⁶ *al.* what. ⁷ *al.* wher, inst. of with that that. ⁸ *al.* yuelis. ⁹ E &. ¹⁰ ne can *al.* om.

all goodnes / but that we caste awaye¹ frome vs the synne of couetyse whiche is rote of all euylles. Than it cometh well, yf thou wylt come to the loue of god thou must flee the synne of couetyse. ¶ ²Thre thynges there be in the worlde as I rede whiche men desyre aboute all other worldly thynges. The fyrst is rychesse. The seconde is lustes. And þe thyrde is worship. Of rychesse cometh wycked dedes. Of lustes cometh foule dedes. And of worship cometh vanytees. Ryches engendreth³ couetyse; lustes noryssheth glotonye & lecherye / & worship noryssheth boost & pryde. Thus thou mayest knowe what peryll it is to loue the worlde. [Therfor yf thou wylt stande sikerly, loue not the worlde]⁴ more than nede is / & than thou shalt kepe the seconde poynte of this degree of loue.

G ¶ The thyrde is thou shalt loue thy neyghboure for god.

THE thyrde poynte is howe¹ thou shalt loue thy neyghboure for god / ²to this thou arte bounde by the commaundement of god where he commaundeth & sayth / thou shalt loue thy neyghboure as thy-selfe; / yf thou shalt loue hym as thy selfe nedes thou must loue hym. / thou shalt loue hym also for god. Of this loue speketh saynt Austyn & sayth / thou shalt loue god for hym-selfe with all thy herte / & thy neyghboure for god as thy-selfe / that is to saye / loke where-to and for what thou louest thy-selfe so thou shalt loue thy neyghboure. Thou shalt loue thy-selfe in all goodnesse & for god / ryght as thou shalt loue thy neyghboure for god & in all goodnes, but in none euyll. / therefore sayth the same clerke⁶: He that loueth men þat is to saye his neyghbours, he loveth or maketh loue them for they ben good & ryghtfull or els that they may be good & ryghtfull / & that is to saye thou shalt⁷ loue them in god or els for god: & in this maner euery man sholde loue hymselfe. ⁸Also of the loue of thy neyghbour I rede, whan thou forsakest a synguler prouffyte for þe loue of thy neyghbour than þou louest thy neyghbour. ⁹Also thou louest thy neyghbour as thy-selfe whan thou doost hym no harme but desyrest the same goodnes & prouffyte gloriously & bodely to hym that þou desyrest to thy-selfe. Loue thus thy neyghbour or¹⁰ els þou louest not god. To this accordeth an holy clerke¹¹ & sayth. By the loue of god the loue of thy neyghbour is purchaseth & by þe loue of thy neyghbour the loue of god is norysshed / for he þat taketh no hede to his neyghbour he can not loue his god. But whan thou hast fyrste vniour in þe loue of thy neyghbour / than thou begynnest to entre in to þe loue of god. Loue thus¹² thy neyghbour for god & than thou kepest the thyrde poynte of this degree of loue.

H ¶ The fourth is thou shalt loue thy frende for his good luyunge.

THE fourth poynte is / thou shalt loue thy frende for his good luyunge. If thou haue a frende that is of good luyunge / thou shalt loue hym in certeyn maner / for he is thy frende, and for the goodnes that is in hym. yf he be not good of lyfe but vycyous thou mayest loue hym but not his vyces. ¹For as I rede parfyte frendshyp is whan thou louest not in thy frende þat maketh not be loved, and whan thou louest in hym or desyrest so hym goodnes, whiche he is to be loved.

¹ *al. om.* ² *H o. m.: Innocenc. de utilitate cond. humane.* ³ *al. gendreth.* ⁴ *om., but so al.* ⁵ *H o. m.: August. de doctrina christiana l. 1^a cap. 4.* ⁶ *H o. m.: Aug. de utilitate li. 1^a c. 10.* ⁷ *al. he shal.* ⁸ *H o. m.: Hugo de substantia dilect.* ⁹ *H o. m.: Cass. super Ps. 133.* ¹⁰ *al. for.* ¹¹ *H o. m. Greg. in quadam hom.* ¹² *al. than.* ¹³ *H o. m.: Aug. de vera religione.*

As thus though it be so þat thy frende lyueth¹ folysshly² thou shalt not loue hym [for his] foly luyunge but that³ he may by goddes grace amende hym and be parfytte in luyunge. For what man it be þat loueth hymselfe in folye he shal not proulyte in wysedom. Also the same clerke⁴ sayth in an other place. Loueth not the vyces of your frendes yf ye loue your frendes. Loue than thy frende for his good luyunge & than thou shalt kepe the fourth poynte of this degree of loue.

I ¶ The fyfthe is thou shalt loue thyn ennemye for the more mede.

¶ In the seconde degree of loue ben thre poyntes.

¶ Clene loue.

⁵T He fyfth poynte is thou shalt loue thyn ennemye for the more mede. A grete dede of charyte it is & medeful to forgyue them þat haue trespassed avenes vs, with all our herte. ¶ It is but lytell goodnes & full lesse mede to be wel wyllunge to hym that doth the no harme but it is a grete goodnes & a greter⁶ mede that thou be well louyng to thyn ennemye. And þat thou do good & wyll good with all thy power to hym that doth euill or is in wyll to do euill to the with all his power. Of this mater speketh an holy clerke⁷ and sayth. It is holden a grete vertue amonge worldly men to suffre pæuently theyr ennemyes but it is a greter vertue a man to loue his enemye for that vertue is presented as for sacrefyee before the syght of almyghty god. Also to this purpose accorden the wordes of cryst where he sayd to his dysciples. Loue your ennemyes do good to theym that hate you & praye for them þat pursuwe you to dyscase & for them þat despyse you, that ge⁸ may be the children of the fader in heuen. Loue than thyn enemye for þe more mede yf þou wylt kepe þe fyfth poynt of this fyrst degree of loue. -- ¶ Shortly thus ben declared to the the fyue poyntes of þe fyrst degree of loue. In the fyrste, yf thou take good hede, thou art warned and counseyled for the loue of god and as thou art bounde by all crysten lawes to withstande the synne of glotonye & al other flesshely lustes. In the seconde poynte to withstande þe soule vyce of coneyse, pryde & all other vanities of the worlde. In the thre last poyntes to loue thy neighbour, thy frende & all other men for the loue of god and for the more mede. Loue than god in this fyrst maner of loue and thou shalt through his grete grace yf thou wylt come to the seconde degree of loue.

T He seconde degree of loue is called a clene loue. Yf thou wylt come to this seconde degree of loue thou must kepe thre poyntes. The fyrste is þat thou loue no vyce with vertue. The seconde is þat thou despyse all euill custome. The thyrde is that thou sette not lytell⁹ by synne whether it be lytell or grete.

K ¶ The fyrste poynte is thou shalt loue no vyce with vertue.

T He fyrst poynte is / thou shalt loue no vyce with vertue. As thus: what ouer thou be in mannes syght be ware that thou be not vycyous. Inwarde in thy soule vnder colour of vertues whiche þou shewest openly. Our ghostly ennemye þe fende hath many subtyltees to dysceyue mankynde. But amonge all this¹⁰ is a grete dysceyte whan that he maketh a vyce lyke to vertue, & vertue

¹ *al. lyue.* ² *F so f.; al. folysshel.* ³ *al. for.* ⁴ *H & m.; Aug. in quodam sermone.*
⁵ *H & m.; Aug. in enchirid.* ⁶ *al. grete.* ⁷ *H: Greg. in past.* ⁸ *F we.* ⁹ *al. lyt.*
¹⁰ *E this it.*

lyke to vyce. This thou mayst see by ensample. For all be it that mercy is a grete vertue where þat it is kepte ¹in þe worshyp & in þe name of god, yet it is vycious where it is do in worshyp ²of man & not of god. Also [the] ³vertue of ryghtwysnes is touned in to vyce ⁴/ whan it is do for worldely couetyse or els for anger or inpaceyence. The vyce also of pryde is hyd somtyme vnder mekenesse, As whan a man loweth & meketh hymself in speche and in berynge to be holde meke & lowely. Pacyence also semeth in many a man whan there is none: As whan a man wolde take vengeance yf he myght for the wronge that is do to hym / but for he may not / or els he hath no tyme to wreke hym on his enemye / for that cause he suffreth, & not for the loue of god. By these ensamples & many other thou mayst well knowe that vices somtyme be lyke to vertues. To this accordeth saynt Iherom ⁵ & sayth thus: A grete & an hyghe connyng it is to knowe vices & vertues, for all be it that vices & vertues be contraryous / yet they be so lyke that vnnethe the vertue may be knowe from the vyce / ne þe vyce fro the vertue. Be ware therfore & loue so sadly vertues without any faynyng that þou hate all maner vices / and so þou mayst kepe the fyrst poynte of this degree of loue.

L ¶ The seconde is þou shalt hate all euyll customes ⁶.

T He seconde poynt is thou shalt despyse all euyl customes ⁶. ⁷A grete peryll it is to haue an euyll dede in custome. For as I rede / synnes be they neuer so grete ne so horryble / whan they be drawe in to custome they seme but lytell to theym that vse suche synne in custome / in so moche that it is to them a grete lykyng to tell and shewe theyr wyckednes to al other men without any shame. Of this & suche ⁸vsage speketh an other holy clerke ⁹ & sayth: Whan synne cometh so in vse that the herte hath a lust & a lykyng ther-in / that synne shall ful fayntly be withstande. For whan a synne is brought in to custome it byndeth sore the herte & maketh the soule bowe to hym, that it may not ryse agayne & come in to the ryght waye of clene lyfe; For whan he is in wyll to ryse / anone he slydeth & falleth agayne. For this sayth the same clerke ¹⁰ in an other place: Many there be þat desyren to come out of synne / but for as moche as they ben closed in the pryson of euyll custome they may not come out from theyr wycked lyuynge. ¶ Also to this purpose I rede ¹¹that he þat vseth hym not to vertue[s] in his yonge age he shal not conne withstande vices in his olde age. Thus þou mayst well se þat yf thou be vsed in any synne it wyll be full harde to withstande it. And but thou leue al maner synne to thy power þou hast none clene loue to thy god / therfore withstande all maner synne & take none in custome / than þou shalt kepe the seconde poynt of this degree of loue.

M ¶ The thyrde is thou shalt not sette lyght by synne be it neuer so lytell.

¶ In the thyrde degree of loue be fyue poyntes.

¶ Stedfast loue.

T He thyrde poynte is / thou shalt not sette lyght by synne / as thus. What euer synne it be lytel or grete / drede ¹²it ryght dyscretly in thy conseyence and

¹ E & in. ² *al.* plesaunce. ³ E where. ⁴ E vices. ⁵ H o. m.: Ieron. ad Demetriadem.
⁶ *al.* custome. ⁷ H o. m.: Aug. in ench. 62 c°. ⁸ *al.* H Of which yuele v. ⁹ H o. m.:
Greg. li. 4 Mor. ¹⁰ H: Greg. li. 5 Mor. ¹¹ H: Maximus in quodam sermone. ¹² *al.* charge.

set not lytell there-by. For as I rede¹ what man þat² passeth mesure in takynge of his lyuelode as often more than hym nedeth that man offendeth god / this semeth to many men full lytell trespas: But this holy man³ saynt Austyn sayth: It is no lytell synne for as moche as we trespas euery daye there-in for the more partye; In as moche as we synne therin euery day we synne therin often / & by that we multeplye our synnes & that is full peryllous / therfore it is full nedeful to drede al suche venyall synnes & sette not lytell by theym. Also venyall synnes be they neuer so lytell / they be moche to be dradde. As the same clerke⁴ sheweth by ensample of lytell bestes where they be many to-gyder be they neuer so lytell yet they slee & do moche harme; Also þe granes of sande be full lytell / but yet where a shyp is ouer-charged with sande it must nedes synke or drenche. Ryght so it fareth by the² synnes; be they neuer so lytell they be full peryllous. For but yf² a man be [þe] rather ware & put theym awaye they shall make hym forto² synne deedly. Therefore yf thou wylt haue a clene loue to god charge in thy conscyence euery synne lytell & grete & withstand in the begynnyng & put it out as soone as god wyll gyue to² the grace, with contrycyon, confessyon & som almesdedes⁴. And than thou shalt kepe the thyrd poynte of this degree of loue. — Here is reherced the mater of these poyntes. ¶ Thus ben declared the thre poyntes of the seconde degree of loue. In the fyrste thou art counseyled to loue all vertues and hate all vyces. In the seconde poynte, that thou haue no synne in vsage but that thou voyde it soone & that thou hate all other euyll custome. In þe thyrd poynt that thou [be]⁵ not to lyght of conscyence but that thou be ware & drede euery synne lytell & grete by counseyl of thy confessour. Yf thou kepe thus these poyntes for the loue of god than thou louest god in the seconde degree of loue / that is to saye in a clene loue. Loue than saddely in this degree / & by goddes grace thou shalt the soner come to the thyrd degree of loue.

THe thyrd degree of loue is called a stedfast loue. Yf thou wylt come to this degree of loue þou must kepe fyue poyntes. The fyrste is thou shalt loue god with all thy desyre. The seconde is: what euer thou do thyneke vpon the worship & drede of god. The thyrd is thou shalt do no synne vpon trust of other good dedes. The fourth is thou shalt rule the so dyscretly þat thou fayle not for [to]⁶ feruent wyll. The fyfth is that thou fall not from thy good luyunge for feynthe herte or⁷ by temptacyon.

N ¶ The fyrste is thou shalt loue god with all thy desyre.

THe fyrste poynt is thou shalt loue god with all thy desyre / thou mayst not loue stedfastly but thou loue with all thy desyre. An holy desyre it is to desyre the presence of almyghty god for the grete loue that thou haste to god. ⁸ Suche an holy desyre is soo acceptable to god as I rede / that what man hathe a grete desyre, all be it he speke not with the tonge / he cryeth full loude with the tonge of⁹ his herte; And [he] that not desyreth, how euer he loueth to our syght outwarde / or speketh to our herynge, he loueth not in his hert & as a dombe man he is to-fore god whiche may not be herde. Of suche holy desyre I rede¹⁰ also,

¹ H o. m.; Aug. de .x. cordis. ² al. om. ³ al. clerk. ⁴ al. dedes of almes. ⁵ E art.
⁶ E noo. ⁷ al. ne. ⁸ H o. m.; Aug. super Ps. 86. ⁹ the t. of al. om. ¹⁰ H o. m.; Ambros. super Ps. Beati immaculati.

the lenger that loue lacketh whiche is so sore desyred þe more feruent is his desyre whiche abydeþ, & that desyre begynneth to brenne thorough strength of þat desyringe loue / in so moche that though the body or the flesshe fayle þat desyre is nourysshed & encreaced. To this accordeth saynt Gregorie¹ & sayth / holy desyres wexen & encreasen in taryenge & abydyng / for where desyres fayle in abydyng there is no sad desyre. Thus than loue god stedfastly with all thy desyre / & so thou shalt kepe the fyrste poynte of this degree of loue.

O ¶ The seconde is thou shalt in the begynnyng of thy werkes thynke on the worshyp & drede of god.

THe seconde poynte is: what euer thou do thynke vpon the worshyp & drede of god. If thou kepe this thou shalt the more sykerly² lyue to goddes pleasure³. For what dede thou art⁴ in wyll to perfourme in worshyp of god, thou mayst be syker of grete mede. Also yf thou drede god, thou art aferde⁵ for⁶ to do ony thyng that sholde be dyspleasyng to hym / & for as moche as þou dredest thou doost it not; Soo by that drede thou leuest that thyng vndo whiche shold tourne the in to grete peryll of thy⁶ soule yf it had ben perfourmed in dede. By this thou mayst wel knowe that it is full spedfull to thynke in þe begynnyng of all thy werkes vpon the worshyp & drede of god. To this accordeth the techyng of saynt Paule⁷ where he sayth thus: What euer ye do in worde or in dede / do it in the name of our lorde Ihesu cryst. For⁸ he that begynneth all thyng in þe name of almyghty⁶ god he begynneth in the worshyp of god. Loue than so stedfastly almyghty god / that what euer thou shalt do thynke fyrst in þe worshyp & drede of god / & thus thou shalt kepe the seconde poynte of this degree of loue.

P ¶ The thyrd is thou shalt do no synne vpon⁸ trust of other good dedes.

THe thyrd poynt is thou shalt do no synne vpon trust of other good dedes. What man that synneth wylfully he neyther loueth ne dredeth god. Yf thou synne vpon⁸ trust of ony goodnes wylfully thou synnest, so in þat þou louest not stedfastly. ¶ To this purpose I rede also⁹ that he is full vnkynde that is full of vertues & dredeth not god. Also a grete folye & a grete pryde it is for⁶ to synne vpon⁸ trust of ony good dedes. For be thou neuer so full of vertues or goodnes / vnkyndnes to thy god may destroye all tho vertues. More vnkyndenes mayst thou not shewe than dysplease god wylfully / whiche is begynner and gyuer of all goodnes; be ware therefore & flee suche vnkyndnes / & do no synne vpon⁸ trust of other good dedes. Of suche vnkyndenesse also it is nedefull for⁶ to be ware for the more acceptable [that] thou art to god thorough thy good lyuynge / þe more culpable shalt thou be yf that⁶ thou fall agayne in to synne and in to euyll lyuynge. ¶ And⁶ of this thou hast ensample of Adam. For as moche as he was fulfilled fyrst with goodnes / therfore⁶ his trespas was moche the more whan that⁶ he fell in to synne. ¶ Also I rede¹⁰ þat it is but⁶ a slyder hope where a man synneth vpon trust for⁶ to be saued / for he that so doth he neyther loueth ne dredeth god, And but yf that¹¹ we loue and drede god to our connyng or knowynge¹² we

¹ H Greg. Omel. 23. ² *al.* muche þe sikerer. ³ *al.* plesauns. ⁴ *al.* be. ⁵ *al.* agast. ⁶ *al.* om. ⁷ H o. m.: Col. 3. ⁸ *al.* vp. ⁹ H o. m.: De pe. di. 5. ¹⁰ H o. m.: Aug. de singularitate clericorum. ¹¹ yf that *al.* om. ¹² or kn. *al.* om.

may not be sauēd / therefore it is more spedefull for¹ to drede well than to trust amys. Also it is more prouffitable a man to holde hymselfe lowe & feble than to¹ desyre to be holden stronge and for feblenes to¹ fal and be lost. Take hede than what goodnes that¹ god putteth in the and thanke hym mekely & praye hym of contynuaunce / & doo no synne vp trust of other good dedes. And thus thou shalt kepe the thyrd poynte of this degree of loue.

Q ¶ The fourth is thou shalt rule the dyscretly that thou fayle not for [to]² feruent wyll.

THe fourth poynt is thou shalt rule the so dyscretly that thou fayle not [for] to feruent wyll. To kepe this it is nedefull to¹ the to haue the vertue of discrecyon; as thus: Yf thou take for þe loue of god so moche abstynence, wakyng or other bodely penaunce þat thou mayst not for feblenes contynue to trauayle in þe seruyce of god / than is thy wyll to feruent: For be thy loue neuer so grete god is not pleased whan þau rulest þe in suche maner that thou mayst not abyde in his seruyce through thy mysrule. Therefore be ware and rule the vp reason / take nomore vpon the than thou mayst bere besy not the to folow other stronge men or women of olde tyme in doynge of¹ penaunce other wyse than thy strength wyl aske; And gouerne thy luyng by good counseyll that thou fayle not through thyn owne folye. For almyghty god of his endeles mercy hath ordeyned heuens blysse to the¹ synfull men through dedes of charyte & of mekenes where they be done in mesure and with dyscrecyon. The deuyll is so enuyous to mankynde that somtyme he styreth an vnparfyte man or woman to fast more than he may, [to] begynne thynges of hyghe perfeccyons hauynge no rewarde to his feblenesse / in soo moche that whan his bodely strength begynneth to fayle, eyther he must contynue that he hath begonne so folysly for shame of men or ellys³ vterly leue all⁴ for feblenesse. To this accordeth saynt Austyn⁵ and sayth: Our wycked ennemye the deuyll hath not a more spedefull engyn⁶ to drawe the loue of god from mannes⁷ herte / than to make⁸ vs by his fals suggestyon to lyue⁹ vnwisely & without reason / that is to saye as I sayd before: To styre vs for to take fastynges, wakynges and other bodely penaunces ouer our myght. Take therfore to the discrecyon & rule the so dyscretly that thou fayle not for to feruent wyll / and than thou mayst kepe the fourth poynte of this degre of loue.

R ¶ The fyfthe is thou shalt not leue thy good luyng for feynte [herte, ne for temptacyon.

THe fyfthe poynte is / thou shalt not fall fro thy good luyng for feynte herte ne for temptacyon. To kepe well this poynt it is nedefull to haue a perseueraunt wyll & a stable hert ayenst all temptacyons. Some men there be whan any heuynesse bodely or ghostly or whan that any grutchynge of the flesh cometh to theym / anone they ben so heuy & so full of vnlust¹⁰ that they leue theyr ghostly trauayle & fal fro theyr good luyng¹¹ / suche men haue no stable ne stedfast herte. Therefore yf thou wylt loue god stedfastly suffre no heuynes ne dysease¹¹ chaunge thy trauayle ne thy herte fro the¹² seruyce and loue of god / but take hede of the wordes of almyghty god where he sayth: He is blessyd that is perseueraunt vnto

¹ *al.* om. ² *Ms.* none. ³ *al.* add: faile &. ⁴ *al.* all of. ⁵ *H o. m.*: Aug. in quadam ep^a.
⁶ *al.* gyn. ⁷ *al.* oure. ⁸ *E* take. ⁹ *E* loue. ¹⁰ *al.* vnlusti. ¹¹ *E* ne chaunge.
¹² *E* thy.

his lyues ende. Here-of thou hast ensamples¹ of holy martyrs & confessours whiche neuer wolde be departed fro the loue of god for all the persecucion that myght be do to them. Also to suche men of feble herte & vnlust speketh saynt Bernarde² and sayth thus: Whan thou art vnlusty or dyseased with heynesse / haue none vntrust therfore ne³ leue not thy trauayle / but suffre mekely & aske conforte of hym that is begynner & ender of all goodnes. And all be it that⁴ thou haue not suche deuocyon than as in other tymes / thyne well how he that gafe þe suche deuocyon hath withdrawn it for thy defautes as for a tyme / & happely to th[i]⁵ more mede / therfore withstande all suche heynes and stande strongely / suffre lowely / &⁶ take gladly the chastysynge of god / & euermore aske helpe & grace. ¶ Ferthermore some for defaute of knowynge⁷ & for vnstabilenes haue fall thorough trauayle of temptacyons / therfore whan thou art soo trauayled with ony temptacyons that shold be lettynge / or els is dredefull to the / chaunge not therfore thy wyll / but stande stedfastly⁸ & shewe thy dysease to thy ghosstly fader, askynge of hym to gyue the suche counseyll that may be moost helpynge to thy soule. Yf thou do thus mekely with a ful good⁹ wyll to please thy god & to withstande the temptacyons of thyn enemye, the grace of the holy ghoost wyll fully⁴ fulfill bothe hym & the / hym for to teche / the for to lerne / & take of hym suche counseyll that shall be moost strength & conforte to the & confusyon to the deuyll. And so by the helpe of god thou shalt be comforted in suche maner that þou shalt not fall thorough trauayle of temptacyons / but euer the lenger the more stable and the⁴ more stronge [be] in the loue of god to thy lyues ende. Thus than take hede that thou fall not from thy good lyuynge for feynthe herte ne by temptacyons / and than thou mayst kepe the fyfth poynte of this degree of loue.— ¶ Here is shortly declared the mater of these fyue poyntes.

¶ Thus be declared the fyue poyntes of the thyrde degree of loue. In the fyrste thou art taught to loue god with full desyre. In the seconde for to do all thyng in þe worshyp of almyghty¹ god / and euer for⁴ to drede god in the begynnyng of all thy werkes. In the thyrde fully to withstande all maner synne / and no synne for⁴ to do vpon trust of other good dedes. In the fourth that thou fall not for defaute of dyscrecyon. In the fyfth thou art taught & counseyllled for⁴ to haue a stable herte and for⁴ to withstande all temptacyons that thou fall not from thy good lyuynge. Yf þou kepe thus these fyue poyntes than thou hast the thyrde degree of loue / whiche is called a stedfast loue to god. And yf thou loue god stedfastly thou mayst soone come to perfeccyon / and so by⁸ the grace of god thorough encrease of vertues thou shalt lyghtly come to⁹ the fourth degree of loue.

¶ In the fourth degree of loue ben .viii. poyntes.

¶ Parfyte loue.

S ¶ How by encrease of vertues thou mayste come to perfeccyon.

THE fourth degree of loue is called a parfyte loue. An other loue there is all be it I make noo mencyon but of foure / whiche is called moost parfyte loue. Of that loue speketh saynt Austyn¹⁰ & sayth: Charyte is parfyte in some men & inparfyte in some men, But þat charyte that is moost parfyte may not be had

¹ *al.* ensample. ² H o. m.: Bern. in quodam sermone. ³ *al.* &. ⁴ *al.* om. ⁵ E the. ⁶ *al.* kunninge. ⁷ *al.* sadliche. ⁸ *al.* with. ⁹ *al.* haue. ¹⁰ H o. m. Aug. ad ler. de pe. d. 2.

here whyle we lyue in this worlde. Of the same¹ moost parfyte loue speketh the same clerke thus: In the fulfyllinge of the cowntre of charyte that is to saye in fulfyllinge of heuen where that all is loue and charyte, This commaundement of god shall be fulfylled where he sayth *Þou shalt loue thy lord god with al thy herte / with all thy mynde / and with all thy soule*: For whyle ony fleshely desyre is in man god may not be loued with all the herte and full mynde. And by this thou mayst knowe that there is a passynge loue whiche may not be fulfylled in this worlde / and that may well be called moost parfyte loue. But here perauenture² some man wyll aske / why it is commaunde'd³ but it myght be performed in this worlde⁴? To that the same clerke answereth and sayth that it is skylfull that suche a perfeccyon sholde⁵ be commaunded and⁶ this he sheweth by ensample in this wyse. Ryght as no man may renne euen and sykerly but he knowe whether he shall renne, In the same maner noo man sholde knowe [this moost parfyte loue / but it hadde be shewed in the commaundementes of god: Yf noo man hadde knowen it no man wolde haue laboured⁶ hym to come therto. ¶ Now sythen it is so we knowe [well that we so must loue, it is nedeful we⁷ sette vs in a redy⁸ waye, whyle we be here, that wyll brynge vs euen to that moost parfyte loue. A more syker waye is there none in this worlde than the waye of parfyte loue. Wherefore I counsell the to haue this fourth degree of loue whiche is called a parfyte loue, that [thou⁹ may come the more sykerly to [þe most] parfyte loue. ¶ Of parfyte loue speketh Saynt Austyn¹⁰ and sayth: He that is redy to deye gladly for his brother, in hym is parfyte loue. To this acordeth the wordes of Cryste where he sayth: No man hath more charyte in this worlde than he that putteth his soule for his frendes that is to saye than he that gyueth gladly his lyfe for the loue of god to wyne his frendes soule. This loue is the gretest loue in this worlde & many there be, I trowe, through the gyfte of god that haue this parfyte loue: but yf it thynke the harde to come to suche an hyghe loue be therfore not agast. For other parfyte loue there is wherin thou mayst loue parfytly thy god / as I fynde by the techynge of an holy clerke¹¹ where he counseyllith in this wyse: ¶ Yelde we vs to god of whome we be made and suffre we not theym to⁵ haue the⁵ maystrye ouer vs whiche ben not of so grete value as we be / but rather haue we þe maystrye ouer theym: As thus lete reason haue the maystrye ouer vyces / lete the body be subject to the soule and lete the soule be subject to god & than is all þe perfeccyon of man fulfylled. Thus we sholde lyue by reason as þe same clerke sheweth by ensample. For as we put lyuely thynges before them þat be not lyuely. Also as we put wytty thynges before them that haue no wytte ne reason. Also ryght as we putte tho that ben not dedely before theym that ben deedly ryght so yf we wyl lyue parfytly we must putte proufytable thynges before theym that ben lusty and lykyng, Also put them that ben honest before theym that ben proufytable. Also putte theym that ben holy before them that ben honest. And put all thynges that ben parfyte before them that ben holy. Take hede than of this / for yf thou wylt lyue after this techynge than⁵ thou mayst lyue parfytely yf thou lyue parfytely þou shalt loue parfytely: lyue than thus & thou

¹ *al.* this. ² *al.* percas. ³ *E* commaundeth. ⁴ *al.* here. ⁵ *al.* om. ⁶ *al.* bysyed.
⁷ *E* it well that it is moost parfyte loue, we must nedeful loue it and &c. ⁸ *al.* in such a syker.
⁹ *E* we. ¹⁰ *H o. m.*: Aug. super epist. Ioh. ¹¹ *H o. m.*: Prosper li. 3 de vita contemplatiua.

shalt come to parfyte loue. But for as moche as it is full harde to come¹ sodaynly to suche a parfyte loue² / therfore take hede to tho thre degrees of loue whiche ben reherced before / & begynne to lyue sadly in the fyrste / & than from þe fyrst clymbe vp to the seconde / & fro the seconde to the thyrde / & yf thou be sadly stabled vpon the thyrde thou shalt lyghtely come to þe fourth where is all perfeccyon / yf thou haue perfeccyon thou shalt l[o]ue³ perfytely. Begyn than at the fyrst degree of loue / & so encrease in loue & vertues yf thou wylt come to this degree of parfyte loue. ¶ I rede⁴ that some men begynne to be vertuous / som encrease in vertues / and some be parfyte in vertues. Ryght so it fareth by the loue of god; as soone as thou art in wyll & begynnest to loue god / that loue is not yet parfyte but thou must stande fast & nourysse þat wyll / & yf it be well nourysshed it wyll waxe stronge / & yf it hath full strength than it is parfyte. ¶ To this purpose I rede⁴ also that no man may be sodaynly in so⁵ hyghe a degree / but euery man that lyueth in good conuersacion / whiche may not be without loue / they⁶ must begynne at the lowest degree yf they⁷ wyl come to an hyghe perfeccyon. Thus than, good brother or syster whether thou be, withstande all vyces / and gadre to the vertues for the loue of god, and encrease in them tyll they ben parfytely stabled in the. And amonge all vertues loke that⁸ thou haue a feruent wyll / be⁸ besye [in]⁹ deuout prayers / stande strongly ayenst temptacyons / be pacyent in trybulacyons / & stable in perseuerance¹⁰, that thou lyue parfytely & so come to parfyte loue. Take none hede of them that set lytell by perfeccyon / as of them that saye þat⁶ they kepe not to be parfyte / it suffyseth to them to be lest in heuen / or come within the yates of heuen; these be many mennes wordes & they be peryllous wordes. For I warne þe forsothe what man hath not parfyte loue here he shall be purged with paynes of purgatorye / or ellys with dedes of mercy performed for hym in this worlde / and so be made parfyte / or he come to heuen blysse / for thyder may noman come but he be perfyte. Beware therfore of suche lyght & foly wordes, & trust more to thyn owne good dedes whyle þou art in this worlde than to thy frendes whan thou art deed. / Thynke also this lyfe is but short, þe payne[s] of purgatory passe all the paynes of the world, the paynes of hell is cuerlastyng / & the Ioye & blysse of sayntes is euermore duryng. Thynke also ryght as god is full of mercy & pyte, ryght so he is ryghtfull in his domes. Yf thou wylt thynke on these wordes ofte, I trust to the mercy of god thou shalt waxe [so] stronge in vertues & withstande so vyces þat within a short tyme thou shalt come to a parfyte loue. Whan god hath so vysyted the that thou can loue hym parfytely than shal all thy wyll & all thy desyre be for to come to þat loue whiche is moost parfyte / that is to saye euermore to se almyghty god in his glorious godhede, euermore with hym to dwelle. But for as moche as we may not come to our desyre / but we begynne somewhat to loue hym here in this lyfe: Therfore almyghty god mercyfull thorough the besechyng of his blessyd moder Marye graunte vs grace so to loue hym here / þat we may come to the Ioyfull & euerlastyng lyfe / where is moost parfyte loue, & blysse without ende. Amen. ¶ Here is reherced shortly how by encrease of vertues thou mayst come to perfeccyon & what vertues thou shalt loue.

¹ E so s. ² al. liuinge. ³ E lyue. ⁴ H o. m.; De pe. de. 2. h. que. ⁵ al. a.
⁶ al. om. ⁷ al. he. ⁸ E to be. ⁹ E & d. in p. ¹⁰ E perseuerant.

IN this fourth degree of loue / whiche is called a parfyte loue thou art taught and counseyllid to begynne at a lowe degree yf þau desyre to haue an hygh degree, as thus. Yf thou wylt haue this fourth degree of loue thou must begynne at the fyrst, & so encrease in vertues tyll thou come to perfeccyon. But amonge all vertues & al other poyntes whiche ben reherced before fyue poyntes there be as me thynketh spedefull & nedefull euery man to haue & kepe þat any good dede shall begynne & brynge to good ende. The fyrste is þat thou haue a feruent wyll. The seconde is that thou be besy in deuoute prayers. The thyrd is þat thou fyght strongely ayenst all temptacyons. The fourth is that thou be pacyent in trybulacyons. The fyfth is that thou¹ be perseueraunt in good dedes. Of these poyntes I spake before in the fourth degree of loue / but for as moche as they be not there fully declared my wyll is by þe helpe of god to wryte more openly of eche of them one after an other & fyrst to wryte of good wyll, for þat must be begynnynge & endynge of all good dedes.

T ¶ How good wyll is and may be in dyuerse maners.

WYll may be [& is] in dyuerse maners / ² good and euyl / besy & feruent grete & stronge / but for as moche as reason whiche god hath gyue onely to mankynde techeth & sheweth in euery mannes conscience full knowynge of euyl wyll / & by cause þat³ good wyll may be in dyuerse kyndes / therfore I leue at this tyme to speke of euyl wyl / & purpose me fully thurgh þe techynge of almyghty god to declare somewhat openly þe vertue of good wyll. I trow wel⁴ þat euery man wold⁵ be good or wolde⁵ do some good dede be he neuer so synful & perauenture not chargeth gretly to be good ne besyeth hym to do good dede. But for as moche as he wolde⁶ good I may not saye but [þat] he hath a good wyll. So [þat] euery man that wyll well be it strongly or feyntly / lytell or grete⁷ / ⁸ in as moche as he wolde⁶ good he hath a good wyll. Neuertheles though this be a good wyll it is worthy lytell or no mede / for it is no feruent ne besy wyll, for he desyreth⁶ to be good without ony⁹ trauayle / & so he suffreth that good wyl passe & chargeth not gretly to be good ne to do good dede. But what tyme he besyeth hym to performe that good wyll in dede / in that he desyreth⁶ to be good & besyeth hym to do good though he haue not fully his purpose ne may not performe his wyll in dede / yet there is a feruent wyll & a besy wyll & [as] I hope a medeful wyll³. So that what man desyreth⁶ to be good & to do good dede, & therto besyeth hym to performe that wyll in dede, of hym it may wel be sayd that he hath a feruent wyll. Yet is þat wyll but lytell accounted & feble hauynge rewarde to a grete & stronge wyll. But what tyme thou hast performed in dede that thou hast so feruently wylle[d]¹⁰, than thou hast a grete & a stronge wyll / so that of euery man that is in wyll to be good or to do good dedes, whan he performeth that wyll in dede it may be sayd sothly of hym þat he is a man of a grete and a stronge wyl. To this acordeth saynt Austyn¹¹ & sayth thus: He that wyl do the commaundementes of god & sayth he may not he¹² hath a good wyll / [but] that wyll is but lytell & feble / for he may do & kepe the commaundementes whan he hath a grete & a stronge wyll. As who sayth what man hath a grete & a stronge wyll may kepe the commaundementes of god / and but

¹ E þou thou. ² E & is g. ³ al. om. ⁴ al. I may wel trowe. ⁵ al. willeþ to. ⁶ al. willeþ. ⁷ al. muche. ⁸ E and in . . . ⁹ al. ony more. ¹⁰ E wylleth. ¹¹ H o. m.: Aug. de libero arbitrio, & ponitur in decre. de pe. d. 2. hinc &. ¹² E but he.

he kepe them he hath no grete ne stronge wyll. Yf thou wylt thou mayst kepe the commaundementes of god / yf thou kepe them thou shalt be good & do good / so yf thou wylt þou mayst do good & be good. But yet somtyme & ofte it falleth that by the grace of the holy ghoost we wyl do somewhat *with* al our herte to the worshyp of god that is not in our myght ne power to performe in dede; whan our wyll is sette in this maner the goodnes of god is so moche that he receyueh that wyll as for dede. Of this saynt Austyn¹ bereth wytnes & sayth: What thou wylt & mayst not do,² god acounteth for dede. Thus mayst thou knowe with-in thy-selfe whan thou hast a lytell or a feble wyl / a grete or a stronge wyll / & how acceptable a good wyll is to almyghty god where thou doost thy besynes to performe it in dede. But se now more openly &² in specyall poyntes how thou shalt knowe whan thou hast a good wyl. Saynt Gregory sayth³: We haue a good wyl whan we drede the harme of our neyghboure as our owne dysease / & whan we be loyfull of the prosperyte of our neyghboure as of our owne proufyte. Also whan we trowe other mennes harmes [our harmes] as by waye of compassyon / & whan we acounten other mennes wynnynges our wynnynges as by waye of charyte. Also whan we loue our frende not for the worlde but for god / & whan we loue & suffre our enemye for the loue of god. Also whan we do to no man that we wolde that no man dyde to vs⁴. Also whan we helpe our neyghboure to our power and in wyll somewhat ouer our power. These poyntes stande moche by the² wyll withoute dede / but who so wyllleth these fully in his herte to be do hath a good wyll, And as I sayd before his good wyll shall be accounted before god as for dede. Thus than haue I shewed whiche is good & feruent wyll though it be not performed in dede / whiche is a grete and a stronge wyll⁵ / and how good wyll in some poyntes is accounted for dede before god all be it that it be not performed / so that the wyller do his besynes to his power. ¶ Take hede now ferthermore and be ware for though thou haue all these maners of good wyll to thy felynge / it may be so that yet thy wyll is not rygtfull / se how. Be thou neuer so full of wertues: but thou conforme thy wyll to goddes wyll in all maner thynges bodely and ghoostly thy wyll is not ryghtfull. To this purpose saynt Austyn⁶ sayth thus: The ryghtwysnes of god is that thou be somtyme hole of body & somtyme syke / and peraventure whan thou art hole and in prosperyte / than the wyll of god pleaseth the moche and thou² sayst that he is a good god and a curteys; yf thou say so or thynke so onely for thou hast helth or welth of body / thou hast no ryghtful wyl for as moche as thou conformest not thy wyll to goddes wyll / but onely in helth and welth. For yf he sente the sykenesse or other dysease / peraventure thou woldest be sory and grutch ayenst the wyll and the sendynge⁷ of god / & soo in thy wyll thou woldest make the wyll of god / the² whiche may not be but euermore ryght and euen, bowe downe to thy wyll / whiche boweth and is full croked / and in this thou hast ne[iþ]er⁸ ryghtfull herte ne ryghtfull wyll. But what tyme thou dressest thy wyll that is so croked and makest it stande ryght with þe wyll of god whiche may not be croked but euer standeth euen / that is to saye noo thyng wyll[st]⁹ helth ne sykenesse / welth ne wo / but euer holdest the pleased with the wyl

¹ H o. m.: Aug. super Ps. 57.

wil nat suffice to be don to vs.

Aug. super ps. 35.

² *al.* om.

⁵ *al.* add: as

⁸ neuer.

³ H o. m.: Greg. in omel. 5.

whan yt ys performed in dede.

⁹ E wyllleth.

⁴ *al.* þat we

⁶ H o. m.

of god, than thou hast a ryghtfull wyll. ¶ Also it is nedefull to a good wyll that [shall]¹ encrease in vertues and come to the loue of god, that it be stable and resonable. What tyme thou art trauayled sore with temptacions and grutchest not ayenst goddes wyl² but with a glad herte thou³ thankest god & suffrest hym lowely & thynkest well it is chastysynge to the for thy synnes, than is thy wyll stable. And whan thou desyrest not⁴ hygh rewarde in blysse for thy good luyunge or ghoostly trauayle whiche thou hast here in erthe but onely at goddes wyl what he wyl dyspose for the & no thyng at thy wyll. than thou hast a resonable wyll. Thus I haue shewed the dyuerse kyndes of good wyl whiche be full spedefull & nedefull the for to knowe yf thou be in good wyl to [conne] loue god & yf thou haue a stable & a resonable wyll þou shalt soone come to parfyte loue. ¶ Now perauenture thou þat trauaylest in ghoostly werkes wylt thynke or say thus / somtyme it happe[th]⁶ that thou⁷ woldest do some ghoostly trauayle & thou⁷ may not performe it in dede / & all be it so thou⁷ do it in dede it is full oft with so grete heuynesse þat thou⁷ grutche somewhat for defaute of ghoostly comfort. To this I may answer as I sayd before: yf þou grutche þou hast no stable wyll. & yf thy wyll be stable þou shalt not drede in this case / & se why. Thou shalt vnderstande þat the flesshe is ener contraryous to þe spyryte & þe spyryte contrarye⁸ to þe flesshe: herof þou hast ensample where saynt Poule sayd of hymself in this wyse: Þat goodnes whiche I wolde do I do not / as yf he had sayd thus: Some good dedes I wyl & desyre in my soule / but I may not fulfyl them for feblenes of my flesshe / & all be it somtyme I performe them in dede it is without any gladnes. but what, for this trowest þou þat thapostle sholde therfore lese his mede for he wolde & myght not or els [for] he dyde good somtyme without gladnes? Nay, but moche the more his mede was encreaced, for two causes. Fyrst for the trauaylous werkyng of his body that he suffred whan the flesshe stryued soo sore ayenst the goodnes of the spyryte. The seconde cause is for the heuynes & trauayle whiche þe spyryte suffred whan he had no ghoostly comforte. In the same maner what euer grutchynge thou hast of thy flesshe ayenst good dedes or what heuynesse thou suffrest for defaute of ghoostly comforte he not therfore abashed so thy wyll be stable, but suffre & abyde lowely the grace of god for thy more mede. Be than stable in wyll & the denyll ne thy flesshe shall neuer haue maystrye of⁹ the / for all the denylls in hell may not make the to synne but þou put therto¹⁰ thy wyll. Ne all the aungels of heuen may not make the to do good dedes but þou put to thy wyll. ¶ Take hede than that thy wyll be well dysposed to god & that it be set stably & resonably / & than thou hast a spedefull begynnynge to come to the loue of god. but for as moche as mannes wyll is ordeyned fyrst & dysposed with the grace of god that he shall wyll good: to haue that grace in wyll & in all other dede / Prayer me thynketh is nedefull & therfore somewhat I wyl wryte of prayer as god wyl gyue me grace.

U ¶ What profyte¹¹ is in prayer and in what maner thou shalt praye.

P Prayer [&]¹² ensample of good luyunge [be]¹³ moost spedefull to gete grace & to drawe men to loue god. A deuoute prayer & often vsed purchaseth grace of almyghty god & putteth away the fals suggestyons of the fende & stablysshe[th]¹⁴

¹ E it. ² *al.* ay. god. ³ *al.* & þonkynges to god þou suffrest hem. ⁴ *al.* no. ⁵ *al.* But now. ⁶ E happed. ⁷ *al.* I. ⁸ *al.* contrarious. ⁹ *al.* ouer. ¹⁰ *al.* to. ¹¹ E parfyte. ¹² E is. ¹³ E is. ¹⁴ E stablyshed, *al.* stabileþ.

a man in all goodnesse. Therefore god sayth to his dyscyples thus: Waketh & prayeth that ye fall not in [to] temptacyons. Ryght as it is nedefull for¹ a knyght that shall go in to batayll haue with hym armoure & wepen / ryght so it is nedeful & spedefull to euery crysten man to² haue with hym contynuell prayer / for what of our owne freelte / what by [the] malyce & enuye that the fende hath to vs / we be euer in this worlde in ghoostly batayll more or lesse by the suffraunce of our lorde² god. Therefore sayth saynt Gregory³: The more we be trauayled with thoughtes or fleshely desyres / the more nede we haue to stande besely in prayers. So thus þou mayst se that prayer is spedefull & nedefull. ¶ Also prayer as I rede⁴ is a souerayne helpe to thy soule / confort & solace to thy good aungell / torment & payne to þe deuyl / acceptable seruyce to god / parfyte Ioye / sad hope / & ghoostly helthe without corrupcyon. ¶ Prayer is also a nedefull messenger from euery mannes soule to almyghty god in heuen / & namely from that mannes soule whiche is moche troubled & hath no reste. Some consyences there be whiche be good / that is to saye be well ruled & be in reste / to suche prayer is also a nedefull messenger to holde þe soule in ghoostly confort & to encrease it & stable it in goodnes. But there be many other men & wymen of dyuerse consyence. Some there be that haue a bad consyence whiche be in rest & not troubled / & that ben they⁵ that ben sette fully to euyll & not to good. Some haue a bad consyence & somewhat be troubled in their consyence / & tho be suche þat be somewhat⁶ euyll or begynne to be euyll. Some haue good consyence & also⁷ ben greued in their consyence / & [tho] be suche as⁸ lyue euyll & begynne to be good. Whyle the consyence is thus troubled the soule hath no reste / therfore to pursyewe for helpe & grace / prayer that nedefull messenger must do well his offyce / that is to saye besely without ony taryenge / & strongly without ony feynynge; & rather [to] come to the presence of almyghty god hym nedeth to haue⁹ two specyall frendes / þat is to say stedfast fayth and trusty hope: with these two frendes prayer taketh his waye & renneth fast to þe yates of heuen / & entreth without ony lettynge / for he goth to the presence of þat good lorde truly to do his message with full fayth & sad hope / full pyteously he sheweth his nedes & the perylles of [the]¹⁰ soule. Than anone the good lorde so ful of pyte & mercy sendeth his blessyd loue in to þe soule thorough the pursute of that good prayer. Whan this loue entreth in to that soule anone he maketh all glad þat was full elenge & sory / he maketh in peas & reste that was sore troubled. Hope cometh agayn that was out / and ghoostly strength þat was awaye is fully restored. Whan the enemyes of the soule / that is to saye the fendes se this helpe & confort to the soule / with sorowfull chere they torne awaye & thus they² begynne to crye: Alas alas, sorowe & wo is come to vs / fle we fast awaye for god fyghteth for this soule. Thus mannes soule is delyuered fro the fende by prayer / & so it may sothly be sayd that prayer is a spedefull & a nedefull messenger fro mannes soule to almyghty god in heuen. ¶ Thus þou hast herde² what is prayer / se now fethermore how þou shalt praye. ¶ As often as thou prayest / or what euer thou prayest, put all thy wyll in [to] goddes wyll / in the ende of thy prayer / desyrynge euermore in euery askynge his wyll to be fulfilled and no thyng thy wyll. For thou mayst praye & aske

¹ *al.* to. ² *al.* om. ³ H o. m. Greg. in omelia. ⁴ H o. m. Aug. in sermone. ⁵ *al.* & þo be suche. ⁶ *al.* somdele. ⁷ *al.* whiche be also. ⁸ *al.* that. ⁹ *al.* with him. ¹⁰ E his.

some thyng that he wyl not here ne graunte¹ as yt þou praye for soules that be dampned thy prayer is not accepted. Also it may so be that thou desyrest not that is¹ moost helpynge to thy soule ne to other perauenture for whom þou prayest. Also many men praye² somtyme for no good entent³ and for that they be not herde. Therefore to be alwaye soker whan ever thou prayest put thy desyre and thy entent in⁴ askynge in graces wyl for he knoweth all thynges, and what ever thou prayest he wyl not graunte⁵ the but that is moost proufytable for the. To this acordeth an holy clerke⁶ and sayth. Oftentyme god graunteth not many men at theyr wyl for he wyl graunte them other grace than they aske, to more helth of theyr soules. So that⁷ it is needful that we put all our askynge in to his ordynance. To this acordeth also saynt Bernarde⁸ and sayth. No man sholde set light by his prayer for he to whom we praye affertyme the prayer is passed from our mouth or from our herte for he wytyeth it in his booke and trustynge we may hope that he wyl graunte that we aske or ellys that is more proufytable to vs. Thus than what ever thou prayest put all thy wyl in to goddes wyl. ¶ Also whan that⁹ thou prayest thou shalt praye generally that is to saye as thou prayest for thy selfe so thou shalt praye for other. Thus thou must do for thre causes. Fyrst for lone and charyte wyl that thou do so. And therefore sayth the apostle¹⁰. Prayeth eche of you for other that ye may be saued. The seconde cause is for the lawe of god wyl that every man helpe other in nede. This thou hast by the techynge of saynt Paul¹¹ where as he sayth thus: Eche of you bere others¹² burthens that is for to saye¹³ eche of you praye for other or helpe other in nede & so ye shall fulfyll the lawe of cryste. The thyrd cause is for who so prayeth for al other as for hymselfe be goodnes of god wyl that he shall be partener of all other mennes prayers. To this acordeth saynt Ambrose¹⁴ & sayth thus. Yf thou pray onely for thy self and for none other than shall none other pray for the but thy selfe & yt thou praye for all other than all other shall praye for the. Thus than whan þou prayest praye for all other. ¶ Also whan thou shalt praye thou must praye with full herte & put away fro the all vanities of the worlde, all ymaginacions & all ydel thoughtes. To this acordeth an holy clerke¹⁵ & sayth. Whan we stande to praye we must with all our herte gyue our¹⁶ entent to that we praye that is to saye we must voyde all flesshely & all worldly thoughtes & suffre not our herte otherwyse to¹⁷ be occupied than about our prayer. But to this perauenture thou sayst that though þou be neuer in¹⁸ so good wyl to praye thy herte is awaye¹⁹ from thy prayer & encombrod²⁰ with dyuense thoughtes that thou mayst haue no whyle thy herte sadly vpon thy prayer. To this I graunte þat what thurgh the fende whiche ever is bery to lette all goodnes &²¹ what thurgh the vnstabylnes of man thy herte shall²² not be stable²³ vpon thy prayer I trowe scarcely the tyme of a Pater noster. But whan thou go to thy prayer take good hede what nede thou hast to praye what thou wilt praye & how grete, how myghty & how ryghtfull & mereyfull he is to whom þou wilt praye. Yf thou set thy herte thus in the begynnynge of thy prayer thou shalt not I trowe gretly be

¹ *al.* þat is not. ² *Ms.* prayed. ³ *ent. in, al.* om. ⁴ *E* gr. it. ⁵ *H o. m.* Isidorus de summe bone. ⁶ *al.* om. ⁷ *H* Bern. in quibusdam sententiis. ⁸ *H* adds. Iamys. & m. Iacobi. ⁹ *H* Gal. 6. ¹⁰ *al.* other. ¹¹ *E* that we be. ¹² *H o. m.* Amb. in exhortatione ad aliu. ¹³ *H o. m.* Ciprian & ponitur in decret. de. g. d. i. quando. ¹⁴ *al.* in neuer. ¹⁵ *al.* anoon. ¹⁶ *al.* anoon. ¹⁷ *E* that we be. ¹⁸ *al.* anoon.

letted / & though it be so that somtyme thou be letted with other thoughtes / fyght ayenst them *with* all thy besynes / & anone tourne to thy prayer. Yf thou wylt fyght wylfully in this maner god of his grete grace & endeles pyte wyll alowe thy good wyll / & moche the rather for thy trauayle graunte that þou askest. Thus than whan thou wylt praye þou must praye *with* full herte. ¶ Also an other maner prayer there is / that¹ who soo hath grace to come therto his prayer shal soone be herde yf he praye resonably. This maner of prayer is whan thou art vysyted by the grace² of god with grete conpunccon of herte and swetnes of deuocyon. Conpunccon is a grete lou[n]es³ of thy soule spryngynge out of thy herte with teeres of thyn eyen, whan þou bethynkest the vpon thy synnes & vpon the dredefull dome of god. Whan þou hast this conpunccon & these teeres than þou hast full deuocyon / with suche deuocyon besely praye for all tho that haue nede / for what thyng þou prayest in þat tyme so it be worshyp to god þou art anone herde without ony taryenge. For as I rede⁴ prayer peaseth almyghty god & maketh hym torne to mercy; but whan deuoute teeres come *with* prayer than of his grete pyte he may no lenger suffre / but anone as he were *constrayned* he graunteth what we aske. Ferthermore yf þou be vsed to suche deuocion þou shalt feruently desyre to conne loue god / & so by goddes grace þou shalt soone come to loue / thus than loue prayer yf thou wylt come to þe loue of god. And for as moche as many men & women be moche trauayled by dyuerse temptacyons or they come to loue / therfore [to] be ware of theym & sooner to *witstande* them / somewhat I wyl shewe of temptacyons as me thynketh is nedefull.

X ¶ How þou mayst be ware & knowe of temptacyons wakyng or slepyng / & how þou shalt *witstande* them.

BY the ordynauce of almyghty god there be ordeyned¹ good aungels to defende vs fro euyll &¹ to styre vs to yertues and to kepe vs in goodnes. ¶ Also other badde aungels & euyl spyrytes there be whiche trouble mankynde *with* dyuerse temptacions to preue mannes stablenes, & that to grete mede to mannes soule. The power of this wycked spyryte / that is to saye the fende is so grete þat the more a man besyeth hym to please god þe rather he is about to greue hym. For as I rede oftymes it happeth þat many men whan th[e]y gyue them hole to contemplacyon or to other deuocions than they be trauayled with stronge temptacyons by [þe] suffraunce of god, that they may knowe theyr owne feblenes & to kepe theym meke & lowe⁵, for they sholde not lese þe grete mede of god for ony maner spyce of pryde / whiche mede is ordeyned for theyr ghostly trauayle. Also in whateuer maner of lower degree [a] man or woman be that wyll *witstande* synne to his power & lyue after the techynge of goddes lawe / to al suche the wycked spyryte hath enuye / & euermore gyueth theym some maner of batayll grete or lytell, slepyng or wakyng. ¶ Other men & women there be that he suffreth to¹ be in reste & peas / & tho ben suche as⁶ drede not god but nyght & daye gyue them to all maner lustes⁷ & lykynge of theyr flesshe / for they ben so redy to synne & to do his wyll that hym nedeth not to styre them to euyll / & therfore he suffreth them in peas & without ony¹ trauayle of temptacyons. Of suche men speketh saynt Austyn⁸ & sayth thus:

¹ *al. om.* ² *al. sonde.* ³ *E loue.* ⁴ *H o. m. Beda in sermone.* ⁵ *H adds and all ys.* ⁶ *al. suche þat seruen þe deule and.* ⁷ *E lustynges.* ⁸ *H o. m. Aug. & ponitur in decret. de pe. d. 5.*

Some men & women prefer theymselſe to synne wyllfully & abyde not the temptacyons of the fende but they¹ go before the temptacyons & be redy to synne than the fende is² to tempte them³. ¶ And sythen it is so that every man whiche is busy to please god shal be traucyled and prynced⁴ with diuerse temptacyons. I wyl shewe the to my felynge, and as I rede of other auctours, þe maner of begynnynge of every temptacyon, that thou mayst be ware of them & rather withstande the begynnynge & so overcome the hole temptacyon. ¶ I rede⁵ that our enemye the fende when he wyl make vs to⁶ folowe his wyll or ellys for enuye wyl traucyle and greue vs, he begynneth with fals suggestyons that is to saye he putteth in our myndes diuerse ymagynacyons as worldly & fleshely thoughtes, and somtyme other thoughtes whiche be full greuous & peryllous, eyther to make vs haue a grete lust & lykynge in them that be worldly or fleshely, or ellys to brynge vs in grete heaynes or drede thugh the thoughtes whiche be greuous & peryllous. ¶ As to the worldly or fleshely thoughtes, yf we suffre theym to⁷ abyde in oure herte so longe wyllfully tyll we haue lykynge in them, than hath the deuyl wonne a grete stronge warde of vs & pursyeweth ferthermore with all his besynes to make vs assente to hym as in wyll to performe it in dede. By that dede thou mayst vnderstande every dedely synne after þe suggestyon is in þe begynnynge. To some he begynneth with a fals suggestyon of pryde, or ellys of couetyse, to some with a suggestyon of glotonye or lecherye, and so of all other synnes wherin he supposeth soonest to haue maystrye ouer man, for every man is enclyned⁸ more to one maner synne than to an other. And wherē he hath maystrye that is to say where that synne is performed in dede, he busyeth hym sore to brynge it in to custome, & so thurgh the custome to haue vs hole vnder his power. Go⁹ he & withstande all these perylles the prophete Dauid sayth in the sawter: Go awaywarde or bowe awaye from euyl & do good, that is to saye after the exposycyon of doctours: Go from the euyl of suggestyon, from the suggestyon of entysynge¹⁰, from þe euyl of delitynge, from the euyl of assentyng, from the euyl of dede, & from the euyl of custome. Withstande than all suche worldly or fleshely thoughtes as moche as god wyl gyue the grace, þat thou fal in none of these euylles whiche as I haue sayd be full peryllous. ¶ Ferthermore as to þe greuous thoughtes & peryllous, perauenure þou wylt aske whiche be the thoughtes þat be so greuous & peryllous. All the thoughtes that thou hast ayenst thy wyl whiche make the heuy or sorry, be greuous. And for to shewe the more openly, what man that ymagyneth upon hyghe maters þat be ghoostly whiche passe all erthely mennes wytte. As upon þe fayth of holy chyrche or suche other that neden not to be specyfied¹¹ at this tyme, that man hath greuous thoughtes & peryllous. Yf we suffre suche ymagynacyons abyde & take none hede in the begynnynge to the fals suggestyon of þe fende, within a short tyme or euer we be ware eyther he wyll make vs lese our kyndely wytte & reason, or ellys he wyl brynge vs in to vnreasonable drede. Of suche temptacyons it is nedefull to be ware & put theym awaye yf þou may with deuoute¹² prayers & other occupacyons, & yf thou may not voyde them suffre them than esely. For þou shalt vnderstande þat they be ryght nedeful & medefull for thy soule, for but it were so þat suche thoughtes come somtyme in to

¹ *al. om.* ² *h. prynced.* ³ *H. om. Isidor de summe beno.* ⁴ *H. inclynynge, R. enclinant.*
⁵ *al. To.* ⁶ *from—ent. al. om.* ⁷ *al. nedith not to specifie.* ⁸ *E. for that.* ⁹ *E. deuoute.*

thy mynde þou sholdest seme in thyselfe that þou were an aungell & no man / therefore it is nedefull that thou be tempted otherwyle with euyl thoughtes that thou mayst se & knowe thyn owne feblenes & vnstabilenes whiche cometh of thyselfe / and that þou mayst fele the strength whiche þou hast onely of god. Also thou shalt suffre suche thoughtes esely / but thou mayst voyde them / for all suche thoughtes so þat¹ thou delyte the not in them they² ben a grete purgynge for thy soule / & a grete strength to kepe within the vertues / & all be it þat¹ they be sharpe & bytter for the tyme thynke well þat they shal make thy soule clene that was ryght foule / & make it hole that was ryght syke / and brynge it in¹ to euerlastynge lyfe & helth without ende to the¹ whiche lyfe & helth may no man come withoute grete sharpenes & bytternes. Also whan þou art trauayled with thoughtes whiche þou mayst not put away, thynke wel that it is a grete ryghtwysnes of god that thou haue suche thoughtes: For ryght as þou hast had full often thy wyl & lykyng in worldely and fleshely thoughtes ayenst the wyl of god / ryght so it is þe wyl of god that thou haue other thoughtes ayenst thy wyl. ¶ But yet it is good that thou be ware of them & that þou drede them dyscretly and truste stedfastly in god. For whan the soule hath no delyte in suche thoughtes but hateth & lotheth them / than they be a clensynge & a grete mede to þe soule; but yf it so be that there come somtyme only lykyng of synne or of any vanyte thorough suche thoughtes / than withstande & thynke that it is a fals suggestyon of the deuyll / & therwith be dredful and sory that þou hast offended god in lykyng of suche fals ymagynacions. I rede² that for suche thoughtes onely þou shalt not be dampned though they be¹ come in to thy mynde / for it is not in thy power to let them to come: But yf it be so that þou assente or delyte in them than be ware, for there thou dyspleasest god. Also it is good that þou drede³ though þou assente not to euyl thoughtes, that þou fall not for pryde. For eche man that standeth in vertues standeth onely by þe vertue & grace of almyghty god. Thus than be ware of thoughtes, for here þou mayst se that all temptacyons begynne with fals suggestyons of the wycked spyryte. And yf þou haue grace to withstande suche thoughtes þou shalt ouercome all⁴ temptacions. And for⁵ moost souerayn remedy ayenst all maner temptacions it is good that þou shewe thy disease to thy ghoostly fader as oft as it nedeth [or] els to some other good man of ghoostly lyuynge, as I sayd before in the fyfth poynt of þe thyrde degree of loue. ¶ Ferthermore to speke of temptacyons, I rede⁶ that whan the wycked fende⁷ may not ouercome a man wakyng / than is his besynes to trauayle & to tary⁸ hym slepyng. And that is to dysceyue hym yf he may in thre maners. One is to begyle hym thugh glad & comfortable dremes. The seconde is to greue & to lette hym thugh sorowfull & dredefull dremes. And the thyrde is to make hym the rather assente to synne wakyng through foule syghtes or other dyuerse vanytees whiche he suffreth slepyng. therefore it is good to be ware of dremes / for in some thou mayst wel byleue & some it is good to sette at nought. for somtyme god sheweth comfort to wycked men slepyng þat they sholde the rather leue theyr synne, & somtyme he comforte[th]⁹ good men slepyng to make them more feruent in his loue; but for as moche as þou myghtest lyghtly be disceyued through suche illusyons, I counseyll

¹ *al. om.* ² *H o. m. Isidorus de summo bono.* ³ *E drede god.* ⁴ *E all suche.* ⁵ *E for þe.*
⁶ *H o. m. Greg. in mor.* ⁷ *al. þat þe wicked f. whan he.* ⁸ *E taryenge.* ⁹ *E comforted.*

the to put them¹ all out from thy herte or els to shewe them to thy ghostly frendes. For oftymes he þat hath moche² lykynge in dremes is moost³ taryed and out of reste. ⁴Also þou shalt not drede suche dremes what-soener they be: For as I rede yf thou be stable in the fayth of holy chyrche yf þou loue god with all thy herte yf þou be obedyent to god & to thy souerayns what euer þou be as well in aduersyte as in prosperyte, and yf þou put all thy wyll at goddes dysposycyon, than shalt þou drede no maner of dremes. for though they be dredefull & sorowfull to thy syght be therfor not agast ne heuy but trustyngly put al togyder in to goddes honde he to ordeyne for the as he wyll. Also though they be to thy syght glad & comfortable, desyre them not ne⁵ bylene not in them but yf it [so] be that they torne⁶ to the worshyp of god. Yf þou do thus by the grace of god þou shalt ouercome all temptacions slepyng. Thus than, slepyng & wakyng, yf thou withstande in the begynnynge þe fals suggestyons of that wycked auzgeill, þat is to saye wycked thoughtes & peryllous ymagynacons as I sayd before than þou shalt ouercome all temptacions. To this acordeth saynt Austyn⁷ & sayth: Yf we withstande the lust & lykynge of vnclene⁸ thoughtes there sholde⁹ no synne reygne in our dedely bodyes. Withstande than thoughtes & be stronge ayenst temptacions & so thugh that ghoostly strenght þou shalt lyghtly come to the loue of god. And for as moche as suche temptacions & other worldly trybulacions fall oftentimes to goddes seruantes in to grete mede of theyr soules so that¹⁰ they can suffre them mekely & thanke god therfore, I wyll shewe a fewe comfortable wordes of þe vertue of pacyence by the whiche þou mayst be styred for¹¹ to suffre bodely and ghoostly dysceases gladly for the loue of god.

Y ¶ How thou shalt be pacyent & what tyme pacyence is moost nedefull.

Charyte whiche is moder & keper of vertues is lost full often by Inpacyence. To this acordeth saynt Gregorye¹² & sayth thus: Men that be Inpacyent when they wyll not suffre gladly trybulacions destroye¹³ the good dedes whiche they dyde whyle þe soule was in peas & reste & sodaynly they destroye what¹⁴ ghoostly werke that¹⁵ they haue begonne by good auysement & grete trauayle. By these wordes it semeth þat it is nedefull to kepe with vs the vertue of pacyence yf we sholde come to the loue of god / for without encrease of vertues we may not come to þat loue.

¶ To speke than of pacyence: I rede¹⁶ þat in prosperyte it is no vertue to be pacyent but what man is troubled with many aduersytees & standeth stably hopynge in the mercy of god he hath the vertue of pacyence. ¶ In thre maner of wayes goddes seruantes haue nede to be pacyent in trybulacions. The fyrst is whan god chastyseth them with his rodde as with losse of worldly godes or ellys with bodely sykenes. The seconde is whan our enemye the fende trauayleth vs with dyuerse temptacions by the suffraunce of god. The thyrde is whan our neyghbours do to¹⁷ vs wronge or despytes. In eche of these thre our enemye besyeth hym to bryng vs oute of pacyence & in eche of these we sholde¹⁸ ouercome hye yf we be pacyent. As thus: yf we suffre easely & gladly the chastysynge of god without any grutchynge: Also yf we delyte vs not in the fals suggestyons of the fende & assente in no maner to his wycked temptacions:

¹ *al. om.* ² *al. moche.* ³ *H o. m. In reuelac. Brigide regine li. 4 c. 23.* ⁴ *al. &.* ⁵ *al. shal t.* ⁶ *H o. m. Aug. de uerbis apostoli.* ⁷ *al. vnclenfull.* ⁸ *al. sal.* ⁹ *H o. m. Greg. in past.* ¹⁰ *al. schende.* ¹¹ *E that.* ¹² *H o. m. Greg. in moralibus.* ¹³ *al. doþ, to om.* ¹⁴ *al. shul.*

Also yf we kepe vs sadly in charyte whan we suffre ony¹ wronges or despytes of ony¹ of our neyghbours / thus we sholde² ouercome that wycked fende with the vertue of pacyence. ¶ I sayd as for the fyrst we shold² ouercome the fende yf we suffre easely & gladly the chastysynge of god without ony grutchynge / this is good þat we suffre for it is for grete loue whiche he hath to vs & [for]³ grete mede that he wyll ordeyne for vs. To this purpose saynt Austyn⁴ speketh & sayth thus⁵ to eche mannes soule callynge the soule doughter, and sayth thus: Doughter yf thou wepe vnder thy fader wepe not with Indygnacion ne for pryde / for that thou suffrest is for medycyne to the & for no payne / it is a chastysynge & no dampnacyon; yf thou wylt not lese thyn herytage, put not from the that rodde / take no hede to the sharpenes of that rodde / but take good hede how well thou shalt be rewarded in thy faders testament. These wordes may be remeued to euery crysten man & woman, as thus: Yf our fader in heuen sholde chastyse⁶ vs with losse of goodes or with sykenes of body we sholde² not grutche / but we sholde be sory þat we trespassed ayenste our fader / & take mekely his chastysynge & euer aske mercy. His chastysynge is hel[b]e⁷ to our soules & reles⁸ of grete[r] penaunce / his chastysynge is but a warnynge for loue & not dur[esse]⁹ for wrath. [If] we sholde² not be put out frome the herytage of heuen it is nedefull we be boxum to our fader in heuen & suffre lowely & gladly his ryghtfull chastysynge for our greuous trespassynge, that thurgh the vertue of pacyence we may come to that grete herytage / that is to saye to the blysse of heuen to þe whiche he ordeyned vs in his last testament, that was whan he gafe for vs his herte blood vpon þe crosse. Thus we must suffre gladly the chastysynge of god without grutchynge. This chastysynge as I sayd is somtyme in sykenes of body / & somtyme in losse of worldly goodes. Yf thou be chastysed with sykenesse of body / haue in thy mynde the wordes of the apostle¹⁰ whan he sayd thus: All be it that¹ our body outwarde be corrupted with sykenes our soule within is made newe & more clene frome daye to daye. Also yf [thou]¹¹ be chastysed with losse of goodes / take hede to þe pouerte of Iob² where þou may haue a grete example of pacyence, for with grete thankynge to god he toke full mekely & gladly grete pouerte, sykenes & many dyseases & sayd: Our lord gafe / our lorde hath take awaye / as it pleaseth hym so it is do / blessyd be the name of þat lorde Iesu¹. Thus þou hast example to suffre gladly the chastysynge of god. ¶ I sayd also as for the seconde we sholde ouercome þe fende yf we deleyte vs not in his fals suggestyons & yf we assente in no maner to his wycked temptacyons. In the last chapytre before thou hast how thou shalt be stronge & stable ayenst all temptacyons: Se now more openly why thou shalt gladly suffre temptacyons without ony grutchynge. One skylle is for yf thou suffre them not gladly but grutchest ayenst them than þou lettest them that sholde helpe the / the whiche be good angels & other sayntes / & helpst thyn enemyes whiche be wycked fendes / for a greter confort is none to theym but¹³ whan they fynde a man heuy and grutchynge; therefore suffre them gladly and aske helpe & mercy of hym in whom all grace is and confort. Also yf thou suffre suche temptacions gladly and assentest not to them in lykynge ne in wyll / than thou stoppest the

¹ *al.* om. ² *al.* shul. ³ *E* so. ⁴ *H* o. m. Aug. super ps. 89. ⁵ & s. thus om. in *H.*
⁶ *al.* chastiseþ. ⁷ *E* helpe. ⁸ *E* reles. ⁹ *E* durynge. ¹⁰ *H* o. m. 2 Corinth. 4. ¹¹ *E* we.
¹² *H* o. m. Iob 1. ¹³ *al.* than.

¹fende that he dar not assaile the with other temptacions, for he dredth to be put out from the & he ouercome whan he feleth the so stable & so pacyent; that is a grete drede to hym. For whan he trauayleth a man with temptacyons and he be withstande / than be his paynes moche the more encreased in hell. Withstande than his temptacyons with the vertue of pacyence & so thou shalt ouercome hym. ¶ As for the thyrd way of pacyence I sayd þat we sholde kepe vs sadly in charyte whan we suffre wronges or despytes of our² neyghbours suche wronges it is [m]edefull³ to suffre for the loue of god: For as saynt Austyn⁴ sayth he that is so pacyent that gladly wyll suffre wronges shall be ordeyned grete and myghty in heuen. If than thy goodes be taken from the wrongfully suffre esely and thynke in thy herte that thou came naked in to this worlde & no better than naked shalt thou go away⁵ out of the worlde. Also thynke vpon þe wordes of the apostle⁶ where he sayth: Nought we brought in to this worlde and no thyng we may bere with vs / thynke vpon these wordes & I trowe they shall styre the moche to pacyence. ¶ If thou be dysplysed⁷ or defamed wrongfully thynke vpon the wordes of cryst whan he sayd thus to his dyscyples: Ye be blessyd whan wycked men curse you or despyse you wrongfully, whan they pursyewe you or saye any euyll makynge lesynges ayenst you wrongfully loyeth than & be glad for your mede is plenteuous in heuen. These wordes me thynketh sholde make the to suffre gladly despytes & euyll wordes. It falleth somtyme that some mennes hertes be full grete & stoute by pryde & Inpacyence: But goddes seruantes whan they se suche men so dyseased and trauayled in theyr soules, haue grete compassyon of them knowynge wel that it cometh of vnstablenes of herte and of wycked sterynge of the flesshe / & therfore they suffre wycked & angry wordes for þe tyme, hopynge þat after so grete noyse shall come some maner ease & lownes of herte; they suffre also for þe tyme for they knowe well it is full harde a man to ouercome hymselfe; / for thyse causes euery good man sholde gladly suffre angry wordes. Also some men and women there be that wyll not suffre / but for one wycked worde they saye an other and take noo hede to the rewarde that they sholde haue of god yf they wolde suffre / suche men al daye fall in temptacyons for angre of herte and for inpacyence. Therfore what euer thou be that art despysed of thy neyghbour, suffre gladly / & feyne the as thou herdest hym not vnto⁸ the tyme that his herte be eased, and than yf it be suche mater that chargeth þou mayst speke to hym in easy maner / and yf it is no⁹ chargynge than it is no force though thou holde thy peas and answeere ryght nought. Thus I haue shewed the examples for to styre the to pacyence, Fyrst how thou shalt gladly suffre the chastysynge of almyghty god as sykens of body or ellys⁵ losse of goodes. The seconde how thou shalt gladly suffre the⁵ temptacyons of the fende. And the thyrd how thou shalt gladly suffre wronges and despysynge¹⁰ of thy neyghbour. ¶ But now ouer all the⁵ ensamples I counseyll the for⁵ to haue one thyng specyall[y] in thy herte the⁵ whiche shal be a generall ensample of pacyence to suffre gladly all maner trybulacyons for the loue of god: This ensample is for⁵ to haue euermore in thy mynde in eche dysease the grete pouerte, trybulacyon and the bytter passyon of Ihesu cryst goddes sone whiche he suffred gladly & wyllfully for the loue of all mankynde. ¶ Of this good lorde

¹ *al.* malyce of þe f. ² *E* other. ³ *E* nedefull. ⁴ *H* o. m. Aug. in quodam sermone.
⁵ *al.* om. ⁶ *H* Tim. 6. ⁷ *E* dyspleased. ⁸ *al.* into. ⁹ *al.* not. ¹⁰ *al.* despites.

speketh saynt Bernarde¹ & sayth thus. Cryst goddes sone of heuen² frome the tyme þat³ he came out of the glorious maydens wombe Marye / had neuer but pouerte & trybulacyon tyll he went to suffre deth. Whiche maner of deth it nedeth not at this tyme for⁴ to shewe it to⁵ the, For þou hast it openly by þe techynge of all holy chyrche. Haue than sadly in thy mynde⁶ as moche as god wyll gyue the grace / how gladly, howe lowely & what he suffred for the / & þat thought I trowe shall make the to wynne the vertue of pacyence / & to encrease in other vertues / & so forth within a whyle to come to the loue of god. And now ferthermore for as moche as all þe vertues be moost pleasyng & acceptable to god whiche be contynued & brought to good ende, therfore to strength þe in these vertues I wyll shewe þe now⁷ some wordes of þe vertue of perseueraunce.

Z ¶ How perseueraunce is nedefull & how thou mayst be perseueraunt.

Perseueraunce is fulfyllinge & ende of all vertues / keper of all goodnes / without whiche perseueraunce no man may se god. But thou be perseueraunt / þou mayst haue noo mede, thanke ne worshyp for thy seruyce. Yf thou be perseueraunt thou shalt haue mede for thy true seruyce / & a grete rewarde for thy ghostly trauayle & a worshypful crowne of vycorye for thy stronge batayle. Of this mater þou hast before in þe fyfth poynt of the thyrde degree of loue / therfore at this tyme it nedeth not to speke but lytell more as of this purpose. But I counseyll the in fewe wordes yf thou wylt be perseueraunt in goodnes that þou trauaylest⁷ to wynne the vertue of pacyence wherof I haue touched somewhat in the last chapytre before. For many men begynne full well and ende theyr lyfe full peryllously / & the cause is for the more partye Inpacyence / for they wyll not suffre gladly temptacyons & other trybulacyons; For whan they fele neuer so lytel dysease ghostly or bodely anone they fall awaye from vertues & torne agayne to synne, And often it falleth that some men fall so sore that they deye by that fall / that is to saye they⁸ fall in to [so] grete sykenes & peryll of soule / that to our syght they deye in grete synne & errors without any amendement. Of suche men speketh god almyghty⁹ & sayth: No man þat putteth his honde to the plowe & loketh behynde hym is dysposed to come to the kyngdom of heuen. ¶ Here perauenture thou woldest¹⁰ aske what is he that holdeth the plowe & loketh behynde hym. He putteth his honde to þe plowe that amendeth his synnes with contrycyon & confesson to brynge forth fruyte of penaunce & to encrease in vertues. He loketh behynde hym that torneth agayne to synne[s] whiche were forsaken¹¹ after tyme he had begonne good werkes. Therfore what euer thou be that hast begonne to leue vyces / torne not agayne to them for a lytell dysease, yf thou wylt haue the grete mede that longeth to perseueraunce. ¶ Also yf thou wylt be perseueraunt thou must be stable in herte / yf þou wylt be stable in herte þou must be ware of the lykyng & pleasyng of the worlde / & flee from wycked company / thou must¹² take no hede to praysynges ne to blamynges / for of all³ these cometh vnstabilenes, And yf thou haue any lykyng in ghostly werkes, that vnstabilenes wyll put it awaye; therefore be ware & flee suche maner of occasyons yf thou wylt be stable. ¶ I saye not that þou shalt flee bodely from þe world or fro [þi] worldely goodes for they be pryncypall occasyons / but I

¹ H o. m. Bern. in quodam sermone. ² of h. *al.* om. ³ *al.* om. ⁴ it to *al.* om. ⁵ *al.* herte. ⁶ *al.* now last. ⁷ *al.* trauayle. ⁸ E that they. ⁹ Luc. 9. ¹⁰ *al.* wolt. ¹¹ *al.* he forsoke. ¹² *al.* maist.

counseyll the in herte and in wyll that thou flec all suche vanytees. For though þou be lorde or lady husbonde man or wyfe thou mayst haue as stable an herte & wyll as some relygyous that sytte in the cloystres¹. But sothe it is that the moost sykerest² waye is to fle as relygyous do / but for all may not be men or women of relygyon / therfore of euery degre in þe worlde god hath chosen his seruantes. What euer than thou be þat wyllt come to þe loue of god begynne fyrst to do good dedes with a good wyll and a contynuell desyre. After that desyre fulfyl thy wyll in dede with dyscrecyon that thou mayst contynue to thy lyues ende. Whan thou hast begonne thy nke in thyn herte that god hath gyue the suche grace to begynne that thyng to his worshyp / thou mayst well do it yf³ thou wilt performe it in dede with the helpe of god. After this poynte⁴ stande stably in wyll / aske grace of perseuerance / and performe it in dede with a feruent⁵ spyryte. And whan thou hast begonne dyscretly though it be trouaylous in the begynnynge all that trouayle be it in fastynges wakynges prayers or any other ghoostly trouayle all shall be lyght to the & shall⁶ torne the [to] in so grete myrthe and ghoostly conforte that thou shalt sette lytell by the passynge loye and the vanytees of the worlde. Stande than stably in wyll and in dede / and god alwyght⁷ that hath begonne good werkes in the wyll norysse the forth in all⁸ vertues defende the from thyn enemyes teche the to loue hym and kepe the in⁹ his loue to thy lyues ende; After this deth thou shalt not drede for thou shalt euer abyde in his kyngdome where that¹⁰ is no care ne drede / but all loye & conforte for¹¹ euermore lastynge. ¶ Now I haue shewed to¹² the foure degrees of loue & declared here fyue speeyall vertues whiche as me thyngeth be moost nedeful euery man for to haue that wyl trouayle in ghoostly werkes / & to al other maner men and women they be full spedefull to knowe whether they be relygyous or seculer. And for as moche as many in the begynnynge haue full lytell sauour in deuoute prayers or in holy medytacions some perauenture for tender age / & some for vnconnyng / therfore to suche symple folke I wyll shewe a maner forme how by medytacyon they may be styred to deuocyon / and what maner prayer shall be to theym nedefull.²

AB ¶ By what prayer or thought thou mayst be styred to deuocyon.⁷

W^han⁸ thou ordeynest⁹ þe to praye or haue any deuocyon, founde to haue a preuy place of all maner noyse, & tyme of reste without any lettyng. Syt there or knele there¹⁰ as is moost to¹¹ thyn ease. Than be thou lorde or¹² lady, thy nke wel thou hast a god þat made the of nought / whiche hath gyue to¹³ the thy ryght wyttes / ryght lymmes & other worldely ease more than to some other as þou mayst se aldaye þat lyue in grete dyscase & moche bodely myschyef. Thy nke also how synful thou art, & were not the kepyng of þat good god thou sholdest fall in to all maner of synne by thy owne wretchednes, & than þou mayst thy nke sothly as of thyself þat¹⁴ there is none so synful as¹⁵ thou art. Also yf þou haue any vertue or grace of good luyng thy nke it cometh of goddes sendynge¹⁶ & nothyng of thyselfe. Thy nke also how longe & how often god hath suffred the in synne / he wolde not take the in to dampnacyon whan þou haddest deserued it / but goodly hath abyden the tyll þou woldest leue synne & torne to goodnes /

¹ *al.* cloistre. ² *al.* syker. ³ *al.* om. ⁴ *al.* þouzt. ⁵ *al.* glad. ⁶ *E* in to. ⁷ This Chapter is found as an independent piece in Ms. Harl. 2398 f. 186. Harl. 1706 f. 76. Cum autem craueris &c. ⁸ *E* Than. ⁹ *al.* schapest. ¹⁰ *al.* be þou. ¹¹ *al.* more s. þan. ¹² *al.* sonde.

for loth hym were to forsake þat he bought so dere with bytter paynes. Also þou mayst thinke for he wolde not lese the he became man & was borne of a mayde / in pouerte & trybulacyons all his lyfe he lyued, & after for thy loue deth he wolde suffre to saue the by his mercy. ¶ In suche maner thou mayst thinke of his grete benefytes / and for the more grace to gete to the compaynyon beholde with thy ghostly eye his pyteous passyon.

¶ A short medytacion of the passyon of our lorde Ihesu cryste.¹

THOU mayst here² ymagine in thy herte as yf³ þou sawe thy lorde take of his enemyes with many repreues & despytes / brought before a Iuge / falsely there accused of many wycked men / &⁴ he answered ryght nought but mekely suffred theyr wordes. They wolde nedes haue hym deed / but fyrst to suffre paynes. Beholde than that good lorde cheuerynge⁴ & quakyng⁵ all his body naked bounde to a pyler / about hym standyng wicked men without any reason sore scorgyng þat blessyd body without any pyte. Se how they cesse not from theyr angry strokes tyll they se hym stande in his blood vp to his ancles / from the toppe of his heed to the sole of his foot hole skynne they lefte⁵ none / his flesshe they rased⁶ to the bones / & for werynes of themselfe they lefte hym almoost dede. Loke than asyde vpon his blessyd moder / se what sorow she made⁷ for her dere sone / & haue compassyon of her payne that laye there aswowne. Torne agayne to thy lorde & se howe they vnbynde hym / how hastily they drawe hym forth to do hym more dysease. A garlonde of thornes they put⁸ vpon his heed tyll the blood ran downe in to his eyen / nose / mouth & eeres. Than they kneled⁹ downe with scornes, & arose vp³ with repreue & spette in his face. See than how þat blessyd lady beteth her breste / draweth her clothes / & wryngeth her hondes / & I trowe thou wylt wepe for that pyteful¹⁰ syght. ¶ Loke yet agayn to thy lorde & se how they hurle hym forth to an hyghe hylle there to nayle hym hande & foot vpon the rode tree. Se than fyrst how fyersly they drawe of his clothes &³ how mekely that³ he than wente¹¹ to the crosse / he spredeth his armes abrode / but strayer with cordes they drewe forth his armes tyl the synewes & the Ioyntes be all to-broke¹² / & than with full grete nayles they nayled his precyous hondes to the crosse. In the same maner thou mayst se how greuously they drawe his dereworthy legges and nayled⁹ his feet downe to the tree. Se than how they profered¹³ hym for³ to drynke bytter galle & eysyll / and kneled⁹ agayn before hym with many despytes. Than herken to that good lorde how mekely he taketh leue of his gracyous moder and of his dere apostle¹⁴ & betaketh them eyther to other as dere moder and sone. Than with a grete voyce he commended¹⁵ his spyryte to his father in heuen / and hanged downe that blessyd heed ryght forth vpon his brest. Se also how soone after they perced¹⁶ his herte thugh³ with a spere with full grete anger. and¹⁷ ranne downe by his body medled blood & water. Than mayst thou haue full grete pyte beholdyng that good lady how for sorowe she synketh downe in her systers armes. Take hede to the chere of his apostle saynt Iohan, to the teres of Marye magdalene and of his other frendes / and I trowe amonge all these thou shalt haue com-

¹ This Chapter, with quite the same text, occurs separately in Ms. Harl. 2445 f. 83 (a collection of prayers). ² *al.* here. ³ *al.* om. ⁴ *al.* chyuarynge. ⁵ *al.* leue. ⁶ *al.* rase. ⁷ *al.* maketh. ⁸ *al.* preste. ⁹ *al.* knele. ¹⁰ *al.* dolfull. ¹¹ *al.* goþ. ¹² *al.* broste. ¹³ *al.* profre. ¹⁴ E apostles. ¹⁵ *al.* commendeth. ¹⁶ *al.* perce. ¹⁷ *al.* þan renneþ.

punccion & plente of teres. Whan there cometh suche deuocyon than is tyme that thou speke for thyn owne nede & for all other quycke or deed that trusten to thy prayer. Caste downe thy body to the grounde &¹ lyfte vp thy herte on hye with dredfull² chere / than make thy none & yf thou wylt thou mayst thinke thus & saye: A lord god almyghty blessyd mote thou be þou madest me / thou boughtest me / thy suffraunce is full grete in me þou woldest not take me in to dampnacon that³ often I haue deserued but thou hast kepte & saued me tyll I wolde forsake synne and torne hole to the. Now lorde with sorowfull herte I knowleche to thy godhede that falsely I haue spended and without proufite all my wyttes and vertues whiche thou hast gyuen me in helpynge of my soule all the tyme of my lyfe in dyuerse vanytees all the lymmes of my body in synne & superfluytes the grace of my crystendom in pryde & other wretchedynesse. And sothly good⁴ lorde I haue loued other thynges moche more than the / & notwithstandinge my grete vnkyndenes euere thou hast nourysshed me and tenderly kepte me. Of thy grete suffraunce I had full⁵ lytell knowynge of thy grete ryghtwysnes I had but lytell drede. I toke no hede to thanke þe for thy grete goodnes / but al my lyfe from daye to daye grete mater of wrath I haue shewed to⁶ þe through myn owne wyckednes. herfore lorde I wote nat what I shall saye to the but onely this worde in whiche I trust: God of thy grete mercy haue mercy on me / I wote well lorde all þat I haue cometh onely of þe / I wote well without the no thyng may be but my⁷ synne & wretchedynesse cometh⁸ all of me; wherfore lorde with meke herte I beseeche thy grace do not to me as I haue deserued but after thy grete mercy and sende me þat grace of thyn holy ghost to lyghten myn herte to comforte my spyryte to stable me in the ryght waye to performe thy commaundementes that I may haue perseuerance in that I haue begonne & that I be nomore departed from the by my vnstabilenes or by temptacyons of myn enemye. It is lorde yet⁹ ful worthy that I be chastysed for my wycked lynyng with what rodde thy wyll is welcome be thy sendynge¹⁰. Pacyently¹¹ good lorde sende me grace¹² gladly to suffre thy chastysynge comfort me amonge for¹³ thy grete grace & whan thy wyll is withdrawe thy rodde & take me to thy mercy. Full bytter be these temptacyons & full greuous to suffre &¹⁴ though they be dredefull I wote well hereafter they shall be medefull to my soule but good lorde þou knowest well myn herte is ryght feble moche is myn vnstabilenes / my connyng is but lytell therfore good lorde strength me stable me & teche me & as þou madest me & bought me so kepe & defende me body & soule I take to the / no thyng after my wyll but as þou wylt lorde so mote it be. And now good Ihesu goddes sone knower of all thyng. helpe me in wycked thoughtes that I dysplease the not in lykyng¹⁵ ne in assentyng efull often I haue dyspleased the in dyuerse thoughtes all ayenst thy wyll & moche to my lykyng, therfore it is thy ryghtwysnes that I be trauayled with other thoughtes at thyn ordynance & greuous to me / but curteys Ihesu whan thy wyl is put them awaye & take me in to thy grace. Iesu cryst goddes sone whiche stode styll before þe Iuge nothyng to hym answeryng withdrawe my tongue tyll I thinke what & how I shall speke þat may be to thy worshyp. Ihesu goddes sone

¹ *al.* om. ² *al.* doctul. ³ *al.* þer. ⁴ *al.* but. ⁵ *al.* whiche c. ⁶ *al.* sonde. ⁷ *al.* Pacience. ⁸ *al.* om. ⁹ *al.* of. ¹⁰ *al.* but. ¹¹ *E.* lyuynge.

whose hondes were bounde full sore for my loue / gouerne & wysse¹ myn hondes & al myn other lymmes that all my werkcs may begynne & graciously ende to thy moost pleasure². ³Also lorde þou seest well that many ther be that trust to my prayer for grace that ye shewe to me more than I am worthy / ye wote well lorde I am not suche as they wene, but though my⁴ prayer be vnworthy / take hede to theyr lownes & to theyr deuocion³ & what they desyre to your worship graunte it them for your goodnes. Graunte them & me & to all other for whom we be bounde to praye grace to loue all that is to your lykyng / and you to loue to your moost pleasyng / nothyng to desyre that sholde dysplease you, All maner temptacyons myghtely to withstande / all other vanytees for your loue to despyse / you good lorde euer to haue in mynde / and in your seruyce for to abyde to our lyues ende. And yf ye graunte vs any thyng to doo that shall be to vs medefull, graunte parte⁵ to the soules whiche be departed from the body in the paynes of purgatorye abydyng your mercy Amen.

¶ In suche maner thou mayst praye in the begynnyng / & whan thou art well entred in to deuocyon thou shalt perauenture haue better felyng in prayers and in holy medytacyons otherwyse than I can saye or shewe. Good broder or syster praye than for me whiche by the techyng of almyghty god haue wryten to the these fewe wordes in helpyng of thy soule.

⁶A Good curteys aungell ordeyned to my gouernale, I knowe well my feblenes & my vnconnyng / also well I wote þat strength haue I none to do goddes seruyce but onely of his gyfte & of your besy kepyng. The connyng þat I haue cometh no thyng of me but what god wyll sende me by your good entyng. Now good gracious aungel I aske you lowely mercy / for lytell hede I haue taken of your good besynes; but now I thanke you as I can, with full herte besechyng you þat ye kepe me truely this daye & cuermore slepyng & wakyng with syker defendyng & your holy techyng. Defende me & kepe me from bodely harmes, defende me and kepe me from ghoostly peryles to goddes worship & sauynge of my soule. Teche me & wysse¹ me my wyttes for to dyspende moost to goddes worship & pleasyng. Fede me with deuocyon & sauour of ghoostly swetnes / conforte me whan nede is ayenst my ghoostly enemyes & suffre me not to lese þat grace that is graunted me / but of your worthy offyce kepe me in goddes seruyce to my lyues ende. And after þe passyng of the body presente my soule vnto the mercyfull god. For though I fall aldaye by myn owne freelte you I take in wytnes þat euer I hope in mercy. Gladly wolde I worship the & I myght to your lykyng therfore god to worship for you / you also in hym after his holy techyng. I thanke hym with this holy prayer. ¶ Pater noster. Et ne nos. Sed libera nos a malo. Amen.

Deo gratias.

¶ Enprynted at London in Fletestrete in þe sygne of the sonne By Wynkyn de Worde. Anno dñi. MCCCC.vi.

¹ r. wysse. ² al. pay. ^{3,3} E here follows Harl. 2409; the other Ms. read: Also lorde gif þer be any þat haue of here lewdnes commended hem to my prayere, take rewarde to here lownes & not to myn vnworþines, &c. ⁴ E me. ⁵ E prate. ⁶ This prayer is not found in the Mss.; it was ed. from Harl. 2445 by Maskell Mon. Ritual. III p. 291.

II. Ed. Wynkyn de Worde 1508, and 1519.

¶ The remedy ayenst the troubles of temptacyons.¹
(fol. 1^b picture of hermit).

(1. Four profitable things.)²

¶ Here after foloweth foure proufytable thynges to haue in mynde, whiche hath be taken out of þe thyrde chapter of a deuoute treatyse & a fourme of lyuinge that the dyscrete & vertuous Richard hampole wrote to a deuoute & an holy persone for grete loue.

THe fyrst: mesure of thy lyf whiche is so shorte that vnnethes it is ony thyng / for we lyue here but in a poynte that is the leest thyng þat may be. And for to saye sothe, our lyfe is lesse than a poynte yf we sholde lyken it to the lyfe euerlastyng. / An other thyng is the vncertaynte³ of our endyng^e / for we wote not whan we shall dye nor how we shall dye nor whether we shall goo whan we be deed. And the wyll of god is that it be to vs vncertayne / for he wylleth that we be alwaye redy to dye. / The thyrde is þat we shall answee before the ryghtwyse Iuge of all the tyme þat we haue ben here, how we haue lyued / what our occupacyon hath be / and what good we myght haue done whan we haue ben ydle. Therefore þe prophete sayd: he hath called the tyme ayenst me / that is for⁴ euery day he hath lente vs here to spende in good vse as in penaunce and in goddes seruyce. And yf we waste it in erthly loue and vanytees, full greuously must we be demed and punysshed. Therefore it is one of the moost sorowes þat may be to vs / but yf we enforce vs to the contrary / & set our herte to the loue of god, And doo good to all⁵ that we may in þe shorte whyle that our tyme lasteth. For eche tyme þat we thynke not of god we may counte it as lost. / The fourth is that we thynke how moche the Ioye is that they shall haue whiche contynueth⁶ in the loue of god to⁷ theyr endyng^e / for they shall be bretherne⁸ & felowes with aungelles, seynge the kyng^e of Ioye in his beauty and shynyng^e maieste the whiche shall be to them aboute all the delytes that ony creature may thynke. Than, to remembre the grete and intollerable sorowe, payne & turmentes whiche they shal haue that loueth⁹ not god aboute all thyng^e as we may se in this worlde many of that dysposycyon whiche set all theyr pleasure in lust and lykyng^e of this lyf / as in pryde / couetyse / and other synnes / they shall brenne in the fyre of helle with the deuyll whome they serued as longe as god is in heuen with his seruantes that lasteth euer. —

(2. The remedy ayenst the troubles of temptacyons.)

(Same treatise is extant in Ms. Harl. 1706 f. 115, Cambr. Hb I. 11, both southern texts, and greatly differing from the text of the Ed. R. Rolle's authorship is very doubtful.

¶ Here foloweth and enseweth a souerayne notable sentence to comforte a persone that is in temptacyon.

Our mercyfull lorde god cryst Ihesu chastyseth his chyl dren and suffreth them to be tempted for many proufytable causes to theyr soules helth / & therefore

¹ This is the general title of the Ed., but refers only to the 2nd piece. The editor seems to have regarded all the pieces as R. Rolle's, though his authorship of the 2nd, and still more of the 3^d, piece is very doubtful. The Ed. of 1519 is bound together with the »contemplations« of 1506. ² Cf. I, p. 19; in Ms. Harl. 1706 this piece is found separate, and followed by the Remedy &c., as in the Ed. ³ E2 vncertayne. ⁴ om. for. ⁵ E2 al. ⁶ E2 contynuth. ⁷ om. in E2. ⁸ E2 bretheren. ⁹ E2 loueht.

sholde noo man nor woman be heuy or sory for any temptacyon. For as saynt James the appostle techeth vs we sholde haue very greate Ioye whan we be tempted with dyuers temptacyons / for as the golde is pured and purged by the fyre / and a knyght in batayle is proued good: ryght so is a man by temptacyon proued for good / but yf he suffre hymselfe to be ouercome / that is to saye but he consent therto by delyberacyon. For sothely whan a man is sharpely tempted he may than haue hope of gr[et]e¹ vertue / and it is necessary² for a man moche to be troubled with temptacyons / for euery vertue is proued by his contrarye. Our enemy the fende is besy daye and nyght to tary and trauayle good men and women with dyuers temptacyons / in doubtes of the fayth and dredes of saluacyon and other many moo in dyuers maners, and speccially now in these dayes he is full besy to deceyue many soules / and therefore wysely rule you to withstande his vyolent sterynges of temptacyon / & for all that take ye noo dredes of his assawtes / ne haue ye ony³ doubte of his⁴ erroures ne dyspytes nor of his false leasynges or fantasyes or ony maner of trauayle of that foule fende; whether ye here hym⁵ / se hym⁵ or thynke of hym⁵ take noo hede therof / for all be maters of grete mede and noo synne in noo wyse be they neuer soo troublous or full of anguysshes whyles it cometh of the malyce of the fende or of euyll dysposycyon of mannes nature or compleccyon. And therfore all suche trauayle⁶ men ought not to charge but suffre mekely and abyde pacyently tyll god doo remedy therto. And for as moche as they be maters of grete mede none ought to stryue there agaynst / nor meruayle of them ne seke the cause nor thynke by what skylle he is soo trauaylled / for the more that a man laboureth in sechyng and thynkyng of suche anguysshes the more depely he falleth in to erroours / and therfore in as moche as mannes thought is often vayne and dyuers and none ende hath: it ought not to be forced or be taken hede of / ne a man sholde not angre hymselfe therwith ne blame ne impute⁷ it to his owne defeaute that he is so troubled / for suche trauaylles ben paynefull but not synfull in soo moche as they be gretely agaynst his wyll. Saynt Augustyne sayth that euery synne lyeth in wyllfull wyll, And what that is agaynst mannes wyll is noo synne. And the holy doctour ysodore de summo bono⁸ sayth that the fende tempteth a man noo more than god gyueth hym leue. Therefore let vs haue alway a good wyll to wyll well⁹ and doo well / and god wyll kepe vs and gyue vs the vycory / & so the fende shall be confounded. Fayth & hope is grounde of all perfeccyon and rote of all vertue / and therfore our olde enemy the fende is full besy with all his sleightes to drawe the soule downe therfro, And it happeth somtyme that the fende tempteth and trauaylleth a ryghtwyse soule so sharpely that it is ouerlayde with care and dryuen to dyspayre: and yet all that tyme though the soule perceyue it not it dwelleth styll in the drede and loue of god / and all that trauayle is to theyr¹⁰ grete mede afore god / for our lorde of his endles mercy arrecteth not to þe soule that synne whiche hymselfe suffreth the fende to werke in the soule without the consente or wyll of the sayd selfe soule. But whan we wyllfully doo ayenst¹¹ the wyll of god with delyberacyon than we commytte synne actually. But whan we be drawn with wycked vyolence or vyle¹² thoughtes & turmented with dyspayre ayenst our

¹ E. grace. ² H for seynte Austyn seyth þat þe perfeccyon of euery vertue ys for a man &c.

³ E₂ noo.

⁴ E₂ this.

⁵ H hem.

⁶ E₂ trauayled.

⁷ H arette.

⁸ H adds 3^o libro.

⁹ E₂ to god.

¹⁰ H his.

¹¹ E₂ agayenst.

¹² H wycked vylenous.

wyll thorough the fendes vyolent temptynge we suffre payne but we do no synne / & yet the sely soules knowlege is hydde by that turment.

¶ The seconde chaptyre.

BUt yet ryght often the temptynge of the fende that maketh the soule to erre in fayth and foule fantasye & in dyspayre: semeth to the selfe soule grete synne but it is not soo. For all holy doctours sayth¹ that fayth and hope be vertues of mannes wyll / wherfore who so wolde ryghtwysly byleue in this lyf: he is in ryght byleue before god / and lykewyse who so wolde here trustly hope he is in trusty hope before god / though he be neuer so moche troubled with ferefull² thoughtes. The appostle saynt Poule sayth that in a mannes byleue³ is wyllfull⁴ byleue of ryghtwysnes; Of the whiche wordes sayth the glose that all onely in mannes wyll whiche may not be constrained lyeth bothe mede and gylte that is to saye: a man afore god hath neuer mede ne gylte for no dede but onely of the dedes that be done wyllfully. But somtyme mannes thoughtes and womans be soo troubled and overlayde that they knowe not theyr owne wyll & yet: though it soo be they ought not to care. For good dedes sheweth alwaye good wyll / and euyll dedes euyll wyll, wherfore a man that dooth in dede the seruyce of god that man hath a good wyll to god / though his trauaylous herte deme the contrarye. Also there sholde noo creature deme his euencysten for ony doubtfull⁵ fantasies / but yf they haue a very open knowlege of that thyng whiche they sholde deme hym for: Than it is euyll and vnreasonable for ony creature to deme his owne soule in that plyght, that he sholde be parted from god for ony doubtfull fantasye.

¶ The thyrde chaptyre.

ANd than yf it so be ye haue consented & fallen to synne by ony temptacions / than be sory and crye god mercy therof. And yet be ye not dyscomforted but thynke well on the grete mercy of god how he forgaue Dauid his grete synnes, Peter & Magdalene, and not onely them / but also all those that haue ben or now be or shall be contryte for their synnes & meke them lowly and crye our lorde mercy. And therefore syster flee to hym that all mercy is in / and aske mercy & ye shall haue it with forgyuenes of all your synnes / and meke you lowly & take the sacramentes of holy chirche / & than ye ought to byleue faythfully that your synnes be forgyuen, and that ye be receyued in to the grace of god. For god sayth hymselfe by his prophete Ezechiel⁶ that whan a synfull man soroweth for his synnes he wyll neuer haue mynde therof. & yf a man perceyue in his herte no very sorowe and though he thynke whan he byddeth his bedes or cryeth to god for mercy that he dooth all ayenst herte: yet therefore sholde he not deme hymselfe graceles for who so wolde haue very sorowe for his synnes or⁷ wold crye god mercy for them or in his herte wold crye for mercy: he cryeth god mercy truly / for as I haue sayd before / god taketh hede to mannes wyll & not to his trauaylous fantasies / it is good that a man take noo hede of⁸ suche fantasies or sterynges that cometh in suche maner. For god hydeth from them the knowleges of suche fantasies for many causes vnto the

¹ E2 saye. ² H werefull. ³ H wylle. ⁴ H the. ⁵ H weersum or d. ⁶ E Ezechie.
⁷ H in the dome of god he hath very sorowe for hys synnys, & who so wolde in herte crye god
 mercy verely &c. ⁸ E2 to.

proufyte of theyr soules / wherfore suche passyons be not synfull / but rather mater of grace and of grete meryte. And soo good syster thynke ye alwaye / and yf it be soo that temptacyon cease not but wexe alwaye more & more be not afrayed but saye somtyme amonge in the worshyp of god and in the spyte¹ of the fende your crede² and knowlege your byleue and hope [by mouthe], and thynke on the wordes of saynt Poule that sayth: Knowlege of mouth is done to the helpe³ of soules; and they shall not be deceyued by the fendes whyles⁴ that with a good auysement bothe in worde and wyll withstandeth hym strongly. For there was neuer man deceyued of the fende but by consent of his owne wyll / & that with suche a wyll as the herte consented with the same / for other fantastycall troublous wylls putteth not awaye man from god.

¶ The fourth chapytre.

AND therfore sholde noo man care nor be heuy that he is so troubled more than an other. Syster alwaye whan I speke of a man in this wrytynge take it bothe for man and woman / for so it is ment in all suche wrytynge / for all is mankynde: and fethermore as touchynge your troubles thynke in all your dyseases what troubles goddes seruantes hath suffred and what paynes and turmentes they haue had here in this worlde in many sondry maners and ye shall fynde cause to suffre. Leo the pope sayth / it happeth somtyme that good and ryghtwyse soules be styred sharpely by the fende / & somtyme by theyr owne compleccyon to angers, troubles, dredes & suche other taryenges that it semeth to them theyr lyf a turment⁵, in so moche that somtyme for very drede the[y] begyn to dyspayre bothe in lyfe of body and soule / thynkyng they be forsaken of god / whiche dooth it but to assaye and proue his chosen chyldren and frendes by suche temptacyons. For as I afore haue sayd at the begynnyng of this wrytynge, in lyke maner as fyre purgeth golde and as a knyghte is proued good and hardy by batayle: ryght so temptacyons and troubles purgeth a ryghtwyse soule; this is proued well by Toby / for the aungell Raphaell sayd this to hym: Toby for as moche as thou arte ryghtfull to god it is nedefull that temptacyon sholde preue thy wyll. And well it is knowen that sykenes falleth to a man after the dysposycyon of his compleccyon: So lyke wyse temptacyon, as Leo the pope sayth: The fende our ghostly enemy aspyeth in euery man what wyse he is dysposed by his compleccyon / and by that disposicyon he tempteth hym. For there as he fyndeth a man full of⁶ malencoly he tempteth hym moost with ghoostly temptacyons of Ire. But they that wyll attende to withstande it for the loue of god they must shape them to pacyence & saye with Iob: Sythen we haue receyued of god so grete benefaytes why sholde we not receyue and suffre dyseases. And thynke on the grete anguysshes, sorowes and dyseases that our lorde Ihesu cryste suffred hymselfe here in erth, And also suffred his blyssed moder to haue the same. And thynke that to suffre dysease pacyently is the waye to heuen-warde. And that ye may not in this frayle worlde be so free as an aungell that is conformed by grace / but whyle your body and soule be togyder in this lyf they must receyue troubles as well as eases. And thynke not that god hath forsaken

¹ H in despyte. ² E₂ credo. ³ H helpe. ⁴ H wyles. ⁵ H adds and her deepe an ese.
⁶ H of humorys of.

you: but mekely abyde the comforte of hym and without doubte whan it nedeth ye shal not fayle therof.¹ But some men whan they haue drede of saluacyon or be tempted to dyspayre by vysyons² or ghostly sterynges of theyr owne fraytve they wene anone that they haue synned in the synne of the holy ghoost / and than the fende putteth in them that they may neuer be saued nor forgyuen of theyr trespaces. Thus spekethe the fende wⁱthⁱn them, so ferynge s[um]e³ good creatures that they wene to goo out of theyr myndes. But [ye]⁴ that ben thus tempted answe're the fende thus agayne that he is false and a lyer as his nature is to be. For the synne of the holy ghoost as clerkes sayth⁵ is infynyte without repentaunce. And that is whan a man wylfully by delyberacyon wyll neuer repente nor aske god mercy ne forgyuenes of his synnes / nor wyll be tourned / but wylfully departeth hym from the goodnes of god / and in [t]his⁶ wretchednes abyde'eth wylfully with full consent of wyll⁷; he that doth thus synneth in the holy ghoost whiche may not be forgyuen here nor elles where / for he wyll not trust in the goodnes of the holy ghoost nor aske forgyuenes of his synnes, And therefore he that wyll noo mercy aske noo mercy shall haue / for his synnes be infynyte without repentaunce. But thoughe a man or a woman haue or fele all these vycyous sterynges and as many moo as ony herte can thynke ayenst theyr owne free wyll, and whan reason cometh to them they be sory therof & flee alwaye hastily to the mercy of god: it is to them but a preuyng'e or a clensyng'e of theyr synnes though they be neuer soo ofte in the nyght and the daye now vp now downe as wrestelers⁸ be / & thoughe ye haue ony tyme fall in ony synne ghostly or fleshely & layne therin wylfully by delyberacyon and full content⁹ of herte: ye than ought to be sory and aske god forgyuenes with as grete contrycyon as god wyll gyue you grace / and than thynke fully the goodnes of the holy ghoost surmounteth all synnes that euer was done or euer shall be done / [for] though a man had synned in them all / as well in dede as thought / he beyng'e truly contryte & confessed mekyng'e hymselfe lowly to almyghty god and to his sacramentes of holy chyrche doubte ye not he so askyng'e mercy shall haue full forgyuenes of all his synnes / for the mercy of god is so grete that it passeth all his werkes. And therefore thoughe ye somtyme here by spekyng'e or elles of wrytyng'e or redyng'e in bokes sharpe wordes and harde sentences: yet comforte your selfe and thynke well that all suche harde wordes be sayd and wryten to chastyse the synners and to withdrawe them from euyl / and also to pouрге and pure goddes specyall¹⁰ louers as the metall is in the fyre¹¹ afore rehersed / and in them god wyll make his hous. And wete it well many wordes that seme full harde be ment full tenderly whan they be well vnderstonde / and though some wordes be ment ryght hardely as the playne texte sheweth / yet sholde ye not take them to you-ward'e / but comforte your selfe and thynke that all those harde sentences shall be fulfylled in lewes and sarasyns / for the crysten people that wyll be contryte & trust in goddes mercy or haue a wyl so for to do: they shal escape all perylles / so þat they shall not perysshe but be saued where as the Jewes & sarasyns in theyr perylles shal vtterly perysshe to pardycyon / for they

¹ H adds: For trusteþ welle þerto þat whanne ye felen you in suche plyte, þat grace is verely wip you. ² H or yf þei haue ony vycyous goostely styrynges or grete felynge's &c. ³ E synne. ⁴ E they. ⁵ E2 sayen. ⁶ E1 his. ⁷ H adds and lyueþ and dyeþ þere-ynne. ⁸ E2 wrastelers. ⁹ H concent. ¹⁰ H specyalls, louers om. ¹¹ H furneys; af. reh. om.

haue not the strength of Baptym ne the precyous oyntement of crystes passyon / that sholde gyue to theyr soules lyf and helth. Of this [we]¹ haue example & a grete figure in holy wryte that where as Moyses ledde the chyldren of Israell ouer the reed see whiche were goddes people, Moyses wente before them and smote the water with his rodde and therwith the water parted & the chyldren of Israell wente ouer in suertye, And they of egypte that folowed perysshed & were drowned. By Moyses I vnderstonde our lorde Ihesu cryste / and by the yerde or rodde that departed þe water I vnderstonde his holy passyon / and by the chyldren of Israell that were not perysshed all crysten people: for ryght so our lorde Ihesu cryst came from his faders bosome to the² see of trybulacyons & temptacyons to be our guyde & leder / he gooth before vs with his precyous passyon & smyteth awaye the perylles of our troublous temptacyons / so that we shall not perysshe / but it shall brynge vs to suertye of euerlastynge lyf; and therefore gyue we to hym thankynges, louynges & infynyte praysynges as the chyldren of Israell dyde. For thoughte a crysten man were neuer soo synfull thynkynge hymselfe þat he stode in the sentence³ of the hardest wordes that be wryten: yet sholde he trust faythfully in the mercy of god / for and he wyll forsake his synnes & tourne hym to good and vertuous lyf: he shall haue grace and forgyuenes / and the harde sharpe wordes of dampnacyon sholde tourne hym to mercy and saluacyon. For thus sayth our lord god in holy wryte by his prophete Ieremye: though I make grete thretes I shall repent me of my wordes yf my people will repent them of theyr synnes. O beholde the grete goodnes of our lorde / and how pyte alwaye constrayneth hym to mercy, worshyp and thankes be euer to his goodnes; he is so benygne and mercyfull to them that be repentaunt⁴ that he frely wyll chaunge his sentences from sharpe vengeance to forgyuenes / & of the paynes that they be worthy to suffre / gyue them alygeaunce or lyghter⁵ payne to suffre. He sayth also by the prophete Isaye⁶: I shall forgyue the synnes of euery man that with very true contrycyon wyll drawe hym to good and vertuous lyfe. And this grete mercy shewed our lorde openly vpon the Cyte of Ninieue / and also by kynge Ezechie. Therefore lette noo man dyspayre but alwaye trust fully to goddes mercy that so well can redresse our myscheues and tourne all our woo to wele / and our sorowe to Ioye. O thou glorious [&]⁷ myghtyfull god that thus meruayllously werketh⁸ in thy creatures, it is to se that⁹ thy mercy is large and brode whiche maketh the to chaunge thy sentence that before was bothe thy wyll and worde / blessyd be thou good lorde in all thy vertues for thou canst / may / and wyll tourne and chaunge all our infyrmytees to our moost proufyte yf we wyll not flee from the / but tourne to thy goodnes and aske mercy. But for all this¹⁰ grete goodnes / god forbode that ony man sholde be the more bolder to synne, or wyllfully and wyttyngly by delyberacyon sholde presume to falle to synne vpon trust of [his]¹¹ mercy; and [for]¹² our lorde is so mercyfull I surely trust that euery true courteys soule wyl be the more lothe to offende his goodnes. [But]¹³ as for you that be tempted ayenst your wyll / and wyll not for all the worlde dysplease god wyllfully: but that ye be thus begyled and encombred¹⁴ by the fende with many paynefull thoughtes / be ye not afrage of the fende nor of his fere-

¹ E they. ² H this. ³ E₁ sentences. ⁴ H to the repentauntys. ⁵ H lytter, payne om.
⁶ H Ezechyel. ⁷ om in E₁. ⁸ r. werkest. ⁹ H what; it is to se om. ¹⁰ E this thy.
¹¹ E thy. ¹² E therefore. ¹³ E and. ¹⁴ H yled & trayd.

full assawtes for he is full sore dyscomforted¹ whan that he seeth a man or a woman whiche he soo tempteth is not aferde of hym. Somtyme the fende cometh and tempteth a soule fyersly lyke a dragon / and somtyme he assayleth hym lyke a rampynge² lyon; but and yf³ a creature strength⁴ hymselfe saddely in the passyon⁵ of almyghty god and arme hym with that holy passyon a thousande suche fendes how someuer that they come shall haue noo more power ouer hym thenne hath as many flyes or gnattes. And therfore strength you all in god and be not abashed soo to strength and arme you in hym though ye be synfull / for he sayth hymselfe in the gospell he came for synners. And in an other place of the gospell he saythe that he came for mercy and not for noo vengeance / and to be our shelde and strength; and so lette vs humbly⁶ with a meke herte take hym. And yf ye fele ony dredes by ymagynacyon or temptacyon or for wordes that ye haue herde or redde in bookes by the whiche ye doubte of saluacyon / than thynke on the wordes that cryste hymselfe taught to a man that doubted / sayenge and askynge of our lorde who sholde be saued / for he thoughte it was to harde to hymselfe for to eschewe all the poyntes that ledde man to pardacyon. And our lorde badde hym for to saye⁷ *Credo in deum patrem omnipotentem creatorem celi et terre, Et in iesum christum filium eius*, Byleue sayd our lorde Ihesu that god the fader is almyghty and⁸ that no thyng to hym is impossyble but that he may forgyue all synnes and redresse all wronges and brynge the soules to his blysse. and thynke ferthermore that his myght and power may do all that his wysdome can / and his goodnes wyl / and therfore truste fully that by his goodnes he wyll saue you and brynge you to euerlastynge Ioye whan he seeth best tyme / for he hath bought you full dere with his precyous blode and paynefull deth. And I dare sauely saye that there is none so synfull a caytyf whiche is crystened or wolde be crystened this daye on the erthe all⁹ thoughe he were in the syght of god dampnable and in the syght of all creatures also, ye and yet were lured to be dampned by all scrypture, and he wolde forsake his synne and be contryte and aske god forgyuenes he sholde haue mercy and forgyuenes of hym / & yf it were so that he stode in that case or had a good mynde to stonde¹⁰ so in the tyme of deth he sholde be saued / the myght & mercy of god is so grete that it surmounteth all his lawes, Iugementes and scryptures. And so our lorde Ihesus¹¹ sheweth vs by an example in the gospell of a woman that was founde in aduoutry and by Moyses lawe whiche was ordeyned by god þat she sholde be stoned to the deth: But the myght and the wysdome of that blessyd lorde god was soo gretely shewed to the pharyzens whiche accused her that they so largely perceyued theyr synnes that they myght not for shame deme her but stale awaye out of the temple, And our lorde Ihesu wolde not deme her but of his gracyous mercy forgaue her all her synnes. And therfore be a man or woman neuer soo synfull and that¹² they fele neuer soo many bodely and ghostly synnes alwaye rysynge and steryng within them / they sholde neuer the rather dyspayre of the mercy of god / ne be dyscomforted. For there as moche synne is, there is shewed moche mercy and grace and the goodnes of god is knowen by the forgyuenes of the synne whan a body turneth hym there-from and is very

¹ H dyscomfeted. ² H rampantly lyke a l. ³ om in H. ⁴ E strengthyng. ⁵ H goodnesse. ⁶ H homely. ⁷ H sayd to hym Crede. ⁸ H as who seyh. ⁹ H and. ¹⁰ E₂ stande. ¹¹ E₂ Ihesu. ¹² H þouȝt.

contryte; but god forbede as I sayd before that any creature be the more recheles or bolde to synne wylfully / for in so moche the mercy of god is so large we ought to be the more besy and dyligent to loue and prayse¹ hym. Almyghty god werketh lyke a leche / for a leche suffreth somtyme the deed flesshe to growe on hym that he hath in cure / but afterwarde he taketh away the same and maketh the quicke flesshe to growe² and soo he heleth the pacyent³. Ryght soo dooth our lorde Ihesu cryste maker of heuen and erth, suffreth somtyme a man or a woman to fall in deedly synne: but afterwarde of his grete mercy and pyte he putteth-to his hande of grace for they⁴ that were deedly wounded thorough⁵ synne he heleth them and wassheth away theyr synnes with the water of his well⁶ of mercy / & maketh in them quicke vertues to growe wherby he gyueth to theym euerlastyng lyfe. Our lorde god is also lyke a gardyn⁷: for a gardyn⁸er suffreth somtyme wycked wedes to growe in his gardyn / and whan the erth thorough moysture of rayne wexeth tender he taketh & pulleth awaye the wedes bothe rote & rynde. So in lyke wyse dooth our lorde Ihesu cryst, he suffreth somtyme in his gardyn whiche is mannes soule wycked dedes⁹ of synne to growe / but whan the herte of man wexeth tender by mekenes and moysture of contrycyon he than taketh away all the synnes bothe rote and rynde and planteth and setteth in his gardyn herbes and fruytes of good vertues / and watreth them with the dewe of his blessyd goodnes / wherby the soule of man shall come to euerlastyng Ioye and reste. Now than sythen our lorde god is so good, so pyteous and soo mercyfull to synners that wylfully offendeth hym by commyttyng of horryble synnes / moche more he is mercyfull and hath pyte and compassyon of a soule that thorughe trouble and temptacyons falleth to synne / for almyghty god suffreth often tymes the soule of man for to be tempted and vexed in withstandyng temptacyons / wherof it deserueth the more meryte. And therfore be ye not doubtfull nor heuy for it shall neuer tourne you to peryll⁷ ne daunger but to grete proufyte. For therby ye shall wyne the crowne of glorye and the palme of vycторыe whiche shall be gyuen to you for withstandyng of suche temptacyons & to the fende it shall tourne to shame and confusyon; and though it semeth to you somtyme that ye fele dyscorde bytwene god and you be not therfore recreaunt ne dyscomforted, For almyghty god sayth by his prophete Isaye: A lytell whyle I haue forsaken and hydde my face from the: but I shall call the to me agayne by my ma[n]folde mercyes whiche euer shall endure.

¶ The fyfte chapytre.

And therefore grutche not agaynst the wyll of god ne meruayle not of these temptacyons / for the more that a man or a woman be tempted in this maner or in any other agaynst theyr wyll and they withstande it that is to saye not wyllingly consentyng therto but mekely suffreth the same: the more they shall encrease in vertues to the proufyte of theyr soules in the syght of god though it be hydde from them. For⁸ peraventure whan ye be sharply tempted ye thynke ye be to dull and neglygent in ghostly excercyse thorughe wyckednes of your spyryte that is sore trauayled and vexed / wherby ye thynke that ye haue [in]⁹ wyll consented to suche temptacyons as ye be tempted with; but it is not so.

¹ H plese. ² H man. ³ H & hem. ⁴ E₂ through. ⁵ E₂ wyll. ⁶ H wedes. ⁷ E₂ perell. ⁸ H But. ⁹ E a.

For ye shall vnderstonde that euery man and woman hath two wylls¹, a good wyll and an euyll the euyll wyll cometh of sensuallite the whiche is euer inclynynge downwarde to synne / and the good wyll cometh of grace whiche alwaye styreth the soule vpwarde to all goodnes; and for² whan reason cometh to you ye haue alwaye a good wyll to do well & lar³ myscontent with all euyl thoughtes & sterynges that ye fele and putteth your wyll onely to the wyll of god: though ye thrugh suche wycked thoughtes & sterynges by vyolence and sharpnes be enclined to sensuallite yet ye do it not ne consent therto but it is the sensuallite that dooth it in you and your good wyll abyedeth in you styll vnbroken though the cloudes of euyl thoughtes stoppeth your syght from the felynge of your good wyll: as ye may se by ensample of the mone⁴ for the mone⁴ shyneth alwaye in her dewe place as well whan we se her as whan we se her not. But oftentymes the cloudes shadoweth and putteth from vs the syght therof: and so in lyke wyse it fareth by your good wyll whiche standeth alwaye vnbroken in you by the grace of almyghty god though ye fele it not thrugh trauayllous thoughtes whiche taketh awaye the syghte of your knowlege. Therefore ye good chyldren that sharply be vexed with suche temptacyons & tribulacions, comforte yourselfe in your benygne & mercyfull fader that sayth to you by his prophete in holy wryte: my chyldren though ye go in þe fyre drede ye not for þe flambe therof shall not trouble you. As who sayth ye that be crysten people wyllyng⁵ to do well, though ye goo in⁶ the fyre of tribulacions & temptacyons drede you not for it shall tourne you to no peryll but thrugh my goodnes & the merites of my passyon it shall tourne you to grete proufyte & comforte of your soule. The maner of all these temptacions & þe remedies of þe same sheweth our sauour Ihesu cryst to his apostle saynt Peter as it appereth in þe gospel where he sayth thus: Peter sathanas asketh & desyreth to syfte the as men syfte whete wherby⁷ it appereth well þat the fende hath no myght ne power to attempte þe seruauentes of almyghty god but by his suffraunce & that was evidently knownen by the temptacions of Iob whome the fende besyfted and tempted. For⁸ þe more þat whete is syfted & cast from syde to syde the more clene it is: Ryght so the more þat a man or a woman be tempted with the fende ayenst theyr wyll the more clene they be afore god wherfore it appereth playnly þat almyghty god suffreth not his seruauentes to be tempted but for theyr grete wele & profyte yf they purpose them-selfe myghtely to withstande the fendes temptacyon, whiche no man may withstande without the helpe of god. Therefore of his helpe he maketh vs sure lyke as he sayd to peter these wordes: I haue prayed for the that thy fayth faile the not. And therefore that man whiche pacyently is redy to suffre all troubles and diseases for the loue of his maker almyghty Ihesu not takynge hede of all the fendes moeyons and temptacions that man thrugh the myght and grace of cryst bereth downe and ouercometh the fende wherby he may be called a vaynquysshur or ouercomer. And to suche men may be sayd thus. thou that arte thus tourned to almyghty god by the vertue of pacyence but yf thou helpe to counseyle & conferme thy bretherne And teche them to suffre as the grace of god hath taught the: or⁹ elles thou arte vnkynde. For Salamon sayth that one brother well counseyllid & conformed by an other¹⁰ is a myghty Cyte ayenst the

¹ E₂ wylls. ² E therefore. ³ E as. ⁴ H sunne. ⁵ E wyllyngly. ⁶ E in to. ⁷ H in as myche as sathanas asketh þis. it scheweth welles &c. ⁸ E₂ am. ⁹ well other al. om.

fende and therefore they that be sharply trauaylled and tempted, whan they haue had¹ the good counseyle of theyr brother they ought to take comforte to them sayenge with Dauid whiche sayth: O my soule why arte thou so vnstedfast thus to assaile and trouble me: trust onely to almyghty god that is full of benygnyte and mercy, whome I onely confesse and knowelege to serue be I neuer so sore trauaylled ne troubled. And to suche men thus vexed with thoughtes, mocions & sterynges is behouefull to take the counseyle and techynge of the¹ wyse and dyscrete persones fleynge vterly theyr owne wyld fantasyes whiche often tymes gretely troubleth them. And in eschewynge² of suche temptacyons and troubles they must gyue themselves to good & vertuous occupacyons / as to redynge and sayenge the seruyce of almyghty god and doynge other vertuous dedes / and euer amonge prayenge to almyghty god they may haue strength in theyr soules to resyste suche mocions and temptacyons. And though they fynde in themselves noo maner of swetenes ne sauour in goddes seruyce: yet they ought not to be heuy therfore yf theyr wyll and mynde be to fulfill the same. For as holy wryte sayth euery good wyl is accepted for the dede. Saynt Barnarde sayth that somtyme god withdraweth deuocyon from prayer to make the prayer more medefull / for he wyll be serued somtyme in bytternes and somtyme in swetenes whiche bothe two we muste mekely receyue. And therefore¹ Arystotle sayth that with the more dyfficulte and trauayle vertuous³ ben gotten: the more they proufyte and encrease in the soule. It was no maystry for saynt Peter whan he sawe almyghty god on the hyll of blysse, to saye / lorde it is good for vs to dwell here. But afterwarde whan he sawe hym amonges his enemyes cruelly turmented a womans worde fered and put hym in suche drede that he forsoke and denyed his mayster. But whan thorough the myght of the holy ghoost he was reconsyld and confermed agayne: than was there no turment in erth that kinge or prynce put vnto hym coude fere hym. Ryght so yf a man be in perfyte rest and quyetnes of herte / it is no maystry for hym to serue god: But it is a maystry to hym that is in trauayle and out of quyetnes of herte to serue hym. Therefore that creature that is tempted or vexed in the seruyce of almyghty god and is in wyll to withstande the sayd temptacyons tyll he after be strengthened and comforted by the holy ghost the fende shall neuer haue power to fere ne put hym in drede / for though it be longe or he fele comforte yet let not hym drede / for our mercyfull sauour knoweth what tyme comforte is moost nedefull to hym [&] than⁴ he fayleth not to gyue it hym. For somtyme the felynge of swetnes is withdrawn from man or⁵ elles he sholde wexe proude and presumtuos or neglygent and recheles in vertuous luyunge / and therefore it is withdrawn for the best to the helth of his soule / wherfore hardnes and sharpenes sente to a creature is full proufytable to the soule: as saynt Austyn sayth in techynge vs of the maner of almyghty god that whan a man is feble and newly tourned to hym he gyueth hym peas and swetnes to the entent to stablysshe hym in his lawe and loue / But whan he is stablysshed and sadly grounded in his loue: than suffreth he hym to be vexed and trauaylled, for two reasons / one is to proue hym and to crowne hym the hyer in the blysse of heuen, An other is to poure hym of his synnes in this worlde that in noo wyse he be from hym in the euerlastynge worlde.

¹ *al. om.* ² H in the mene tyme. ³ *r. vertues.* ⁴ *E₂ whan.* ⁵ H for.

¶ The syxte chapytre.

AND for as moche as many men can not nor wyll not in tyme of temptation se or perceyue it but haue a dredefulnes and a sorynes in themselves by sterynge of theyr compleccyon / therefore to all suche men thre thynges be nedefull & necessarye. The fyrst is that they be not moche alone. The seconde is that they thynke ne study to depely in any one¹ thyng but fully ordre² them by some dyscrete persone as afore I sayd and thoughe it come in theyr mynde that they sholde be in Ieopardye or peryll vterly to be lost: they sholde take no hede of suche sterynges or thoughtes / for it neuer may tourne them to daunger of theyr soules. Almyghty god sayth in the gospell: yf the entent of a mannes purpose be good the dede is good. The thyrde remedye is this / that for as moche as the fende laboureth to make a man dredefull and sorye a man agayne ought to the honour of god and confusyon of the fende to strength hymselfe and be mery though it be ayenst his herte / and drede noothyng the fendes malyce. For the lesse gladnes that he feleth in hymselfe the more meryte he shall haue whan he so enforceth hymselfe to be mery to the honour of god / and in spyte of his ghoostly enemy the deuyll. For as holy wryte sayth the holy appostles wente awaye mery & gladde whan the Iues enemyes of god had shamefully beten them. Also a man ought to be gladde for thre causes whan the fende tempteth and turmenteth hym: The fyrst is that he is troubled by the enemy of god. The seconde is by suche temptacyons and turmentes the fende sheweth playnly that he is his enemye, and euery man ought to be gladde that goddes enemy is his enemy. And the thyrde is that by suche turmentes a man is not onely released³ of the paynes in purgatorye but also it maketh hym to wyne euerlastynge blysse. Our lorde Ihesu sayth in the gospell: blessyd be they that suffreth persecucyon for ryghtwysnes for they shall haue the kyngdome of heuen.

¶ The seuenth chapytre.

ALso it is to vnderstonde that our olde enemy the fende is ofte tymes aboute to begyle mannes soule in dyuers and many maners somtyme he styreth man vnder colour of goodnes to deceyue hym whan he is well dysposed, and specyally in thre thynges whiche I wyll speke of. One is that though a creature be it man or woman be neuer so well ne soo ofte shryuen / yet the fende maketh them bylene they are not well shryuen and that he dooth to brynge the soule in heynes and so anoyeth & troubleth the poore soule that he maketh hym to forgete what he wolde saye & therby maketh hym out of rest tyll he be newly shryuen agayne. But this doth he not for that he wolde that ony were often and well shryuen: but fully to lette and trouble hym and to make hym bylene that he were blynded by synne and out of grace wherfore he myght not make hymselfe clene. The seconde whyle and colour that the fende maketh to with-drawe goodnes is th is⁴ whan a man or a⁵ woman by deuout sterynges of thoughtes haue felynges of contemplacyon and medytacyon as perauenture some solytarye persones hath: and he maketh them to thynke that to holde & kepe that medytacyons is to theyr moost proufyte to thentent they sholde leue theyr dyayne

¹ om. in E₂.² H reule.³ E₂ releysed.⁴ E that.⁵ om. in E₂.

seruyce that they be bounde to / and bryngeth them in suche a combrance that they wote not whyche waye is best to them to take; and all this he dooth vtterly to deceyue them and cause them to be vnquyet to doo ony of theym bothe. The thyrd crafte or wyle that he tempteth with is whan a man or a woman gyueth them to honest dysporte to strength themselfe ayenst his false wyles to the comforte of theyr owne soule¹ / than wyll the fende cause theym to haue a conscience therof / and putteth in to theyr myndes that all suche dysportes² is but synne and vanyte, And many tymes bryngeth in to theyr myndes agayne the synnes that they before had done and were confessed of; And all that dooth he to brynge them in to heuynes and dyscomforte to thentent he myght brynge theym to dyspayre. Neuertheles there be good remedies in these temptacyons. For as vnto the [first]³ where the fende⁴ whan they be neuer so clene shryuen alway putteth them in a doubte that they haue not shryuen them well or elles that there is yet some synne in theym that they perceyue not: but⁵ for all these fantasies they oughte to take noo fere nor thought but verayly thynke that it is by suggestyon of theyr ghostly enemy that wolde lette theym from rest and peas of theyr soules; and though it be so somtyme that by the meane of suche fantasies and troubles they forgete some thyng of theyr charge whiche they ought for to haue sayd: lette hym than be confessed yf he may, and yf he may not conueniently and lyghtly haue his confessour: than lette hym haue a full wyll and purpose to be confessed as soone⁶ as he can possyble, And in the meane tyme crye god mercy and with a contryte herte aske forgyuenes for his synnes / and than trust fully it is forgyuen hym; for a man is not soo redy to aske forgyuenes and mercy: but our mercyfull lorde of his grete goodnes is moche more redy to forgyue them. And as to the seconde temptacyon wherby the fende wolde lette a man from his dyuine seruyce that he is bounde vnto vtterly temptynge hym to leue it: than ought he to be the more dylygent deuoutly & reuerently with good aduysement to saye it; & yf it be so he saye alone his seruyce he may whan good thoughtes come or that it wyll please god with swetenes or some hye vysytacyon of the holy ghoost to vysyte and touche hym⁷ / than shall it be but well done for to stynte of his seruyce & attende to that medytacyon for a tyme, and after to saye forth / soo that his seruyce that he is bounde vnto be not left vnseyd or vndone; and in thus doynge it shall be but lytell lettynge to his seruyce / and he shall fynde grete comforte and ease therin; For though it lette hym for the tyme: it shall well further hym to the quyckenes of his soule an other tyme. The thyrd temptacyon is this: whan a man in due tyme gyueth hymselfe to honest company & dysporte for the strength and comforte of his soule / and the fende putteth in his mynde his synnes tofore⁸ done and that he synneth in vayne spendynge the tyme; for all suche temptacions gyue ye no charge for it is the ghostly enemy that so tempteth and troubleth you; For neuertheles ye may be sure that all thyng whiche is truly grounde in god pleaseth his goodnes & nothyng offendeth hym. Wherefore all goddes seruauntes must grounde them fastely in god / and do by the counseyle of holy chyrche / and yf they soo doo they shall neuer be deceyued / and therefore a man that

¹ E₂ soules. ² E₂ dysporte. ³ E last. ⁴ E adds: putteth them in a fere / whan they dyspose them to honest dysporte. And also &c. ⁵ al. om. ⁶ E₂ sowne. ⁷ E₂ hem.
⁸ E₂ before.

hath ben sore troubled wel done it is to take hym to dysporte in dyspyte of the fende and put awaye all other fantasies and at tyme conuenient to aske god mercy of his offences and to praye vnto hym for grace.

¶ The eyght chapytre.

Also the fende is full besy to meue¹ men & women to² tender conscience and¹ to brynge them in suche erroures and³ maketh them wene somtyme when they do euyll they do noo synne, And somtyme that is well done they thynke it synne, and maketh a venyall synne as greuous as a deedly; And somtyme also the fende encombreth them so gretely that what soeuer they do or leue⁴ vndone they be so sore bytten in conscience that they can no whyle togyder haue any rest in themselfe. And all this the cruell enemy dooth by the meane of puttynge them in a false drede and blynde conscience that he bryngeth them to. But the remedy of these and all other temptacyons is to be gouerned by theyr confessour or some other dyscrete persone / and fully put them to theyr rule as afore is sayd and nothyng folowe theyr owne blynde conscience: For yf they folowe theyr owne conscience it were a grete pryde in that he wolde holde his owne wytte better than the true counseyle of holy chyrche. For⁵ a man that so wyll doo must nedes fall in grete errors and in to the fendes handes. And yf suche an error of conscience made to you by your ghostly enemy make you thynke that other men fele not that ye fele And for that cause they can not gyue you good counseyle or remedye. And therfore ye nedes must folowe youre owne fantasies: yet for all this charge not your herte therwith / but put away all suche errors of conscience as fast as they come to mynde / and let them not tarye ne sinke in your soule. And yf any persone wyll saye that they may not ne can not put theym awaye they saye not truly / for who so is in very wyll to doo away any suche false suggestyon, tofore⁶ god it is put awaye though they haue in them neuer soo false demynges and therfore haue he⁷ neuer so many of them ayenst the wyll of his conscience: he nedeth not to drede them. For out of doubte almyghty god wyll comforte hym or he dye / and the lenger tyme that he suffreth suche vexacyon and trouble the more is he thankefull in the syght of god.

¶ The nyth chapytre.

Also though the fende put in you any thought of dyspayre or make you to thynke that in the houre of deth ye shall haue suche euyll thoughtes and greuous sterynges and that ye than shall be but lost: yet for all that bylene hym noo thyng but answeere that ye haue fully put your truste in god and therfore for all his temptacions by the grete power of almyghty god and merytes of his passyon thynke verayly it shall be to you noo peryll of soule but tourne to the shame and confusyon of your ghostly enemye. And yf any creature man or woman speke to you sharpe or dyscomfortable wordes take it mekely and pacyently & thynke that perauenture it is done by the temptacyon of the fende to trouble and lette you or that it is a⁸ chastysynge of god for some worde or dede that ye haue done contrarye to his wyll. For our lorde god dooth lyke a kynde moder for

¹ *al. om.* ² *H of.* ³ *H pat þey wene.* ⁴ *E loue.* ⁵ *H þerfore.* ⁶ *E₂ before.* ⁷ *E ye.*
⁸ *H worþi.* ⁹ *om. in E₂.*

a lounge moder that is wyse and well taught herselfe she wolde that her chyldren were vertuously and well nortured / and yf she may knowe ony of theym with a defaute she wyll gyue them a knocke on the heed / and yf the defaute be more she wyll gyue hym a buffet on the cheke / and yf he doo a grete faute she wyll sharply lasshe hym with a rodde. And thus dooth god that is our lounge fader from whome all vertue and goodnes cometh. He wyll that his specyall chosen chyldren be vertuously and well taught in theyr soules / and yf they doo a defaute he wyll knocke them on theyr hedes with some wordes of dyscomforte and dyspleasure / and yf they doo a greter faute he wyll gyue them a buffet with grete sharpenes in sondry maners after the dyuerse condycyon of the defautes / and yf they doo a moche greter trespas than he chastyseth theym moche more sharply. And all this our blessyd lord doth for the specyall loue he hath vnto vs / for as he sayth hymselfe: them that he loueth / them he chastyseth. Now truly, and we toke good hede of these wordes we wolde be gladder of his chastysynge than of all this worldes cherysshyng / and yf we so dyde / all dysease and trouble sholde tourne vs to comforte and loye. But it is full harde thus to doo¹ in the tyme of sharpe heuynes whan a soule standeth naked from all ghoostly and bodely comforte, to take and fynde loye in dysease; al be it² they that be in suche inwarde dures they must seke in all wayes how they may comforte themselfe in god / and thynke and trust fully that god sente³ neuer suche chastysynge but that he wolde in longe tyme or in shorte sende comforte wherby they sholde be brought out of these heuynes. For the prophete sayth many be the trybulacyons of ryghtwysmen / and all suche god shall delyuer. And though ye fele somtymes sterynges of [dyspayre or of]⁴ vnkyndly euyl thoughtes comforte you euer in the goodnes of god / and in the paynefull passyon that his manhode suffredde⁵ for you; for the fende tempteth many of the seruantes of god to dysperacyon and drede of saluacyon / as well worldly men as other ghoostly lyuers / puttyng in worldly mennes myndes the greuousnesse of theyr synnes / and to the ghoostly lyuers he putteth drede & straye consyence in many more sondry wyse than I can tell: and full graciously god hathe comforted theym and brought theym out of theyr errorrs. And now I am styred and moued for to tell you of one of them whiche was a squyer that hyght Iohn Holmes⁶. *A narracyon.* This squyer that I haue named had ben a grete synfull man / and soo at the last thorough⁷ the beholdynge of his grete synnes, And by the temptacyon of the fende, he fell in to dyspayre, soo depely and greuously that he had nygh loste hys mynde. And thus he was troubled forty dayes that he myght neyther slepe ne ete but wasted awaye and was in the poynte to destroye hymselfe. But that blessyd gracious lorde that is soo full of mercy and pyte wolde not haue hym loste. And vpon a day as he walked in a wood alone an aungell came to hym in fourme of a man and saluted the squyer full goodly / and talked with hym in full curteys maner / sayenge vnto hym: man thou semest to haue grete heuynes and sorowe / tell me I praye the the cause of thy dyscase. Nay sayd the squyer it is not to be tolde to the. Yes hardely sayd the aungell / thou wotest not how well I may helpe and remoue thy dysease; For a man beyng in dyscomforte⁸ sholde alwaye dyscouer his heuynes to some

¹ thus to doo *al. om.* ² H but. ³ E₂ sende. ⁴ E desyres of suche. ⁵ E suffreth.
⁶ H Homeleys. ⁷ E₂ throught. ⁸ E₂ dyscomforted.

creature that myght ease hym, for thorough good counseyle he myght recouer comforte and hele / or in some wyse haue remedye. The squyer answered the aungell agayne and sayd that he wyste well he neyther coude ne myght helpe hym. And therefore he wolde not tell it to hym. This sayd¹ squyer wenyng² alway that this aungell had ben an erthly man / and dredde that yf he had tolde it vnto hym he sholde haue sayd some worde that sholde vtterly haue greued hym more. And whan the aungell sawe he wolde by no way tell it vnto hym / he sayd vnto the squyer in this wyse: Now sythe thou wylte not tell me thy greue I shall tell it the. Thou arte sayd the aungell in dyspayre of thy saluacyon: but trust me faythfully thou shalte be saued for the mercy of god is so grete that it passeth all his werkes and surmounteth all synnes. It is sothe sayd the squyer, I wote wel that god is mercyfull, but he is also ryghtfull and his ryghtwysnes must nedes punyssh synne. And therefore I drede his ryghtfull iugementes. The aungell spake vnto hym agayne and tolde hym many grete examples how gracyous and mercyfull our lorde god is to synners. But the squyer of whome we spake was so depely fallen in dyspayre that he coude take no comforte of ony thinge that he coude saye. Than the aungell spake agayne to hym in this maner: O sayd he that³ thou arte harde of bylene! but wylte thou haue an open shewyng that thou shalte be saued? Than sayd he to þe squyer I haue here thre dyce that I wyll throwe / and thou shalte throwe them also / & who that hath moost of⁴ the dyce sykerly shall be saued. A sayd the squyer how myght I in this throwyng of the dyce be certayne of my saluacyon? / & helde it but a lape; / that notwithstandinge the aungell threwe the dyce and he had on euery of the dyce vpwarde the nombre of syxe. And he than bad the squyer throwe the dyce. O than sayd the squyer certaynly that dare I not doo / for I wote well though I caste / more than thou hast caste sholde I not cast ne haue / and yf I had lesse than sholde I fall in further dyscomforte. / But so specyally the aungell desyred and spake that at the last the squyer threwe the dyce / and in throwyng by the gracyous myght and power of god euery dyce deuyded⁵ in two / & on euery dyce⁶ was the nombre of syxe / and so he had the double that the aungell had. And as he was meruaylynge therupon the aungell vanysshed out of his syght wherfore he thought verily than it was an aungell sente from god to brynge hym out of his sorowe / and than he toke moche comforte and loye in the grete mercy & goodnes of god in suche maner that all his dredes and sorowes were clene departed / and he became a vertuous man and the very seruaut of god and lyued blessydly. And whan he sholde departe from this worlde he deuysed there sholde be a stone layde vpon hym / with these wordes wryten aboute it that foloweth: Here lyeth Iohn holmes that of the mercy of god may saye a larges⁷. I knowe⁸ a worshipfull persone that was in the same abbey here in englonde where as he lyeth, that redde the same wordes afore sayd wryten on his tombe. Now than sythen our mercyfull lorde god sent⁹ thus his gracyous comforte to this man that was a worldly synfull man & receyued hym to grace and brought hym out of dyspayre: There sholde noo man be dyscomforted nor dyspayre of ony temptacyons for hardely god wyll

¹ E sady. ² H wend. ³ *al.* om. ⁴ H on. ⁵ H clafe. ⁶ H halfe. ⁷ E₂ wolde.
⁸ E alargys, H alageys. ⁹ E₁ knewe. ¹⁰ E₂ send.

comforte hym whan he seeth his tyme / and thoughe he sende not a man com-
forte shortly it shall be to his more mede / & therfore¹ thynke alwaye whan ye
thynke of² any temptacyons bodely or ghostly that ye stande in the blessinges of
all holy chyrche for holy wryte sayth: blessyd be they that suffreth temptacyons,
For whan they be well proued they shall haue the crowne of lyf the whiche
almighty god hath promysed to them that loue hym.

¶ The tenth chapytre.

O ye chyl dren of holy chyrche that hath forsaken the worlde for the helth
of your soules & pryncpally to please god: comforte you in hym whome ye haue
chosen to loue and serue / for he wyll be to you full free and large: as ye may se
by example of Peter in the gospell where as he asked our lorde Ihesu cryst what
rewarde he sholde haue that had forsaken all thyng to folowe hym, And our
lorde answered hym and sayd that he sholde luge with hym the twelue trybes
of kynredes of Israell at the daye of dome; and ferthermore our lorde sayd also
vnto him that not onely one or two or some / but he sayd all tho³ that forsake
for his loue kynne / frendes / possessyons / or any erthly goodes: they shall
haue in this lyfe an hondred folde more⁴ / and after blesse⁵ withouten ende. Ther-
fore syster cast awaye all suche¹ false dredes that wolde trouble and lette you
from loue and hope of our mercyfull lorde god / for no thyng pleaseth soo moche
the fende as to se the soules withdrawe from the loue of god And therefore
he besyeth hymselfe full sore daye and nyght to lette and trouble loue and peas
in mannes soule / and on the other syde noo thyng confoundeth nor dyscomforteth
hym so moche as whan he seeth a man sette all his desyre to haue the loue of
god. Alas though ye fele not that feruent loue of god / shall ye by your Imagy-
nacyon fall in dyscomforte and heynes of herte / & thynke yourselfe lost? Nay /
nay / put awaye all suche dyscomfortable heynes & thynke well it cometh of
your enemy the fende / & euer haue a good wyl to loue and please god / and
prynte well these wordes in your herte that a good wyll is accepte[d]⁶ as for a¹ dede
in the syght of god; and comforte you alwaye in the name of Ihesu / for Ihesu
is as moche to saye as a sauour / & therfore thynke well euer therupon / &
bere it in your mynde with his passyon / and also his other grete vertues / for
nothyng shall so soone put awaye all dredefull temptacyons & fantasyes as the
remembraunce of this name Ihesu / his bytter passyon and glorious vertues.
These thre be shelde and spere / armure / & strength to dryue downe the fendes
power be he neuer so fyersly set to tempte man or woman; & specyally to
thynke on his grete vertues: how god the fader in hymselfe hath⁷ all duyne nature
&¹ in whome is all myght and power and to whome is all thyng possyble and
no thyng impossyble to hym, And god the sonne is all wysdome that all thyng
may make and gouerne⁸ / and god the holy ghoost is all loue and bounte that
in a moment⁹ of tyme all synnes may forgyue. I saye not to you thre goddes
but thre persones and one god / in whome is all blysse and glory. He is so
fayre and bryght shynynge that all the aungelles meruayle of his beaute / his
glorious blessydfull¹⁰ beaute &¹¹ presence fedeth and fulfylleth all the courte of

¹ *al. om.* ² *H fele.* ³ *E₂ those.* ⁴ *H mede.* ⁵ *E₂ blysse.* ⁶ *E excepte.* ⁷ *H is.*
⁸ *H made & gouvernep.* ⁹ *E₂ mynnte.* ¹⁰ *H blessful.* ¹¹ *beaute & al. om.*

heuen with suche myrthe and melody that is euerlastynge. In hym is all benyg-
nyte kepynge vs from vengeance and in hym is all grace and gentylnes curtesy
fredome / and largenes / pyte mercy / and forgyuenes . Ioye swetenes and
endles helth; our socour he is in all trybulacyons whan we call vpon hym our
comforte / our strength / our helpe / and our soules helth. Iwys syster this
is [y]our spouse / whome ye desyre to loue and please; the gretenes of his vertues
ne the multytude of his Ioyes whiche spredeth to all them that be in the courte
of heuen noo herte can thynke nor tonge tell / for the blessydnes of his pre-
sence can neyther be sayd nor wryten. Ioye ye therfore [in] [our] lorde cryst
Ihesu¹ for he hath bought you full dere to brynge you to that blysse and ther-
fore saye to hym: O holy god in whome is all goodnes / whose pyte and mercy
made the to descende from the hygh trone downe in to this wretched worlde
the valay of woo and wepynge / and here to take our nature / and in that nature
thou suffre[d]st payne and passyon with cruell sharpe deth to brynge our soules to
thy kyngdome: Therefore mercyfull lorde forgyue me all my synnes that I haue
done / thought / and sayd. Glorious trinite sende me clennes of herte / purete
of soule / restore me with thy holy vertues / strength me with thy myght / that
I alway may withstande the fende and all euyl temptacyons. O good lorde
comforte me with thy holy ghoost and fulfyll me with perfyte grace and charyte:
that I may from hens forth lyue vertuously And loue the with all my herte /
with all my myght and with all my soule / so that I neuer offende the but euer
to folowe thy pleasures in wyll / worde / thought and dede; now graunte me
this good lorde that arte infynyte / whiche eternally shall endure. And now
good syster yf ye doo thus I hope it shall do you grete ease. And thoughe ye
fynde noo maner of comforte, swetnes nor deuocyon whan ye wolde / be not
therfore dyscomforted / but suffre it mekely. For ryght many there be that sryue
with themselfe as though they wolde haue swete deuocyon by maystry: And I
saye you for trouth so wyll it not be had / but by mekenes moche sooner it may
be goten, And that is as thus that a man holde and thynke hymselfe vnworthy
to haue any swetnes or comforte & offre hymselfe lowly to the wyll of god and
put his wyll fully to the wyll and mercy of that blessyd lorde; for a man sholde
not desyre to haue that swetnes & deuocyon for his owne comforte and pleasaunce:
but purely and onely entyndynge to please god and to folowe his wyll and than²
it suffyseth vnto vs whether we haue it or noo³. Some also weneth that and they
haue not suche swetnes & deuocyon that they be out of grace: but certaynly
some there be that in themselfe feleth noo swetnes nor deuocyon that be in
more grace then the other that feleth⁴ it / for they haue many comfortes / and
better it were mekenes without felynge than felynge without mekenes. Therefore
syster suffre mekely and pacyently what euer falleth vnto you / & euer haue a
good wyll to do that may be moost pleasyng to god and whan any dyscomferte
cometh by temptacyon or ymagynacyon of your enemy haue the wordes in your
mynde that ofte is sayd in this wrytyng before, whiche is that a good wyll
shall be accepted⁵ for a dede / for and ye desyre to be vertuous and to loue and
please god it is accepted⁵ as for dede before our lorde god / yf you so folowe

¹ E cryst Ihesu cryst.² E2 whax.³ E2 not.⁴ E2 fleth.⁵ E excepted.

it with your myght and power / as whan reason cometh to you with a desyrefull wyll to lyue and doo well; and yf ye ony tyme fele comforte & swetnes and after fele these temptacyons as ye dyde before / yet be ye not dyscomforted therfore ne thynke therupon, Say not alas it is comen agayne it wyll neuer away from me. And by the meane of your owne ymagynacyon fall agayne in discomforte; doo not soo / but comforte you in god / & be gladde that the fende hath enuy vnto you / for whyle the lyfe is in the body he wyll alwaye trouble and tary the seruantes of god, he is so fully sette ayenst them with al malyce to dysease and dyscomforte theym in all the dyuerse maners that he can or may. Saynt Augustyne sayth þat¹ in many maner wayes temptacyons be hadde by the whiche the serpent adder enemye to all mankynde tourmenteth mannes soule. And saynt Gregorye sayth that there is noo thyng in the worlde [in] whiche we ought to be soo syker of god as whan we haue² these tourmentes and troubles. And yf a man saye that bodely turmentes be medeful and not ghostly turmentes he sayth not ryght / for doubtes the ghostly tourmentes be more greuous and paynefull that come ayenst mannes wyll than be bodily tourmentes / and soo moche more be they medefull³ / and therfore many men doo dyshonour to god that sayth with full aduysement that the fende in this world may more turment than god may gyue meryte / wherfore truly there is no thyng more medefull, charytable nor more godly than for to strength and comforte the soule that the fende soo troubleth / for who so comforteth them that be dyssolate and in sorowe the lorde of comforte Ihesu cryste our lorde and god wyll comforte them without ende in the blysse of heuen / the whiche lorde thorough the myght and meryte of his paynefull passyon and precyous blode hath put downe þe power of þe fendes⁴ / & hath graunted to crysten soules the vycory ouer them to the worscyp⁵ of all the hole trynity / fader / sone / and holy ghost that lyueth & reyneth withouten ende. Amen.

¶ Here endeth þe remedy ayenst the troubles of temptacyons.

3.)

¶ Here begynneth a deuoute medytacyon in sayenge deuoutly þe psalter of our lady with dyuers ensamples. (Picture: Mary and the child).

Translated from Alanus de Rupe, *see* Beati Alani Redivivi Rupensis tractatus mirabilis de ortu atque progressu Psalterii Christi & Mariae, ejusque Confraternitatis, auctore J. A. Coppestein, Venet. 1665, Cap. 59, p. 416⁶.

THE glorious mayster Iohn of the mounste in his moryall⁷ telleth / whiche also I founde in þe boke of frere Thomas of the temple. In the tyme þat⁸ moost blessyd Domynyck the noble fader and leder moost famouse of þe ordre of prechers / preched throughout the worlde in many regyons and⁹ exhorted incessauntly þe people to the laude and prayse of þe blessyd marye vyrgyn vnde-fyled & to her angelyke confraternyte: It fortuneth hym to preche at Rome in the audyence of the grete prelates of the worlde, and shewed by figures and examples this blessyd vyrgyn to be saluted moost specyally by her psalter. All they meruaylled of thaffluence of his wordes¹⁰, They were astonyed at the

¹ E þe. ² E gaue. ³ E nedefull. ⁴ E fondes. ⁵ E worstyp. ⁶ Cf. Act. SS. Boll. 4 Aug., S. Dominicus, Proleg. § 3; 2; 19. ⁷ r. Mariale. ⁸ E þe? ⁹ r. he? ¹⁰ E₂ worde.

grete wonders. To whome he sayd: O faythfull and true lordes and other true louers of the fayth: here this synguler holosome sayenge to you all that ye may verily knowe those thynges whiche I haue spoken to be true: Take the psalter of this blessyd vyrgyne and in sayenge it: call deuoutely vnto¹ your remembraunce the passyon of cryste: Thus I shewe vnto you that ye shall haue in experyence the spyryte of god². Truly soo greate a flambe may not stonde in any place without makynge hote. Neyther soo grete lyght without gyyunge lyght / nor soo godly a medycyne without the vertue of makynge hole. What sholde I saye more? all the people gaue audyence and in maner astonyed: they meruaylled of his godly wordes & many persones not onely of the comyn people but also of grete prelates of the chyrche as reuerende cardynalles and many honourable bysshoppes toke vpon them to saye this psalter of our lady: so thentent they myght gete some grace of almyghty god. A meruayllous thyng. The cyte beyng in trouble / dyuerse multiplycacyon³ of prayers was [made] amonges⁴ the people in euery state or degre. For truly thou myght se bothe mornynge euenynge and at myddaye men and women euerywhere berynge the psalter of our lady. Cardynalles whiche be named the pylers of the worlde and bysshoppes shamed not to bere in theyr handes & at theyr gyrdelles these soo grete tokens of the godhede and of our fayth verily to be byleued. Truly by the myracles of our lady shewed by saynt Domynyck they doubted not but in excercysynge of this psalter⁵ goddes helpe to be redy at all tymes. What more? All that dyde assaye this psalter perceyued some knowlege of the pyte of god. And amonges⁴ all I shall shewe this wonder or myracle onely folowynge.

At Rome was a certayne mysdysposed woman of her body, moost famouse aboue all other lyke dysposed in beaute eloquence apparayle and worldly gladnes whiche fortunied graciously to haue the psalter of our lady by thadyse⁶ of holy saynt Domynyk / whiche she hydde vnder her kirtell and sayd it many tymes on the daye. But alas she neuertheles vsed the vnlawfull fleshely pleasure and vncleennes of her body aboue all other / more men resorted to her than to any other woman of suche vayne dysposycyon. This woman, named fayre Katheryne for the incomperable beaute of her body, contynued in her mysse-lyuyng⁷ / and ones on the day at the leest she dyde vysyte the chyrche sayenge the psalter of our lady and thus was her medytacyon and thought: The fyrst fyfty she sayd for the infancye of cryst in the whiche he bare all his passyon to come / and yf it were not at that tyme in execucyon / neuertheles it was in his entent and mynde. The seconde fyfty she sayd for crystes passyon exhybyte and done ryally⁸ lyke as he suffred in his manhode. The thyrde fyfty she sayd for the passyon of cryste as it was in his godhede / not bycause the godhede as the godhede myght suffre but bycause this infynyte godhede loued so moche the nature of man / that yf it had ben mortall it sholde haue suffred deth; Therefore bycause the eternall wysdome of god in hymselfe myght not dye for vs he toke vpon hym our manhode / whiche his wyll was sholde suffre passyon & dye for all mankynde. And as this fayre Katheryne thus contynued in prayenge it happened on a season as she wente aboute Rome wandrynge after her olde

¹ E₂ vnto. ² E₁ & ₂ add: bothe in sayenge and in forgyuyng (a senseless addition). ³ E₂ multiplycacyons. ⁴ E₂ amonge. ⁵ C in tali exercitio. ⁶ C ex manibus. ⁷ C Perseuerauit ... in suo psalterio. ⁸ E royally.

maner / a meruayllous fayre man mette her & sayd: Heyle Katheryne / why stondest thou here / hast thou noo dwellynge place? To whome she answered sayenge: Syr I haue a dwellynge place and euery thyng in it ordred to the best and goodlyest maner. To whome he sayd: This nyghte wyll I soupe with the. She answered: I graunt with all myne herte / and what soeuer thou wylte haue I shall gladly prepare. Thus goynge hande in hande they came vnto her hous where as were many wenches of lyke dysposycyon. Souper was prepared and this vnknown geste sate with fayre Katheryne / the one dranke to the other. But euery thyng that this straunge geste touched / were it drynke or other thyng lyke¹ / anone turned² in to bloody colour, with a meruayllous excellent smell & swete sauour. She meruaylynge sayd to hym: Syr what arte thou / eyther it is not well with me³ elles thou arte very meruayllous / for euery thinge that thou touchest is anone made of bloody colour. And he answered sayenge: Knowest thou not that a crysten man neyther eteth nor drynketh but that is dyed or coloured with the blode of cryste. Thus this woman was meruayllously abasshed of this straunger / soo moche that she fered for to touche hym. Notwithstandynge she sayd: Syr I well perceyue by your countenance that ye be a man of grete reuerence: I beseeche you who⁴ be ye / and from whens come⁵ ye? To whome he sayd: Whan we be togyder in thy chaumbre / I shall shewe the all thyn askynges. And thus lefte in doubte of the mater: she made redy the chaumbre. This woman Katheryne wente fyrst to bedde / & desyred the straunger to come to bedde to her. A wonderful thyng and suche one as in maner neuer was herde of ony creature: Sodeynly this straunger chaunged hymselfe in to the shappe of a lytell chylde / bare vpon his heed a crowne of thorne / vpon his sholder a crosse / and tokens of his passyon with innumerable woundes vpon all his body / and sayd vnto Katheryne: O Katheryne now leue thy folysshenes. Beholde / now thou seest the passyon of Cryste veryly as it was in his infancye for the whiche thou sayd the fyrst fyfty of thy psalter. I shewe vnto the / that from the fyrste houre of my concepcyon vnto my deth I bare contynually this payne in myne herte / whiche for thy sake was soo grete that yf euery lytell pece or stone of grauell in þe see were a chylde and euery one of them had as moche payne as euer suffred al the men in the worlde at theyr deth: yet all they togyder suffre not so grete payne as I suffred for the. This woman was sore abasshed seynge and herynge this wonder. And anone agayne he was tourned in to the lykenes of a man, euen after the same fourme whiche he had the tyme of his passyon ryall⁶. And sayde: Doughter beholde now thou seest how grete paynes I suffered for the / whiche dooth excede all the paynes of helle / for my power of suffrynge is of god and not of man. And my passyon was so grete that yf it had ben deuoyded amonge all creatures of the worlde / they sholde all haue dyed or ben dystroyed. After this sey[ing] he chaunged hymselfe in to the clerenes of the sonne / notwithstandynge the tokens of his passyon remaynyng also gloriously⁷ / in all his woundes were sene al and infynyte creatures of the worlde for compassyon of the same / and he sayd vnto her:

(new page, and picture)

¹ om. in E₂; C aliquid simile. fiunt sanguinea. ⁴ E₂ whome.

² E₂ all it t. ⁵ E₂ came.

³ C aut sum insana, aut cuncta quae tangitis ⁶ E royall. ⁷ E₁ & ₂ add: he apered.

BEholde take hede now thou seest what I suffred¹ in my godhede for thyn helth: syth all thynges be in me and I in euery thyng in all these I se the I loue the & in them all I am redy to suffre eternally the payne for thy soules helth whiche thou seest. for my loue is infynyte after saynt Dyonyse and all thynges in me be infynyte as the same Dyonyse sheweth. Therfore knowe the mekenes² of god and call to mynde the threfolde passyon of cryste for the whiche thou sayd thryse fyfty Aues & fyftene Pater nosters. And here after amende thyselfe that as thou were before the example of all malyce and vnclenelyuynge soo now from this tyme forwarde þou lyue in suche maner that thou may be to all other a myrrour of purete and clenness. I do not appere to the for thy merytes but onely for an example of penaunce and bycause thy brethren and systers of myn vndefyled moders fraternyte haue prayed for the that by thy conuersacyon many sholde be conuerted and be the chyldren of god lyke as before innumerable were made the chyldren of the deayll by thy wyckednes.

What more? This vysyon vanysshed awaye. It was also vnfayned³ / for the woman afterwarde felte in her handes and fete the sorowe of crystes passyon and in other partes of her body. Therfore she rose from synne & toke her to penaunce and on the morowe after made her confesson to saynt Domynyk to whome he enioyned⁴ in penaunce to saye the psalter of the blessyd vyrgyn Marye as she was wonte to doo, and to be one of her fraternyte / whyche she had not before in dede but onely in purpose and entent⁵ as it is afore sayd. where it is to be noted how moche this sayd fraternyte is worth to them whiche haue it in dede syth it was soo grete valure⁶ to this woman haunynge it but in purpose. & whyles that she prayed deuoutely vnto this vyrgyn Marye the same blessyd lady appered to her with saynt Katheryne. sayenge to her: Doughter beholde take hede / thou hast synned moche: therfore thou must suffre grete penaunce; for this cause take in penaunce euery daye thre dyscyplines or thre correccions wherof euery one shall be of .i.v. strokes whiche make a penytencyall psalter. She sayd also / it shall not alwaye nede to haue a rodde / but prycke the with thy nayles or pyneche thy flesshe in euery place. Thou mayst at all tymes doo this penaunce ayenst euery wycked temptacyon and for to obteyne all goodnes and this is a royall⁷ preny penaunce and naturall. It may be called the quene of all penaunces. This woman herde all these wordes and fulfylled them in dede. And as she was thus dayly penytent: vpon a tyme saynt Domynyk auauuced⁸ by the power of god sawe in the nyght a wonderfull thyng to all the worlde. He perceyued that from the hous of this same⁹ Katheryne yssued out .i.v. flodes from the membres of a lytell chyld whiche flodes descended to hell¹⁰ in whose comynge the soules there to be purged, were gretely comforted. O how grete and loyfull noyses made they than: how many blessinges gaue they vnto this sayd Katheryne. verily the erth sounded agayne to theyr voyces for loye. There were soules delyuered comforted made hole & excluded from theyr paynes. by the medytacyon that Katheryne had of crystes passyon in his chydehode. She was alwaye aboute to applye it to the comfote of all true crysten soules departed out of this worlde. O meruaylous thyng: After this saynt Domynyk sawe a man entre

¹ C pariter amec. ² C clementiam. ³ C Disparet: visio. nec fuit: inanis. ⁴ E₂ inuoyne. ⁵ E₂ intent. ⁶ E₂ of v. ⁷ E₂ ryall. ⁸ C sublimatus; r. anhaused. ⁹ E₂ saynt. ¹⁰ C ad purgatorium.

in to Katheryns chaumbre / & from .v. [woundes]¹ of his body yssewed out .lv. [fountainnes]² whiche nourysshed and watred all the chyrche mylytante / and also this present worlde; trees and plantes dyde burgyn / byrdes and fysshes were quykened / true crysten people were bathed in those flodes³. O how grete swetenes was there and how grete worldly gladnes. All creatures blessyd this woman Katheryne and prayed for her to almyghty god maker of all thynges. And these two meruaylles were shewed for the fyrst fyfty and the seconde. And where as this penytent Katheryne began the thyrde fyfty of her psalter, Saynt Domynyk sawe a meruaylous grete gyaunt clerer than the lyght⁴ / of whome yssewed out fyue fountainnes of the fyue fountainnes sprange fyfty⁵ flodes whiche neyther descended to therth / nor to hell / but meruaylously ascended togyder vnto heuen, And by them all heuenly paradyse was watred. Theyr swetenes was so grete that the aungelles and holy sayntes dyde drynke of theym / gyyunge grete thanks to almyghty god. Whan saynt Domynyk sawe all these meruaylles as Thomas of the temple wryteth: he meruaylled grete why they sholde be shewed and done in the hous of so grete a synner. To whome marye the vyrgyn appered and sayd: O my frende Domynyk why doost thou meruayle in suche causes? Knowest thou not I am a frende to all synners and that the mekenes of god is in me? It was my wyll to shewe these vysyons to the of this my doughter that thou sholde preche them to the worlde / for this entent that no crysten persone be theyr synnes neuer so grete sholde dyspayre in any condycyon / but alwaye trust in god and his mercy / and namely they that wyll flee vnder my proteccyon with this woman Katheryne. ⁶The holy vyrgyn and martyr saynt Katheryne socoured her very moche whiche alwaye she loued and serued with some prayer from her yonge aege / for the congruence of the name⁶. More ouer the blessyd moder of god sayd: O Domynyk thou haste sene these meruaylles: Here now and preche that I soo holy and meke shall saye. Shewe that I haue purchased of my sone to all suche as sayth my psalter and are of my fraternyte / they shall haue the same excellence whiche the sayd Katheryne hath. & though they can not se it in this worlde, lykewyse as men can not se god / his aungelles / the deuylles / neyther theyr merytes and vertues in this lyfe, Also they can not se the vertue of a precyous stone⁷ nor of the sterres: therfore the knowlege of heuenly thynges must be moche ferther from them; Notwithstondyng they shall beholde this excellence after theyr deth. Therefore Domynyk be of good comforte (&) preche my psalter & my fraternyte / for vnto all suche as hath them I haue purchased not onely to se this excellence / but also to haue it eternally in possessyon. What sholde I saye more? Saynt Domynyk gaue thanks to almyghty god for his grete mercy. And this Katheryne made herselfe a recluse (&) she dystributed her goodes to the poore people. Whiche afterwarde was of so grete holynes that many⁸ very holy persones came vnto her bycause of her godly reuelacyons. To whome appered our lorde Ihesu .C.⁹ dayes & fyfty before her departyng out of this lyfe shewyng the tyme of her deth / whiche afterwarde departed out of this lyfe very holy. Thre holy vyrgyns one named Iohanne¹⁰ / an other Martha / the thyrde Lucia¹¹ sawe her soule departe from the body bryghter than the sonne

¹ E fountainnes. ² E woundes. ³ E₂ flode. ⁴ C luce solari clariorem. ⁵ C .lv.
⁶⁻⁶ om in C. ⁷ C magnetis. ⁸ E₂ very many. ⁹ E₂ a hundreth; C ante dies xv mortis
suae. ¹⁰ E₂ Iohane. ¹¹ E₂ Lucie.

bytvene the armes of her spouse cryst. Her sepulture is in the chyrche of saynt Iohn¹ lateranence. All crysten people by this take hede of how grete vertue the psalter of our lady is with the remembraunce of crystes passyon it is alwaye in strength bothe in lyf and at the houre of deth. Therefore let vs prayse and laude our lorde Ihesu and Marye his moder in theyr psalter / to thentent we may deserue to haue the Ioyes of heuen / here by grace / & after this lyfe by glorie.

¶ Here endeth a deuoute medytacyon in sayenge deuoutly the psalter of our lady with dyuers ensamples. Enprynted at London in Fletestrete at the sygne of the sonne. By Wynkyn de Worde. Anno domini .M.CCCCC.viii. the fourth daye of February².

¹ E₂ Iohann. ² E₂ The yere of our lorde M.CCCCC.xix. the .xxi. daye of Ianuarius.

The Psalter,

in verse.

Ms. Vespas. D VII.

This translation of the Psalter is extant in 3 northern Mss.: Vespas. D VII, Egerton 614, and Harl. 1770¹, and was ed. from Ms. Vesp., together with the Latin Psalter and an ags (Northumbrian) interlinear gloss from Ms. Vesp. A I, by J. Stevenson, Surtees Soc., 2 voll., 1843—7; hence it is known as the Surtees Psalter. A note in Ms. Vesp. by a later hand describes it as »Psalterium Davidis in metra anglicana antiquis temporibus elegantissime translatum, cuius operis bina etiam reperiuntur exemplaria in Bibliotheca Bodliana«. Ms. Vesp. is the oldest, and purest and most correct; Ms. Eg. frequently changes the text, by forming 4 lines out of 2, and vice versa, and sometimes introducing cross rhymes; Ms. Harl. combines Vesp. and Eg., besides making changes of its own, by contracting 4 lines into 2, but at the end (from Ps. 109) closely follows Vesp.² Stevenson places Ms. Vesp. in the middle of Edward II's reign; this is a mistake, the Ms. is not earlier than 1350, and the 2 other Mss. are still later. Nevertheless, language and style, and the comparative rarity of French terms, give the impression of antiquity. All the Mss. are Yorkshire: Ms. Vesp. seems to belong to the neighbourhood of R. Rolle; Ms. Eg. with its frequent o-forms, to South Yorkshire; Ms. Harl, which is marked as »Liber Monasterii de Kirkham«, was most likely written at that priory. It should be noted that in all the Mss. the -en endings of the Pres. Plur. are frequent. A tradition ascribes this Psalter to R. Rolle (see note). But R. Rolle is already the author of the prose translation and exposition, ed. by Bramley Oxf. 1884.³ Comparing the two, we find that the prose work frequently uses the same terms, and repeats whole verses in almost identical

¹ Ms. Vesp. D VII, a small vol. in 8, 104 foll., is written in a small, but clear and neat Yorkshire hand of about 1350; the writing is somewhat pale, so that the dashes on f, t, g, d, ll are not always distinct. The inscription: Sum liber Vincencii Mundy, and Sum Guil. Charci, give the names of former owners. The initials are uniformly red, the Latin beginnings of the psalms and of the verses are given on the right margin, the former in red, the latter in black. Ms. Egert. 614, 4^o, 99 foll., was written about 1360—70. The Latin beginnings of the psalms, and of the single verses, are written over the Engl. text, and the initials are given to the Latin words. Former owners were Gilbert Barrell, and John Fauntleroy. A fly-leaf in the beginning bears the modern notes: »I conceive this Psalter to be wrote in the 13th century, by the Character & Language. J. W.«, and: Videtur hoc Psalterium in linguam anglicanam transtulisse et versibus haud elegantibus concinasse Richardus de Hampole, vero nomine Rollus, gente Anglus, Ebor. comit., ord. August., eremita; in coenobio Hampoliense prope Doncastrum vixit; obiit anno 1349. Praeter hoc varia scripsit. Vide Cave hist. lit. vol. 1 p. 35 Append. A. Ms. Harl. 1770, fol., in 241 leaves, marked as Liber Monasterii de Kirkham, is written in a large northern hand of ab. 1380. The contents are given in the title: Psalterium triplicatum, in verbis latinis, gallicis, et anglicanis. The first part, f. 1—158, contains the Latin Psalter with a French translation in parallel column; the psalms are followed by the Canticles. The Engl. metrical Psalter follows f. 158—241. Both the Latin-French and the English Psalters are accompanied, at the bottom, by the Psalterium Marianum ascribed to Albertus Magnus (ed., with an Engl. transl. in verse, in »Vernon poems«), and, in a 2nd column, Latin prayers, as thus:
Ave virgo virginum, parens absque pari, | Effice nos domine deus noster tanquam fructiferum
Sine viri semine digna fecundari, | lignum ante conspectum glorie tue, ut tuis ymbribus
Fac nos legem domini crebro meditari | cotidie irrigati, mereamur tibi suauum fructuum uber-
Et in regni gloria beatificari. | tate placere, per..

In the Engl. Psalter, however, the Psalt. Marianum and the Prayers, are only partially given (last stanza: Ave solis ciuitas in quam introiuit, fol. 165^b).

² These alterations in Eg. and Harl. have mostly been made without reference being had to the Latin Psalter, and do not help the sense.

³ Another old English prose Psalter was ed. by Bülbring, EETS 1891; it frequently paraphrases the text.

words; and there can be no doubt that the prose translator is largely indebted to the older Psalter. The greater freedom from French words and the archaic character of the older Psalter do not of necessity imply another author. In a transition time, an author may write very differently when a young man, and when advanced in years. R. Rolle died in 1349 an old man, and his earlier life belongs to the 13th century. The metrical Psalter might well be a work of his youth, his first attempt. The question is one of difficulty, and I cannot now attempt to solve it.¹ But that the Psalter belongs to Yorkshire, is to me beyond doubt; and therefore I include it here, the more so as the recently edited prose Psalter is easily accessible, and the club-edition of the metrical Psalter is not.

Ms. Vesp. D vii.

I.

Seli biern þat noghte is gan
In þe rede of wicked man,
And in strete of sinfullē noght he stode,
Ne sat in setel of storme¹ vngode;
2 Bot in lagh of lauerd his wille be ai,
And his lagh thinkē he night and dai.
3 And al² his liue swa sal itē be
Als it fares bi a tre

¹ Vulg. pestilentiae. ² Ms. als.

Þat stremes of watres set es nere,
Þat giues his fruite in time of yhere,
4 And lefe of him todreue ne sal;
Whatē swa he does sal soundfullē¹ al.
5 Noght swa wickedmen, noght swa;
Bot als duste þat windē þerthe tas fra.
6 And þarfore wikē in dome noght rise,
Ne sinfullē in rede of rightwise.
7 For lauerd of rightwise wate þe wai,
And gate of wicked forworth sal ai.—

¹ V. prosperabuntur.

Ms. Egerton 614.

I.

Seli beerne þat noght is gan
In þe red of wicked man,
And in stret of sinful noght he stode,
Ne sat in setel of storme vngode;
2 Bot in lagh of lauerd his wil be ai,
And his lagh þinckē he night and dai.
3 And al his lif swa sal it be
Als it fares be a tre
Þat streme of water sett is nere,
Þat gifes his fruit in tyme of yere;
4 And lef of him todreue noght sal;
What swa he dos sal soundful al.
5 Noght swa wicked men, noht swa;
Bot als dust þat wynd þe erpe tas fra.
6 And þerfor wicke in dome noht rise,
Ne sinful in rede of rightwise;
7 For louerd of rightwise wot þe wai,
And gate of wick forworth sal ay.

Harl. 1770. fol. 158.

I.

Seli berne þat noht is gan
In þe red of wiked man,
And in strete of sinful noht he stode,
Ne sat in setel of storme ungede;
2 Bot in lagh of lauerd hijs wille be ay,
And hijs lagh þinke he niht and day.
3 And al hijs liue swa sal he be
Als itte fares be a tre
Þat streme of waters set is nere,
Þat giues hijs frute in time of zhere;
4 And lef of it todreue ne sal;
Wat swa he dos sal soundful al.
5 Noh[t] swa wicked men, noht swa;
Bot als dust þat winde þe erpe tas fra.
6 And þerfor wicke in dome noht rise,
Ne sinful in rede of rihtwise;
7 For lauerd of rihtwise wate þe way,
And gate of wike forwurpe sal ay.

¹ The archaic character is greatly due to the fact that the translator, in his difficult task, utilized ags. glosses or versions (as those ed. by Stevenson l. c. and by Thorpe 1835), retaining many of the words found there (as soundful, bield), even such as he no longer understood and, therefore, misinterpreted. ags. *erpe* is to him *minisum*, *licsam* has the sense of face). The seeming antiquity, therefore, appears to be partly artificial. Other words he seems to have formed himself, by literally translating Latin terms, in the manner of the old glosses (as *neghsom* = propitius a *prope*, *ouer-tomehed* = *supervacue*, *stedful* = *locupletare*, *stith-coming* = *impetus*, *sithstreme* &c.). — The division of verses is the same as in R. Rolle.

Ms. Vesp. D vii.

Blisse to þe fadre and to þe sone
And to þe haligaste wil with am
wone,
Als first was, es, and ai sal be
In werlde of werldes, to þe thre.

II.

Wharfore gnaisted gomes swo,
And folke vnnait thoght þai þo?
2 Vpstode kinges of þe land,
And þe princes in þair hand
Ogain þair lauerd þai come on ane
And ogaine his criste to gane;
3 »Bandes of þa breke we ai,
And fra vs werpe þair yoke awai«.

Ms. Egerton 614.

Blisse to fader and to þe sone
And to þe hely gast wil wyth þam
wone,
Als frist was, is, and ay sal be,
In werld of werldes, vn-to þe þre.

II.

Qherfor gnaisted gomes swa,
And folke ful vnnait þhoght þai þa?
2 Vpstoden kynges of erþe strange,
and þe princes þaim amange
Agayn þair god þai com in an,
and agayn þar crist to gan.
3 »Bandes of þam brek we ai,
And fra vs werp þar yhocke awai«.
4 Þat wones in heuen scorn (þam sal),
And lauerd sal þam swere (!) with-al.
5 Þen sal he spek to þam in w(rath),
And to-dreue þam sal he in his brat(h):
6 »I soghlic sette am for-þi
Kynge fra him ful witerli
Ouer Syon, heli hille hisse,
Spelland his bode al with blisse.
7 Lauerd to me said: ,my son þou hatte,
And .i. my-self to-dai þe gatte.
8 Ask of me, and .i. gif þe sal
Genge and wel more with-al
Þine heritage al in þi hand,
And þine aht meres of land.

4 Þat wones in heuen scorne þam salle,
And lauerd sal [þam] snere with-alle.
5 Þan sal he speke to þam in his
wreth,
And todreue am sal he in his breth:
6 »I. sothlike, set am for-þi
Kinge fro him witerli
Ouer Syon, hille hali his,
Spelland his bodeworde al with blisse.
7 Lauerd to me saide: ,mi son arte þou,
And .i. to-dai gate þe nou.
8 Aske of me, and .i. to þe sal
Giue genge wele mare with-al
Heritage þine in þi hand,
And þine aghte, meres of lande.

Harl. 1770.

Blisse to þe fader and to þe sone
And to þe hali gast, wil with þam
wone,
Als first was, isse, and ai sal be,
In werld of werldes, te þe thre.

II.

Wherfore gnaysted genge swa,
And folc ful unnait þoht þai þa?
2 Vpstoden kinges of þe lande,
And þe princes in þar hande
Agayn þar god þat come in an,
And agayn þar crist to gan.
3 »Bandes of þa breke we ai,
And fra us werp þar zhoc awai«.
4 Þat wones in heuen scorne þam sal,
And lauerd sal þam swere wiht-al.
5 Þen sal he speke to þam in brath,
And to-dreue þo sal he in hijs wrath:
6 »In¹ sothlic set am for-þi
King of him ful witerli
Ouer Syon, his hil heli,
Spelland his bode sothfastli.
7 Lauerd saide to me: ,mi sone þou hat,
And .i. me-self to-dai þe gat.
8 Aske of me, and .i. to þe sal
Giue genge wel mar with-al
Eritage þine in þi hande,
And þine ath meres of lande.

¹ r. I.

Ms. Vesp. D vii.

- 9 In yherde irened salt þou stere þa,
Als lome ofe erthe breke þam als-swa'α.
10 And nou, kinges, vnderstande!
Ye ere lered¹ þat demes lande.
11 Serues lauerd in drede at wille,
And with quakinge glades him tille.
12 Gripes lare, leswhen lauerd wrethide
be,
And fra righte wai forworth yhe.
13 When in schorte his wreth tobrent
has he²,
Þat in him traisted alle seli be.

III.

Lauerd, hou felefolded are þa
Þat droues me to do me wa!

¹ V erudimini. ² V Cum exarserit in breui
ira eius.

Ms. Egerton 614.

- 9 In irne yherd salt þou stere þam weke,
Als lome of erþe þou salt þam brekeα.
10 And nou, kinges, vnderstandes,
Yhe þe whilke þat demes landes.
11 Serues to louerd in dred at wille,
And with quakyng glades him tille.
12 Gripes lare, les whenne lauerd wrath be,
And fra right wai for-wrþe ye.
13 When in short his wragh-to-brent is so,
Þat in him traist seli alle þo.

III.

Lauerd, whi fele-folded are þa
Þat me droue and done me wa?
Fele rise againe me, 2 fele sain þisse
To mi saule: nis hele þai in god hisse¹α.

- 3 And þou, louerd, my fonger in land,
Mi blisse, and mi heued vpheuand.
4 With mi steuen to louerd cried .i.;
And he herd me fra his hille heli.
5 .i. am methuf(!)² for .i. slepe;
And .i. ras, for lauerd me keppe.
6 .i. sal noht drede a þhousand
Of folke are me vmgiuand;
Ris, lauerd, berihed make me,
Mi god þat isse and ai sal be.
7 For þat þou smate with þi hand
Alle againe me wiper-wendand

¹ V non est salus ipsi in deo eius. ² r. methful.

Fele rise ogaine me, 2 fele saies þis
To mi saule: »nys hele nane in gode
hisα.

- 3 And, lauerd, mi fanger art þou in
lande,
Mi blisse, and mi heued vpheuand.
4 With my steuen to lauerd cried .i.;
And he herd me fra his hille hali.
5 .i. am methful, for .i. slepe¹;
And .i. raas, for lauerd me kepe.
6 Noght sal .i. drede a thousand
Of folke, ar me vmgyuand;
Rys, lauerd, ai ful ofe blisse,
Saufe make me, my god þat isse.
7 For þou smate doune with þi hand
Alle to me witherwendand

¹ V Ego dormivi, et soporatus sum.

Harl. 1770.

- 9 In irne zherd sal þou stere am weke,
Als lome of erþe þou sal þam brekeα.
10 And nou, kinges, vnderstandes,
Yhe þe while þat demes landes.
11 Serues to lauerd in drede at wille,
And with quaking glades him tille.
12 Gripes lare, leswhen lauerd wrath be,
And fra rith wai forwurth zhe.
13 Wen tobre[n]t in short is wrath has he,
Þat in him traist alle seli be.

III.

Lauerd, whi manifalded are þai
Þat drouen me bi niht and dai?
Fele rise gain me, 2 fele sain þisse
To mi saule: nis hele þai in god isse.

- 3 And þou, lauerd, mi fonger art, mi blisse,
And heueand up mi heued þou isse.
4 With mi steuen to lauerd kried .i.,
And he herd fra his hil heli.
5 I slep and methful am .i.;
And lauerd me kep, .i. ras for-þi.
6 Noth sal .i. drede a þhousande
Of folke are [me] vmgiuande;
Rise, lauerd, bi dai and nith,
Sauf me, mi god ful of mith.
7 For þat þou smot with þi hande
Alle againe me wiper¹-wendande

¹ Ms. wipet.

Ms. Vesp. D vii.

- With-outhe sake or any skil;
Tethe ofe sinful brised þou il.
8 Ofe lauerd es hele for-by al þinge;
And ouer þi folke be þi blissinge.

IV.

- When .i. kalled herd me with blisse
God ofe my rightwisnesse þat isse;
Ife þat droung in .i. ware,
Þou tobreddest¹ to me þare:
2 Hafe mercy ofe me inwardeli,
And here þou my beede for-þi.
3 Mennes sones, towthen ofe herte vn-
meke?
Whi loue yhe fantom, and lighinge seke²?

¹ dilatasti. ² Ms. speke.

- 4 And wites þat lauerd his haligh selkou-
pede he!
When .i. to him crie, lauerd sal
here me.
5 Wrethes, and ne wiles sinne;
Pat your hertes sayne with-inne,
And in your kleues you bitwene
Sar þat ye stangen¹ bene.
6 Offres offrand ofe rightwisnesse,
And hopes in lauerd mare and lesse.
Many with þar mouth sais þus:
»Wha sal goddes schewe til vs?»
7 Takeden light ofe þi face, lauerd,
ouer vs es,
Þou gaf in to my herte faynes.

¹ r. stungen.

Ms. Egerton 614.

- With-outhe sak or outhen scil;
Tegh of sinful breddest þou il.
8 For(!) louerd it is helynge,
And ouer þi folke be þi blissinge.

IV.

- When .i. cald, louerd of rithnes me
herd he;
In drouynge tobreddest þou to me.
2 Haue merci of me in þe stede,
And with þine eres here my bede.
3 Mensones, towthen of hert vnmeke?
Why loue ye fantom, and lyhinge seke?
4 And wite ye þat louerd is halgh
selkouped¹ he;
When .i. cri to him, louerd sal here me.
5 Wrathes, and ne wiles sinne;
Pat yhour hertes sain with-inne,
And in your cleues yhou bitwene
Sore þat ye stungen bene.
6 Offres offrand of rightwisnesse,
And hopes in louerd more and lesse.
Fele sain, wil þat þai liue:
»Who sal vs giftes shewe or giue?»
7 Tokened is ouer vs þe liht
Of þi lickam², louerd, so briht;
Þou gaf with ful mikel quert
Fainnes most in to mi hert.

¹ Ms. selkoured. ² V vultus.

Harl. 1770.

- With-outhe sake or ani skil;
Tegh of sinful bredned þou il.
8 Of lauerd it is helinge,
And ouer þi folk be blissinge.

IV.

- Wen¹ .i. cald, lauerd of mi rithnes
me her[d] he²;
In droung to-breddest þou to me.
2 Haue merci of me in þe stede,
And with þine eres here mi bede.
3 Men sones, townen of hert unmeke?
Whi loue zhe fantom, and leyhinge seke?
4 And wites, lauerd his halgh selcuped
he;
Lauerd wen .i. to him crie sal here me.
5 Wrathþes, and ne wiles sinne;
And zhour(!) hertes sain with-inne,
And [in] zhour kleues zhou be-twene
Sare þat ye stungen bene.
6 Offres offrand of rithwisnesse,
Hopes in lauerd mare and lesse.
Mani sain whil þat þai liue:
»Who sal us giftes shew or giue?»
7 Tokned is ouer us, lauerd, lith of face
þine;
Þou gaf fainnesse in hert minæ.

¹ Ms. Wem. ² Ms. herhe.

Ms. Vesp. D vii.

- 8 Ofte fruite ofe whete, of his oli, &
wyne
Ar þai manifolded ine:
9 In pees in him-selfe¹, is beste,
Sal .i. slepe and sal i. reste;
10 For þou, lauerd, sengely
In hope set me witerly.

V.

Myne wordes, lauerd, with eres
byse;

- Vnderstande þe crie ofe me.
2 Bihald vnto my bede steuene,
Mi kyng and my god ofe heuene.
3 For to þe, lauerd, bidde sal .i.;
Mi steuene sal tou here erli.

¹ V In pace in idipsum dormiam.

Ms. Egerton 614.

- 8 Of frute of whet, of is oly, and wine
Are þai manifolded ine.
9 In pais in him-self is best
Sal .i. slep and sal .i. rest;
10 For þou, louerd, singelli
In hope sette me weterly.

V.

Mi wordes, louerd, with eres bise;
Vnderstand þe cri of me.

- 2 Of mi bede bihald to steuen,
Mi kyng and mi god of heuene.
3 For to þe, louerd, bidde sal .I.;
Mi steuen sal tou here erli.
4 Erli sal .i. to þe se and stand,
For þou art noht god wicnes willand.
5 Ne liþer sal noht wun bi þe,
Ne vnrightwise befor þin ezhen be.
6 Þou hated al þat wirk wicke þinge;
Þou leses alle þat speke liyhinge.
7 Mensloers and swikel louerd wlat
sal.
And .i., in mikelhed of þi mercy al,
8 In þi hous inga sal .I.;
.I. sal bidde in þi drede at þi krik
heli.
9 Louerd, lede me in þi rithnes rith,
And for mi fos in þi siht in (r. mi)
wai riht.

- 4 Erli sal .i. to þe se and stande:
For noght god artou wiknes willande,
5 Ne wone sal lither biside þe,
Ne vnrightwise bifer þin eyhen be.
6 Þou hated al þat wirkes wiknesse;
Þat lighe spekes leses tou mare and
lesse,
7 Menslaers and swykel lauerd wlate
sal.
And .i., in Mikelhede ofe þi mercy al,
8 Ingo in þi hous sal .i.,
.I. sal bid¹ in þi drede at þi kirke
hali.
9 Lauerd, lede me in þi rightwisnesse,
for fas myne,
Ryght my wai in syghte þine.
¹ V adorabo.

Harl. 1770.

- 8 Of frut of whete, of is oli, and wine
Are þai mani-folded ine.
9 In pais in him-seluen best
Sal .i. slep and sal .i. rest;
10 For þou, lauerd, sengelli
In hope set me witerli.

V.

Mi wordes, lauerd, with eres bise;
Vnderstande þe krie of me.

- 2 Bihald of mi bede to steuen,
Mi king and mi god of heuen.
3 For to þe, lauerd, bid sal .i.;
Mi steuen sal tou here erli.
4 Erli sal .i. to þe se and stande,
For noth god art tou wicnes willande.
5 Ne liþer sal wun bi þe,
Ne unrithwise bifer þine ezhen be.
6 Þou hates alle þat wirke wicnesse;
Þou leses þat liyhe speke mare and
lesse.
7 Menslores and swikel lauerd wlate sal.
And .i., in mikelhed of þi merci al,
8 In þi hous .i. sal in-ga;
I sal bid at þi heli kirke in þi drede
swa.
9 Lauerd, lede me in þi rithnes, and
fro fas mine
Rith mi waye in siht thine.

Ms. Vesp. D vii.

10 For noght es in þar mouth sothnesse ;
þe hert ofe þaim vnnait ite esse.

11 Through openand¹ es þrote of þam
swa,

With þar tunges fikeli þai dide; lauerd,
deme þa.

12 Fra þair thoghtes falle þai mare and
lesse ;

After þe mikelhede of þair wikednesse
Outputz þam þare þai sal be,
Lauerd, for þai taried² þe.

13 And fayne sal alle þat hope in þe ;
In ai sal þai glade, and þu in am be ;

14 And mirþe sal in þe þat loue þi
name alle :

¹ V Sepulcrum patens. ² irritaverunt.

For to þe rightwise blisse þu salle.

15 Lauerd, als with schelde þus
Of þi godewille crowned þou vs.

VI.

Lauerd, ne threte me in þi wreth,
Ne ouertake me in þi breth.

2 Lauerd, haf mercy of me,
For þat seke am .I. to se ;
Hele me, lauerd—best þou mai —
For alle mi banes droued ar þai.

3 And my saule mikel droued isse ;
Bot þou, lauerd, towhen¹ al þisse ?

4 Torn, lauerd, and mi saule outtake ;
For þi mercy saufe me make.

¹ usquequo.

Ms. Egerton 614.

10 For noht isse in þar mouth soghnesse ;
þe hert of þam vnnait it esse.

11 For open þurgh is þrote of þam swa ;
With þar tunges swikli þai did; lauerd,
deme þa.

12 Þai fal fra þar phothtes mare and
lesse ;

After mickelhed of þar wickednesse
Output þam þar þai sal be,
Lauerd, for þai taried þe.

13 And fain alle in þe hopen so ;
Þai sal glad, and þou sal wone in þo.

14 And þat loue þi name in þe al glad
sal þai,

15 For to þe rightwis blisse sal tou ai.
Lauerd, al[s] with sheld þus
Of þi gode wille þou crowned vs.

VI.

Lauerd, ne þrete me in þi brath,
Ne ouernymme me in þi wrath.

2 Milþe of me, lauerd, for sek am
.y. ;

Min bones are droued, hele me for-þi.

3 And mi saul swiþe droued isse ;
Bot þou, lauerd, hulange þisse ?

4 Turne, lauerd, and mi saul out-take ;
For þi merci saufe me make.

Harl. 1770.

10 For noth is in þar mouth sohtnes ;
þi¹ hert of þam unnait hit es.

11 Þurgh openand it² þrote of þa ;
With þar tunges swikeli þai dide ;
god, deme þa.

12 Þai falle fra þar zhoten mare and
lesse ;

After mikelhed of þar quednes
Out-put þam þar þai sal be,
Lauerd for þai traied þe.

13 And faine sal alle þat hope in þe ;
In ai sal þai glade, and þou in þam be.

14 And þat loue þi name mirþe sal in
þe alle,

15 For to rithwis blisse þou salle.
Lauerd, als with sheld þus
Of þi gode wille þou krouned us.

VI.

Lauerd, ne zhrath me in þi brath,
Ne ouernime me in þi wrath.

2 Hauē merci of me, lauerd, for seke
am .i. ;

Mi banes are droued, hele me for-þi.

3 And mi saule swiþe mikel droue is ;
Both þou, lauerd, þou³ when þis ?

4 Turn, lauerd, mi saule outtake ;
For þi merci sauf me make.

¹ r. þe. ² r. is. ³ r. to.

Ms. Vesp. D vii.

- 5 For noght es in dede þat is myned ofe þe;
And in helle wha to þe schryuen sal be?
- 6 .I. swanke in mi sighinge-stede;
.I. sal wasche bi al nyghtes mi bede;
With mi teres in mi bede
Sal .i. wete mi liggyng-stede.
- 7 Lete es fra wreth myn egh for-þi;
Bitwix my faes al elded .I.
- 8 Wites fra me, al þat wirkes wyke þinge,
For lauerd herd steuen ofe mi wepyng;
- 9 Herd lauerd bisekyng ofe me,
Lauerd mi bede kepid has he.
- 10 Þai schame and todreue al my faes swiftly;
Þai be went, and schame swith radely.

VII.

- Lauerd mi god, sauf me, .I. hoped in þe,
Fra al me filyhand; and lese me;
2 Leswhenne reue [he] als lioune
Sauld myne to bring it doune,
While nane es þat bie sal,
Ne wilke saufe þat mas with-al.
- 3 Lauerd mi god, yife .i. dide þis,
Yife wikednesse in mi hende is,
- 4 Ife .I. yelde yeldand me iuele, .I. falle
Gilti¹ vnnait fra mi faes alle,

¹ V decidam merito inanis.

Ms. Egerton 614.

- 5 For noht is in ded þis¹ mind of þe;
And in helle who to þe shriuen sal be?
- 6 I swank in mi siking-stede,
Ilke niht sal [i] wesshe mi bede;
With mi teres in mi bedde
sal .i. wete mi ligginge-stede.
- 7 Let is mine egh for wrath to falle;
Innelded² bitwix mi fos alle.
- 8 Wites fro me alle þat wirk [wic] þinge,
For louerd herd steuen of mi wepinge.
- 9 Herd louerd bisekyng of me;
Lauerd mi bede kep has he.
- 10 Sham and to-dreued be mi fos swiftli;
Þai turne, and shame swith raddeli.

VII.

- Lauerd mi god, in þe hoped .I.;
Berzed make þou me for-þi
Fra alle þat are me filiand,
And lese me out of þar hand:
- 2 Lesqwen reue he als lioun
Sauld min to bringe it doun,
Whil non is þat bie mai,
Ne þat beryhed mas, nith or dai.
- 3 Lauerd mi god, if .i. do þisse,
Whor wikednes in mi hend isse,
- 4 If .i. yheld to yheldand me iuels, .i. falle
Gilti vnnait fra mi fas alle.

¹ r. þat is. ² r. I elded.

Harl. 1770.

- 5 For noth is in dede þat manes of þe;
Þat in helle who sal be shriuen to þe?
- 6 I swank in mi siking-stedde,
Ilke nith sal .i. washe mi bedde;
With mi teres witerli
Mi straille sal .i. wete for-þi.
- 7 Let is min egh fra wrang onan;
I elded bitwix alle mine fan.
- 8 Wites fra [me] alle þat wirke wic þing,
For lauerd herd steuen of mi weping.
- 9 Herd lauerd besekinge of me;
Lauerd mi bede kep has he.
- 10 Þa shame and be let alle mi fas swiftli;
Þai be turned, and shame swiþe radli.

VII.

- Lauerd mi god, in þe hoped .i.;
Sauf make þou me for-þi
Fra alle þat are me filyhande,
And lese me out of þar hande:
- 2 Leswhenne reue he als lioun
Sauld mine to bring it doun,
Whil nan is þat bies rith,
Ne sauf makes day ne nith.
- 3 Lauerd mi god, if .i. do þis,
Ware wikednes in mi hende is,
- 4 If .i. zheld yheldand me iuels, .i. falle
Gilti fra mi fas unnait alle.

Ms. Vesp. D vii.

- 5 Fylegh saule mine þe faa,
Grypes¹, and fortredes swa
In erthe my life, mi blisse with wa
In duste ledes, þar þai come fra.
6 Vprise, lauerd, in wreth þine,
And vpheue in endes of faes myne;
7 And rise, lauerd, in bode þou sente
to be;
And kirke of folke sal vmgife þe;
8 And for þat, torne vpe in heghte.
Lauerd demes folke righte.
9 Deme me, lauerd, afir my right-
wisenes,
And after ouer me myn vnderandnes.
10 Ended nith ofe sinful be;
And right sal tou rightwise to þe;
¹ r. grype, fortrede, lede.

Ms. Egerton 614.

- 5 Filihes saul mine þe fa
And gripes, and fortredes als-swa
In erþe mi lif, mi blisse with wa
I[n] dust turnes þar it come fra.
6 Ris vp, lauerd, in wragh þine,
And vpheue in endes of fos mine;
7 And ris, lauerd mi god, in bode þou
sent to be;
And kirk of folk sal vmgiue me(!).
8 And for þat turne vp in heght.
Lauerd demes folk ful righte.
9 Deme me, lauerd, after my rihtwis-
nesse,
And ouer me after min vnderandnesse.
10 Ended nigh of sinful be,
And rightwise sal tou riht to þe,
Ransakand hertes of tho
And þar neres, god, als-so.
11 Riht help min fra god in quert,
Þat berihed mas rihtwise of hert.
12 God demer riht, þoland, and strange,
Nou wrakes be daies alle lange?
13 Bot ze turne, he shakes his swerd
of stel;
He bent his bow and graiþed it wel.
14 And in yt he graiþed lomes of dede,
His arwes he made tobrennand rede.
15 Loke he kyneled vnrightwisenesse,
Onfonge sorgh, and bare wicnesse.

- Ransakand þair hertes clene
And þair neres, gode, bidene.
11 Mi rightwis helpe fra lauerd in querte,
Þat saufe makes right ofe herte.
12 God rightwise demer, stalworth, and
tholand,
Nou wrethes be al dais in land¹?
13 Bot ye be torned, his swerde schakes
he righte;
He bente his bough, and graiþed ite,
14 And in it grayþed he lomes of dede,
His arwes he made to brennand
rede.
15 Bihald, he kyneld vnrightwisnesse,
Onfange sorwe and bare wicked-
nesse;
¹ V numquid irascitur per singulos dies?

Harl. 1770.

- 5 Filyhes saule mine þe fa
And gripes, fortredes als-swa
In erþe, mi blisse with wa
In dust ledes þar hit com fra.
6 Ris, lauerd, in wragh þine,
And upheue inendes of fas mine;
7 And ris lauerd in bode þou send
to be;
And kirk of folk sal umgiue þe.
8 And for þat again turne in heth.
Lauerd demes folke ful reth.
9 Deme me, lauerd, after mi rith-
wisnes,
And ouer me after min underandnes.
10 Nigh of sinful ended be,
And rith salt þou rithwis to þe,
Ransakand þar hertes clene
And þar neres, god, bidene.
11 Rith help min fra god in quert,
Þat sauf mas rithwis of hert.
12 God demer rith, strang, and þholand,
Nou wrathes be alle daies in land?
13 Bot zhe turne, he shakes his swerd
of stele;
He bent his bogh and graiþed it wele.
14 And in it he graiþed lomes of dede,
His arwes he made to brennand rede.
15 Loke he kineled unrihtwisnes,
Onfong soryhe, and bare wicnes.

Ms. Vesp. D vii.

- 16 Þe slough he opened and it groue he:
And in dyke he felle þat he made
to be.
- 17 His sorwe torne in his heued with-
alle,
And his wiknes in his scalp doune-
falle:
- 18 .I. sal schriue to lauerd aftir his right-
wisnes,
And salme to name ofe lauerd heghist
es.

VIII.

Lauerd, oure lauerd, hou selkouth is
Name þine in alle land þis!

Ms. Egerton 614.

- 16 Þe slogh¹ he opened, and grof with
spade:
And in dike felle he þat he made.
- 17 Be turned is sorgh in his heued with-al,
And in his scalp his wickednesse
doun fal.
- 18 .I. sal shrine to louerd after is right-
wisnesse,
And syng to louerd name, heghist esse.

VIII.

Lauerd, our lauerd, hou selkouth
isse

- Name þine in al erþe þisse!
- 2 For vphouen is þi mikelhade
Ouer heuenes þat are brade.
- 3 Of mouth of childer and soukand
Made þou heryng in þi land,
For þi foos, þat þou fordo
Þe foo, þe wreker him vn-to.
- 4 For .i. sal se þine heuenes hegh
And werkes of þi fingres slegh,
Þe mone and sternes sal .i. se
Þat þou stapeled for to be.
- 5 What is man, þat þou mines of him?
Or sone of man, for þou sekest him?
- 6 Þou lited him à litil witht
Lesse fro þine aungels bright;

¹ r. slogh.

- 2 For vpehouen es þi mykelhede
Ouer heuens þat ere brade.
- 3 Of mouth of childer and soukand
Made þou lofe in ilka land,
For þi faes, þat þou fordo
Þe faa, þe wreker him vnto.
- 4 For .I. sal se þine heuenes hegh,
And werkes of þine fingres slegh,
Þe mone and sternes mani ma
Þat þou grounded to be swa:
- 5 What is man, þat þou mines ofe
him?
Or sone ofe man, for þou sekas him?
- 6 Þou lited him a litel wight
Lesse fra þine aungeles bright;

Harl. 1770.

- 16 Þe slogh he opened and grof with
spade:
And in dike felle he þat he made.
- 17 Turne his soryhe in heued with-alle,
And in his scalp his wickednes doun-
falle.
- 18 I sal skriue to lauerd after is rith-
wisnes,
And to lauerdes name, heghist es.

VIII.

Lauerd, our lauerd, hou selkouth
isse

- Nam þin in al erþe þisse!
- 2 For uphouen is þi mikelhode
Ouer heuenes þat are brode.
- 3 Of mouth of childer and soukande
Made þou lof þurgh þe lande,
For þi fas, þat þou fordo
Þe fa, þe wreker him unto.
- 4 For .i. sal se þine heuenes hegh
And werkes of þi fingres slegh,
Mone and sternes baphe þa,
Whilk þat þou stapeled swa.
- 5 Wat is man, þat þou menes him?
Or mannes son, for þou sekas him?
- 6 Þou litted him a litel wiht
Lesse fra aungels þat ar briht;

Ms. Vesp. D vii.

- With blisse and menske þou crowned
him yet,
And ouer werkes of þi hend him set;
7 Þou vnderlaide alle þinges
Vnder his fete þat ought forthbringes,
Neete and schepe bathe for to welde,
Inouer and¹ beestes of þe felde,
8 Fogheles of þe heuen, and fissesches of se
þat forthgone stihs of þe se.
9 Lauerd, our lauerd, hou selkouth is
Name þine in alle land þis!

IX.

I sal schriue to þe, lauerd, in al
hert myne,

¹ V insuper et.

Ms. Egerton 614.

- With blisse and menske him crowned
tou so,
And set him ouer þine hendwerkes mo.
7 Þou vnderlaide alle þinges
Vnder his fete þat oht sorgh¹ brings,
Shep and nete, for to weld,
Inouer and bestes of þe feld,
8 Fogheles of heuen, and fissesches of se
þat ouerfaren stizhes of se.
9 Lauerd, our lauerd, hou selkouth ysse
Name þine in al erþe þisse!

IX.

I. sal shriue to þe, lauerd, in al hert
myne;

Telle .i. sal alle wondres þine.

- 2 .I. sal fayne and glad in þe,
Salm to þi name heghist mai be.
3 Inturnand mi fo hindward al;
þai are vnfest, and fra þi face forwrgh
þai sal.
4 For þou made mi dome and my scil²
þat esse;
þou sites [ouer] trone, þat demes
rihtnesse.
5 Þou snibbed genge more and lesse,
And wike forwrped in wicnesse.
þe nam of þam þou did awai
In werld of werld and in ai.

¹ r. forgh. ² Ms. acil.

.I. sal telle alle wondres þine;

- 2 .I. sal fayne and glade in þe,
And salme to þi name, heghist
mai be;
3 In tornand hindeward mi faa; —
þai ar vnfest and¹ forworth fra þi
face sal þa.
4 For þou made my dome and mi skile
þat es;
þou sites ouer trone, þat demes
rihtnes.
5 Þou snibbid genge mare and minne,
Forworthed wiked for his sinne;
Name of þam þou dide awai
In werlde of werlde and in ai.

¹ Ms. vnbestand.

Harl. 1770.

- With blis and menske þou crowned
him yhet,
And ouer þi hendwerkes him set.
7 Þou underlaid alle þinges
Vnder his fet þat oht forthbringes,
Shep and nete alle forto welde,
Inouer bestes of þe felde,
8 Fliht-foyheles of heuen, and fissesches of se
þat ouergan stiyhes of se.
9 Lauerd, of¹ lauerd, hou selkouth isse
Name þin in al erþe þisse!

IX.

I. sal shriue to þe, lauerd, in al mi
hert;

And telle alle wundres þin in quert.

- 2 I. sal fainte² and glade in þe,
I. sal singe to þi heghist name mai be.
3 Inturnand hinwand(!) þe fa;
þat are unfest, and forwurth fra þi
face sa[l] þa.
4 For þou made mi dome and mi scil
þat es,
þou sites on trone, þat demes rith-
nes.
5 Þou snibbed genge mare and minne,
Wicke forwrped in his sinne.
Name of þam þou dide away
In werld of werld and in ay.

¹ r. our. ² r. faine.

Ms. Vesp. D vii.

- 6 *Faes waned of swerde in ende*¹,
And þair cites doune dide þou wende.
7 With dine forworthed mynde of þa;
And lauerd in ai he wones swa.
8 He graiþede in dome to be
His trone; and als deme sal he
Werlde of erþe in euenesse,
Deme sal he folk in rightwisnesse.
9 And made is lauerd to- flight þe
pouer to;
Helper in nedinges, in drouynge so.
10 And hope in þe þat þi name knewe
oghte,
For sekand þe, lauerd, forletes tou
noghte.

¹ V Inimici defecerunt frameae in finem.

Ms. Egerton 614.

- 6 *Fos waned of swerd in ende*,
And þar cites doune dide þou wende.
7 Forwrþed with din minde of tho;
And louerd in euer wones so.
8 He grapēd in dome sete hisse,
And he sal deme with mikel blisse
Werld of erzhe in euenesse,
Deme sal he folke in rihtwisnesse.
9 And mad is louerd to pouer in¹-
flenge,
Helper in nedinges, in drouynge.
10 And hope sal in þe þi name knew
oht,
For sekand þe, louerd, forsoke þou
noht.
11 *Salmes to louerd þat wones in Syon*;
Shewes bitwix genge his zohtes o-non;
12 For sekand þar blode he mines in
zoht,
Þe crie of pouer forgetes he noht.
13 *Haue merci of me, lauerd, and se*
Mi mekenesse of mi fos þat be;
14 *Þat þou heue me fro zhates of ded*,
Þat .i. shew forth and spread
Þine herynges sone o-non
In zhates of doghtres of Syon.
15 *.I. sal glad in þi hele*; folke festened
are
In forward þat þai maked þare;

¹ Ms. im-.

- 11 *Salmes to lauerd wones in Syon*;
Bitwix genges schewes his thoghts
on-on;
12 For sekand þar blode he mines in
thoght,
Þe crie of pouer forgetes he noghte.
13 *Haue mercy of me, lauerd, and se*
Mi mekenesse of my faes þat be;
14 *Þat vpheues me fra yhates of dede*,
Þat .i. schewe forth to sprede
Þine loneynges euerilkone
In yhates of doghtres¹ of Syon.
15 In þi hele þan sal .i. glade.
Genge feste are in forward² þat þai
made;

¹ V in portis filiae Sion. ² V in interitu.

Harl. 1770

- 6 *Faas wanes of swerd in ende*,
And þar cites down dide þou wende.
7 Forwrþed with din minde of þa;
And lauerd in ai he wones swa.
8 He graiþed in dome for to be
Setel his, and als sal he
Deme werld of erþe in euennes,
Deme sal he folk in rithwisnes.
9 And made is lauerd to pouer in-
fleing,
Helper in nedinges, in drouing.
10 And hope sal in þe þi name knew
oht,
For sekand þe, lauerd, forsoke þou
noht.
11 *Singes to lauerd þat wones in Syon*;
Shewes bitwix folk his zohtes onon;
12 For sekand þar blode he mines in
þoht,
Þe crie of pouer forgetes he noht.
13 *Haue merci of me, lauerd, and se*
Mi mekenes of mi fas þat be;
14 *Whilc heues me fra zhates of ded*,
Þat .i. suld shew forth to spread
Þine louinges euerilkon
In yhates of doghtres of Syon.
15 In þi heling sal .i. glade.
Genge festened are in forward þat
þai made;

Ms. Vesp. D vii.

- 16 In þis snare whilke þai hid swa
Gripen es þe fote ofe þa.
17 Knawen be[s] lauerd domes doand,
Sinful is gripen in werkes ofe his hand.
18 Torned sinful in hell be þai,
Alle genge þat god forgetes ai.
19 For forgetelnes in ende
Noght bes of pouer whar he wende;
Þild ofe pouer ouer alle
Noght in ende forworth salle.
20 Rys, lauerd; noght strenþed man, es
righte¹,
Genge be demede in þi sighte.
21 Set lagh-berer ouer þa,
Wite genge þat men er þai ma.

¹ V non confortetur homo.

Ms. Egerton 614.

- 16 In þis snare whilke þai hid so
Gripid ys þe fote of tho.
17 Knawen be lauerd dome doand.
Sinful is gripen in werke of hand.
18 Turned sinful in helle þai be,
Alle genge þat god forgete to se.
19 For forgetelnesse noht in ende
Bes of pouer whore þai wende;
Zholmodnesse of pouer þat are
Forwurgh in ende sal neuermare.
20 Ris, lauerd; manstrenþes noht of
miht;
Genge bene demed in þi siht.
21 Set, lauerd, berer of lagh ouer þam ai,
Wite genge þat men are þai.
22 Whi witedest tou fer, lauerd kynge,
Forse[s]t¹ in nedinges, in drouinge?
23 Whil proudes wicke, pouer brent is so.
Þai are gripen in redes whilke ȝoth
þo.
24 For loued is sinful in þar minges²
Of his saul, and wicked has blissyngs.
25 Gremed lauerd sinful alle;
After mikelhed of his wragh, noht
seke he sal.
26 Noht is god in his siht to sen,
In al tide his waies filed ben.
27 Outborn fro his face þi domes be,
Of alle his fos lauerd sal he.

¹ Ms. forset. ² r. yerninges.

(Ps. X secundum Hebraeos)

- 22 Whi wited [þou] fer, lauerd kinge,
Forsest in nedinges, in drouynge?
23 Whil proudes wicke, pouer brent is;
Þai ere gripen in redes whilk þai
thought mis.
24 For loued es sinful in yernynge
Of his saule, and wicke sal haue
blissinge.
25 Gremed lauerd sinful in thoghte;
After mikelhede of his wreth, seke
sal he noght.
26 Noght es god in his sight to se;
In alle times his waies filed [b]e¹.
27 Outborn be his² domes fra his face alle;
Of alle his faes be lauerd he salle.

¹ Ms. he. ² r. þi.

Harl. 1770.

- 16 In þis snare whilk þai hid swa
Griped is þe fote of tha.
17 Knawen be lauerd domes doand.
Sinful is gripen in werkes of his hand.
18 Sinful in helle be turned þai,
Alle þat god forgotten ai.
19 For noht forgetelnes in ende
Sal be of pouer ware he mun wende;
Þholmodnes of power with-al
Noht forwurth in ende sal.
20 Ris, lauerd; noht strenþhes man with
mith;
Be demed genge sal in þi sith.
21 Set, lauerd, lagh-berer ouer þam swa,
Wite genge for þat men are þa.
22 Whi wited þou fer, lauerd king,
Bihaldes in nedinges, in drouing?
23 Whil proudes qued, pouer tobren is.
Þai are griped in redes whilk þai
þoht mis.
24 For loued is sinful in ȝhorninges al
Of his saule, and wic be blissed sal.
25 Gremed lauerd sinful þat be;
After mikelhed of his wragh, noht
seke sal he.
26 Noht is god in his siht ai,
I[n] al tide filed is his wai.
27 Outborn fra his face þi domes be,
Of alle his fas lauerd sal he.

Ms. Vesp. D vii.

28 For he saide in his hert: »nought sal

.I. wende,

With-uten inel, fra strend in strende.

29 Of whas mallok his mouth ful is,

Of swykedome, and of bitternes;

Vnder tunge of him als-swa

Swynk and sorwe and mikel wa.

30 He sites in waites with riche of land

In derne, to sla þe vnderand.

31 His eghen bihaldes in pouer men;

He waites in hidel als lioun in den.

32 He waites to reue þe pouer in dim,

To reue þe pouer whil he todrawes him.

33 In his gilder night and dai

Ms. Egerton 614.

28 For he saide in his hert: noht sal

.I. wende

With-uten inel fro offrend in strende.

29 Of whos malloke mouth ful esse,

Of swikdome and of bitternesse;

Vnder tung of him als-swo

Swynke and sorgh and mikel wo.

30 He sites in wittes with riche in land,

Pat he slo þe vnderande.

31 His eghen bihald in pouer men;

He waites in hiddel, als liouⁿ en den.

32 He waites to reue þe pouer in dym,

To reue pouer whil he todrazhes him.

33 In his snare sal he meke him, held he sal,

When he lounderdes of pouer fal he sal.

34 For »god is forgotten« in his hert said he,

»He turnes his face in ende he [ne] se«.

35 Ris, loured god, and vphouen be þi hand;

Ne forgete þou pouer in land.

36 For what taried god wicked al?

For he said in his hert: noht seke he sal.

37 Sest, for swynke and sorgh bihaldes tou so,

In þi hende þat þou giue þo.

Meke him-seluen¹ sal he ai;

He sal bonghe him. and falle sal he,

Of pouer when þat loured he be.

34 For he saide in his hert: »god forgotten is?«

Pat he ne se in ende, he tornes face his«.

35 Ris, loured, and vphouen be þi [h]and;

Ne forgete þou pouer in land.

36 For what taried god wicked al?

For he said in his hert: »nought seke he sal«.

37 Sestou, for swink and sorwe bihaldes tou.

Pat in þi hende þou giue þaim nou.

¹ V humiliabit eum. = V Oblitus est deus.

Harl. 1770.

28 For he saide in his hert: noht sal

.i. wende

Wiht-uten inel fra strende in strende.

29 Of whos malloc his mouth ful es,

And of sorgh and of bitternes;

Vnder tunge of him als-swa

Swinc and sorgh and mikel wa.

30 He sites in waites with riche of land,

In derne to slo þe underand.

31 His eyhen loken in pouer men;

He waites in hiddel. als lioun in den.

32 He waites to reue þe pouer in dim.

To reue þe pouer wil he with-drayhes him.

33 In his snare sal he meke him, held him he sal.

And wen he lauerdes ouer pouer falle with-al.

34 For he said in his hert forgotten god isse.

Pat he ne se in ende he turnes face hisse.

35 Ris, loured god, and houen be þi hand;

Ne forgete þou pouer in land.

36 For wat gremed wicke god al?

For he said in his hert: noht seke he sal.

37 Sest, for þou swink and sorgh bihaldes nou,

In þi hend þat þa giue þou.

Ms. Vesp. D vii.

- 38 Bileft es þe pouer to þe;
To fadreles help sal tou be.
39 Brise arme ofe sinful and liþer in
thoghte;
Soght bes his sin and funden noghte.
40 Lauerd ryke in ai and in werld ofe
werld sal [h]e¹;
Forworth, genge, fra his land sal ye.
41 Vernyng ofe pouer herd lauerd mine;
For-gra[i]þyng of þar hert herd ere
þine,
42 ²Deme fadreles and meke, and noght
set he
Our mikel him man ouer erþe to be.

X.

IN lauerd traist .I.; hou sai ye
Of mi saule hou sal it be:
.I. sal forthfare, ife .I. wil,
Als a sparwe in to þe hil?

¹ Ms. be. ² V judicare pupillo et humili,
ut non apponat ultra magnificare se homo super
terrani.

Ms. Egerton 614.

- 38 To þe bileft is pouer al,
To fundyng helper be þou sal.
39 Brise arm of sinful and liþer to se;
His sinne be soht, and noht funden
be.
40 Louerd rik in ai and in werld of
werld sal he;
Forwrth, genge, fro his land sal zhe.
41 Zhorninge of pouer herd lauerd god
myn;
Forgraiþ[i]ng of þar hert herd ere
þine.
42 Deme fardels¹ and meke, and noht
set he
Ouer mikel him man ouer erzhe to be.

¹ r. fadreles.

X.

EH louerd. EH yhe. E saul. H hit. H forfare. E wille. EH sparw. E in
þe hille. E om loke. EH þar bogh. H shote and m. EH þo (þa) þat rith-
wis(e) are of h. HE whom (E þat) þou maked. H Louerd is in his kirke of
blisse. E holi. E set. EH loke þer. EH browes asken. E Louerd. E wic þat
isse H wic þat be. H om And. H wienes. E He hates his saule þat loues
winesse. H Rain. H sinnande. EH fir. H brustan. H brennande. EH
Blast. H stigh E stith. EH Del sal be. E riht H rith. E louerd. E licham
H lickam. H sees.

- 2 For loke, sinful þair bowe þai bent,
Þair arwes in a quiuer sente,
Þat þai schot — to make vnquerte —
In mirkenes rightwise ofe herte.
3 For whilke made þou fordide þai;
Ryghtwise sothlike what dide he ai?
4 Lauerd in kirke hali hisse;
Lauerd in heuen his sete it isse.
5 His eghen lokes whare pouer wones,
His brwes askes mennes sones.
6 Lauerd askes rightwise and wike to se;
And þat loues quednes his saule hates
he.
7 Raine sal it ouer sinnand
Snare; fire, brimstan brinnand,
Blaste ofe stormes stiþe and strange,
Sum sal be þar drinke amange.
8 For right lauerd, and loues right-
wisenes;
His likam ses euennes.

Harl. 1770

- 38 To þe bileft is pouer whare he wun,
To fundyng helper be þou mun.
39 Brise arme of sinful and liþer to se;
Be soht sal his sinne, and noht funden
be.
40 Lauerd in ay and in werld of werld
rike sal he;
Genge, fra his land forwrth sal yhe.
41 Zhorning of pouer herd lauerd hou
ferd;
For-graiþyng of þar hert þin ere
herd.
42 Deme faderles and meke, and noht
set he
Ouer mikel him man ouer erþe to be.

Ms. Vesp. D vii.

XI.

Sauf me, lauerd, for halgh nouper
wones¹,

For lessed ere sothenes fra mennes
sones.

2 Idelnesses spake þai thurgh þair breste
Ilkan to his neghburh neste;
With lippes swikel swith smerte
Spake þai in hert and herte.

3 Lauerd lesses² alle lippes swikel,
And þe tunge þat spekes mikel,

4 Þat saide: »oure tunge mikel we;
Oure lippes ofe vs are; wha oure god
mai be?»

5 »For wrecchedhede helples, and pouer
sighinge,

Nou sal .I. rise«, saide lauerd kinge,

6 »I. sal sete in hele ilka lim;

Ful treweli sal .I. make³ in him«.

7 Speche ofe lauerd, speche clene and
schire;

Siluer fraisted with þe fire,

Fanded of erþe, als it es talde,

Againe clensed seuenfalde.

S Þou, lauerd, sal loke vs night and dai,

And yeme vs fra þat strende in ai.

¹ V quoniam defecit sanctus. ² r. leses; ³ V Disperdat. ⁴ V agam.

9 In vmgang wicked ga sal nou;
After þi heghnes mensones felefaldes¹
tou.

XII.

To-when, lauerd, forgetes þou me
in ende?

Houlange saltou þi face fra me
wende?

2 Houlang redes in mi saule set .I.,
Sorw in mi hert bi dai for-þi?

3 Towhen sal mi fa houn ouer me
be?

Bihalde, lauerd mi god, and here me.

4 Light min eghen and be mi rede,
Ne euer þat .I. slepe in dede;

Leswhen mi witherwin he sai:

»I. betred² againes him ai.«

5 Þat droue me sal glade ife stired
be .I.;

.I. soethli hoped in þi mercy.

6 Glade sal mi hert in hele pine;

.I. sal sing to lauerd myne

Þat godes gaf to me with blisse,

And salme to name ofe lauerd heghist
isse.

¹ al. felefalded. ² V Praevalui.

XI.

EH Sauð make (H ma) me. E om for. H nauþer. E wanes aiwhare. H For
sothnesse are l. E For l. sothnesses fro men sones are. E Vnnait, H Fantomes.
EH þurth þar. EH brest. E Ilkon. EH neghburth nest. E om With EH
swikel tunges swiþe. E Speke. E Forleses lauerd. H leses. E swikelle.
E tung. E spkes. H saiden. E Whilk þat saiden ouer alle, Oure tunges
mikel we salle, Oure lippes fra vs are þai, Who our lauerd is in ai. H m. sal we.
E of helples, H and h. H of p. EH sikyng(e). E said lauerd. EH in þi hele.
E set inst. of make. E lauerd. H klene, E chast. H shir. H Als siluer.
EH fonded. EH Fraisted of e. þat is kold II kalde, Fulli klensed. E fold.
E Þou lauerd salt kep vs and yhem vs so In euermore þat strend fro, H Þou sal
loke us and zheme us fra þat sterne(!) in euer þus. II quedes. E go. II om þi.
H felefalded E felefalded. H þou.

XII.

E lauerd. E tou. end. E To when. E om saltou; H salt þou. E fro.
E om in. E saul sett. E sal .I., H .i. sal. EH Sorgh. H be dai with-al. E fo.
E ouer me hounen. EH Lith. EH eghen are heui als lede. E om þat. H speke.
H Neleswenne saie mi fa. E I better wrþed. EH again. II swa. EH me droue.
E glad. EH sothlic. EH Gladed in þi hele (II In þi hele gladed mi hert.
H Singe sal .i. EH to l. in quert. E Whil[c] godes gaf to me, And salm to
lauerd name hegist be.

Ms. Vesp. D vii.

XIII.

- Þe vnwise saide in hert his
 Als a foele, þat god noht is.
 2 Forbroken¹ and wlatful made þai are
 In þair thoughts lesse and mare;
 Whilke þat gode dos es þare nane,
 Es þare nane to lepi ane.
 3 Lauerd fra heuen, þare he wones,
 Forthloked ouer mennes sones,
 Þat he se whar he vnderstand²,
 Or yife he be god sekand.
 4 Alle helded þai, samen ai
 Vnnoteful maked are þai;
 Whilke þat gode does is þare nane,
 Is þare nane to lepi ane.
 5 Openand thugh es throte of þa,
 With þair tunges swikelli dide þaiswa;
 Atter of snakes swythe strange
 Vnder lippes of þaim amange.
 6 Mouth of þam of malleke es
 Fulfilled and of bitternes;
 Swifte þe feet of þaim vngode
 Ai are for to spille blode.
 7 Forbreking³ and vnselines ai
 In waies of þaim, and þe wai

¹ V Corrupti. ² *al.* be vnderstandand,
 cf. Ps. 52. ³ V Contritio; R. R. Brekyng.

- Of þe pees noght knewe þai; noght is
 swa
 Drede of god bifor eghen of þa.
 8 Þai knawe noght¹, alle þat wirkes
 quede,
 Þat swelighis mi folke als mete of
 brede!
 9 God noght kalled þai apon;
 Þai qwoke for drede þar drede was
 non.
 10 For lauerd night and dai
 In rightwise getinge es he ai;
 Rede of helples toyute þou,
 For þat lauerd his hope es nou.
 11 Wha sal gife of Syon hele to Irael!
 When lauerd has torned wrecchedenes
 wele
 Of his folk, Iacob glade salle,
 And faine sal Irael with-alle.

XIV.

- Lauerd, in þi telde wha sal wone?
 In þi hali hille or wha reste mone?
 2 Whilke þat incomes wemles,
 And ai wirkes rightwisenes;
 1 V Nonne cognoscent..?

XIII.

EH vnwis. E said. EH hisse. EH fol. E gode. H noth god. isse. EH Þai
 are *wemmed* and wlatand ai, Madde in þar zhothes (H In þar þhoghtes made)
 are þai. EH is tar. E non H nan. EH Is tar (þar) non (nan). E on. H Lauerd
 forthloked fra heuen Ouer sones of men ful euen. E Forghlokes. E whor,
 H if. EH he be. H understandand. H Oþer god himself flyand. E Vnnotful.
 E god dos. E is tar. E non. EH is tar. H Open zhroth is. E Þe þrote of þam
 is open þrugh, With þar tunges wic and rugh Swikelic dide þai, atter als-so
 Of snakes vnder lippes of þo. H Atter of neddres nith and dai Vnder tunges
 of þam is ai. E Of whom þe mough of weriednesse Is ful and .. H Of
 whilke þar mouth ful it es Of mallok and .. H are fete. E fote. EH þam.
 EH Euer for to. E Forþinkinge. EH and vnsele an(d) wo (wa). EH In þar
 waies þar þai go (ga). EH And wai of (om in E) pais noht knew þo (H þai
 swa). E Godes drede. E nis H noht is. E b. þar eyhen two. E Noht knew
 þai. H knew. E al. EH wirken qued. EH swolihe. bred. EH ne kald þai
 noht. E opon. E quoc. EH ffor þat. E louerd ful of blisse. EH In strend(e)
 rihtwise. E ai he isse. EH Red. E helpes. EH toyhutte. EH For l. hope
 of him. EH Who. E sal of Syon gif. EH hele. E as turned. H glade Iacob.
 EH sal. withal.

XIV.

E who in þi teld who sal H wha in þi telde sal. EH wun. EH heli. H hil.
 EH who rest mun. EH He þat. H wemmelesse. EH euer. E sothnesse.

Ms. Vesp. D vii.

- 3 Þat spekes sothnes in hert his,
And noght dide swikeldome in tunge
his,
4 Ne dide to his neghburgh iuel ne
gram,
Ne ogaines his neghburgh vpbraidinge
nam.
5 To noghte es lede lither in his sight;
And dredand lauerd he glades¹ right.
6 He þat to his neghburgh sweres
And noght biswikes him ne deres;
Ne his siluer til okir noght es giuande,
Ne giftes toke ouer vnderande.
7 Þat does þese, night and dai,
Noghte sal he be stired in ai.

XV.

- Yheme me, lauerd, stedfastly
For þat in þe hoped .i.;
.I. saide: »mi gode artou nou,
For ofe mi godes noght nedes tou«.
2 Tille haleghs þat in land are ma,
He selkouþed alle mi willes in þa.
3 Felefolded ere þair sekenesses ai,
After þa þan highed þai.

¹ V glorificat.

- 4 Noght sal .i. samen þar forwarde¹ ofe
blode,
Ne myne þare names bi mi lippes
gode.
5 Lauerd dele ofe mine heritage isse,
And ofe mi drinke, with mikel blisse:
Þat ogaine yheldes þou arte he
Heritage mine vnto me.
6 Rapes to me felle in schirenes;
For mine heritage to me schire ite es.
7 .I. sal blisse ai lauerd kinge
Þate to me gaf vnderstandinge;
In-ouer and to þe night
Swiped² me mine neeres right.
8 .I. forloked dai and night
Lauerd euer in mi sight;
For at righthalues he is to me,
Swa þate .i. ne stired be.
9 For þat fayned [es] mi herte,
And gladed mi tunge in querte;
Als-swa mi flesche ouer alle
In gode hope reste ite salle.
10 For noght sal tou lete mi saule in
helle to be,
Ne gife þi halgh wemmed-stede to se.

¹ V conuenticula. ² r. Snibbed, V increpuerunt.

E hisse, H in his h. isse. EH swikedom. hisse. H ne sham. EH Ne vpbraidyngē again his n. (H neghburyhes). EH is. E ledde. H mirþes rith. EH While þat. E om noght. E Þat his s. noght gafē til oker in land, H Ne his siluir til oker noht gaf in lande. EH dos. H bapþe niht & d., E wele wite he mai. E Þat noht bes he st.

XV.

E Louerd ai wel yheme þou me, For þat .i. hoped in the; H Zheme me l. for þhat .i. In þe hoped witerli. E said. E louerd H to l., mi godart þou. nou om. H to mi g. EH n. tou nou. EH To. E his. EH halyhes, E in erþe are mo H in his land þat are ma. E alles. FH his w. E þo. E Þar sekenesses felfolded are, H F. þar s. are ai. EH And after. E þo. þan om; H fast. E yorned þai yhare. H forwardes. E blod. E min of þar n., H min þam. E god. E Louerd del of min irfwardnesse And of mi drinke als-so he isse, Þou art þat again yeld sal Eritage myn to me al; H Lauerd del of min eritage and of mi drink is he, Þou art þat againset sal min eritage to me. E Ropes. EH fallen to me. E shirnesse. H Sothlic inst. of For. H om it. E esse. EH bl. louerd ouer al þinge. EH gaf to me. EH Ouer al. H unto þhe n. EH Snibbed. E mi lendes. EH vnriht. EH niht and dai. EH L. to be in mi siht (H in mi siht to be) ai. E on, H fra, r. h. E So. H noht st. EH fained is. E gladiid. H mi tunge gladed. E And als so, H Inouer and (on erasure). H with al. H For þou me (r. ne) salt. E hele. H giue. H wemming for to se.

Ms. Vesp. D vii.

- 11 Kouth made þou to me waies ofe lif;
 Þou salt fille me with faines rife
 With þi lickam es swa brighte:
 Lustes til in ende in þi hande righte.

XVI.

- Here, lauerd, mi rightwisenes;
 Bihald what mi bisekinge es.
 2 With eres mi bede bise,
 Noght in lippes swikel be.
 3 Fra þi lickam mi dome forthga,
 Euennes sene þine eghen twa.
 4 Þou fanded mi hert, and bi night
 seked;
 With fire me fraisted, and in me nes
 funden wickedhed.
 5 Pate noght speke mi mouth men-
 werkes, for-þi
 For wordes of þi lippes hard waies
 yhemed .i..
 6 Fulmake¹ mi steppes in sties þine,
 Þat noght be stired gainges mine.
 7 .I. cried, god, for me herd þou:
 Helde þine ere to me, and mi wordes
 here nou.

¹ V Perfice.

- 8 Selkouth þi mercies in þe lande,
 Þat saufe makes in þe hopande.
 9 Fra ogainestandand righthand of þe
 Als appel ofe eghe yheme þou me;
 10 Hile me vnder schadou ofe þi wenges
 twa,
 Fra face ofe wicked þat twinged me
 swa.
 11 Mi faas mi saule vmgafe ful wide;
 Þair fattenes þai stake¹, þair mouth
 spake pride.
 12 Me vmgaf nou me forthwerpand;
 Þaire eghen þai set til helde in land.
 13 Þai onfanged me als lioun
 Til reuinge ware redi boun,
 And als lioun kitelinge
 Þat es wonand in hidinge.
 14 Ris vp, lauerd; forcome² him swa,
 And als-swa him vnderga³;
 Fra goides þou outake saule mine,
 Þi swerde fra faas ofe hand þine.
 15 Lauerd, fra fone ofe erthe in þair
 life twinne þa;
 Ofe þi hidinges filled þaire wambe
 es swa.

¹ V concluserunt. ² V praeueni. ³ V sup-
 planta.

E Rugh m. tou. E fil. H fainnes. H licham is. E l. for to wende. E Lustes
 in þi ribthand til in ende. H Likinges to in e.

XVI.

H Her. E louerd. H in (inst. of mi). H mi bisekinge what. E esse. E Wiht.
 H þou bise. EH s. þat be. E Fro þi face. E go. E Euenesse sen þin. EH eyhen.
 E two. E Þou fraisted mi hert with miht And tou sohtes hit be niht, With fir
 þou fondedeste and noht esse Funden in me wickednesse; H Þou fonded mi
 hert and soht be niht, With fir þou fraisted me ful riht, And noht is funden
 inwith me Wickednes nan for to be. E Þat noht spek mi mouth mare Werkes
 of na men þat are, For wordes of þi lippes twa I hard waies yhemed ma.
 H Þat mi mouht noht sp. m. w. heghli. EH goinges. stiyhes. E stired be.
 EH steppes. EH I kried (to þe H) for þou herd me god dere. E Hel. EH
 om nou. E S. þine m. for to be. H land. EH mas. E hopand in þe. E Fro ag.
 þi righthand Zheme als appel of egh in land. EH Vnder shadw (E shaldw) of þi
 (H þine) wenges forhile me so (H forhile fra). E Fro, om in H. H wicke.
 EH om þat; me twinged þo (H swa). E fos. EH þar fatnes. E spal H spek.
 EH Furt(h)werpand me nou (H þai) vmgaf me yhet, To held in erþe þar eghen
 (H Þar eyhen to held in erþe þai set. E vnderfong., Þat to his prai. H Þai
 kep me als graith lioun to reuing, And als lioun kiteling wonand in hiding.
 E And als lioun kitelyng esse Erdand ai in wilderness. EH om up. EH bifor-
 come him so (H swa). H als þou. E vndergo. EH Lese (H Outtake) mi saul
 fro wick in land, Mi sw. fro fos (fra faas) of þi hand. E twizne þo in lif of
 þam. E hidings. E fild is wombe of am. E Fild with ernotes are þai ai.

Ms. Vesp. D vii.

- 16 *Pai* er. filled with sones night and dai,
And þar leuinges to þair smale left
þai:
17 And .i. sal schewe in þi sight in
rightwisnes;
.i. salle be filled when schewes þi
blisse.

XVII.

- I sal loue þe, lauerd, [mi]¹ stalworth-
hede;
Lauerd mi festnes ai in nede
And mi toflight þat es swa,
And mi leser oute ofe wa;
2 Lauerd mi helper þat es alle,
And in him ai hope .i. salle;
3 Mi schelder, and ofe mi hele horne,
And mi fonger: ai þer-forne
4 Louand lauerd calle sal .i.,
And fra mi faas be saufe for-þi.
5 Vmgafe me sorwes ofe dede,
Vmgriped me weeles ofe quede.
6 Soreghes vmgafe me ofe helle,
Bisied me snares ofe dede ful felle.
7 In mi drouing lauerd called .i.,
And to mi god cried .i. witerli:

¹ Ms. in.

- 8 And he herd fra his hali kirke mi
steuen,
And mi crie in his sighte in eres yhode
euen.
9 Stired and quoke þe erthe þare;
Groundes ofe hilles todreued are,
And þai ere stired, ofe¹ þaim be lath,
For þat he es with þaim wrath.
10 Vpstegeh reke in his ire,
And ofe face ofe him brent þe fire;
Koles þat ware dounfalland
Kindled ere ofe him glouand.
11 He helded heuens, and doune come
he;
And dimnes vnder his fete to be.
12 And he stegh ouer cherubin, and
flegþ þare;
He flegþ ouer fetheres ofe windes
ware.
13 And he set mirkenes his lurkinge lange,
His telde to be in his vmgange,
Mirke watres þat ware ofe hewe
In þe kloudes of þe skewe.
14 For leueninge in his sighte cloudes
schire
Forthyhoden: haile and koles ofe fire.

¹ = þof.

H with ernotes nith.. EH And .i. in (þi H) rihtwisenesse shew sal .H sal shew)
in þi siht. E om I sal. E þi bl. riht H þi bl. in niht.

XVII.

E I sal loue þe niht and dai, Louerd mi stalwurnesse is ai. Mi festnes mi to-
fliht als-swo, And mi l. o. o. wo; H I sal loue þe lauerd mi strengþ mi festnes,
And mi toflight and mi leser es. E Mi god mi helper is al, H God mi helper
niht and dai. H hope sal .i. ai. E shilder H forhiler. EH horn. E & on-
fonger myn, ai om. E Herzhand. H kalle lauerd. E fro .. fos. E sorhes of
helle mo, H s. of ded þat be. H And weles of wienes droued me, E Bournand
of winesses todreued me so. E me vmgaf. E Vmgriped me. H snare. EH om
ful. E kald .i., H .i. kald for þi. H And he herd mi steuen fra is heli kirke
gode And mi krie in is siht in eres in yhode; E And he herd sone ful euen For
(r. Fro) kirke heli his mi steuen, And mi crie in his siht Inyhode in his eres riht.
EH Stired is (and H) quoc. E þe e. amange, H þe e. swa. H droued are þa;
E þat are strange. E Dreued are and st. E ʒof H þof (yof?). E loth H lagh.
H god is. E wroth H wragh. E Vpstegeh þe smoke ful hegh In þe wragh of
him so slegh. And fir of his face brent þare, Koles kindled fro him are; H Vp-
stegeh reke in is wragh and fir þare Of is is(!) face brent, koles kindled of him are.
E dimmes. H om he. E om He flegþ. E And he set merkenes lange Lurkyng
his in þe vmgange, His teld merke watres of hew. H Merke. hw. H scw.
EH For leuininge H leuing cloudes forhferd in his (H is) siht, Hail and koles of

Ms. Vesp. D vii.

- 15 And lauerd thonered fra heuen, and
hegheste sire
Gafe his steuen: haile, coles ofe fire.
- 16 And he sent his arwes, and skatered
þa;
Felefelded leueninge, and dreued þam
swa.
- 17 And schewed welles ofe watres ware,
And groundes ofe ertheli werlde vn-
hiled are,
- 18 For þi snibbing, lauerd myne,
For onesprute¹ of gast of wreth þine.
- 19 He sent fra hegh, and vptoke me;
Fra many watres me nam he;
- 20 He outtoke me þare amange
Fra mi faas þat war sa strange,
And fra þa me þat hated ai;
For samen-strengþed ouer me war
þai.
- 21 Þai forcome me in daie ofe twin-
ginge,
And made es lauerd mi forhilinge.
- 22 And he led me in brede to be;
Saufe made he me, for he wald me.
- 23 And foryhelde to me lauerd sal
After mi righwisenes al,
And after clensing² ofe mi hende
Sal he yhelde to me at ende.
- 24 For waies of lauerd yemed .I.,
Ne fra mi god dide .I. wickedly.
- 25 For al his domes in mi sighte ere þa,
And his rightwisenes noght put .I.
me fra.
- 26 And .I. sal be with him wemmeles,
And loke me fra mi wickednes:
- 27 And lauerd to me foryhelde he sal
After mi rightwisnes al,
And after clennes of mi hend swa
In sight of eghen his twa.
- 28 With hali, halgh bes of þe,
With man vnderand, vnderand be,
- 29 With chosen and be chosen þou sal;
With il torned and il torneste al.
- 30 For þou meke folke saufe make sal
nou,
And eghen of proude meke sal tou.
- 31 For þou lightes mi lantern bright;
Mi god, mi mirkenes lighte.
- 32 For in þe be .I. outtane fra fandinge al,
And in mi god sal .i. ouerfare þe wal.
- 33 Mi god vnfiled es his wai;
Speche of lauerd with fire es ai
Fraisted; forhiler es he
Ofe al þat in him hopand be.
- 34 For wha god bot lauerd we calle?
Or wha god bote our god of alle?

¹ V ab inspiratione spiritus irae tuae.² al. clennes.

fir ful briht. EH And l. zunnerd (H þhunnered) fra heuen, And alderheghest gaf his steuen, Hail þat was dounfalland (H falland shir), And koles of fir brinnand (H ful hote of fir). EH send. E þam H am. H Manifalded E And felfolded. E to-dreued. E am H þam; EH om swa. E shewden H sheweden. H watres of welles. H in-sprout E out-sprent. EH blast. E wrath H wragh. H sende. E & out nam H an he nam. H And fra. EH fele. E toke H uptoke. H And he o. me dai and niht. E þore. E Fro mi wiperwine to st., H Fra stalwurthest ware of miht. E þo while me. H om þat. E strezed. H are. EH forthcom(e). of mi t. H me led. E lauerd to me. HE rihtwis(e)nesse. EH klennes. E hend. E yheld H foryheld. E end. E For .i. yhemed waies of louverd to go in, Ne wickedlic dide .i. fra god min; H For .i. zh. w. of lauerd low, Ne quedic bare .i. fra mi god na del. EH in mi siht to se. EH put .i. noht fro (fra) me. E wemlesse. EH yheme. E om me. E foryheld louverd to me H foryhelde to me lauerd; EH om he. EH rihtwis(e)nesse. EH om And. E als so H als swa. EH of his eghen. E two. EH With heli dwelle halzhe (halgh). H be þou sal. H And with underand man underand al. E salt be. E And with corn be corn þ. s., H And with chosen men chese þe mun. E And with liþer liþer best al, H And with qued qued beste if þou wun. H sauf salt make, nou om. H meke and slake. H lithes. EH Lauerd mi god. EH merkenes(se). E fro. EH fondyng. E .I. sal. E God min. EH vntroden. E þi. H Sp. of l. is fraisted ai With fir. E Fonded. E Halle. E who H wa. H lauerd bot our god. E om Or; H And.

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- 35 Lauerd þat girde me with might,
And set vnwemmed mi wai right;
36 Þat set mi fete als of hertes ma,
And ouer heghnes settand me swa;
37 Þat leres mi hend at fight nou,
And mine armes als brasen bow set þou;
38 And þou gaf me forhilinge of hele of þe,
And þi righthand onfanged me;
39 And þi lare in ende me rightid al,
And þi lare, it¹ me lere sal.
40 Þou tobreddeste mi gainges vnder me,
And mi steppes noght vnfest þai be.
41 .I. sal filghe mi faas, and vmlap þa;
And noght ogaintorne to þai wane swa.
42 .I. sal þam breke, ne stand þai mighte;
Þai sal falle vnder mi fete doun-righte.
43 And þou girde me with might at fight in land,
And vnderlaide vnder me in me rise-and.
44 And mi faas obak þou gaf me nou,
And hatand me forlesed þou.
- 45 Þai cried, ne was þat sauf made oughte;
To lauerd, and he herde þam noghte.
46 And .I. sal gnide als duste bifor winde likam,
Als fen of gates owai do þam.
47 Outtake fra ogainsaghes of folk þou sal,
In heued of genge me set with-al.
48 Folke, whilke .I. ne knewe, serued to me;
In heringe of ere me boghed he.
49 Outen¹ sones to me lighed þai,
Outen sones elded er þai;
And þai halted þare þai yhode,
Fra þine sties þat ere gode².
50 Lauerd liues! and mi god blissed be!
And god ofe mi hele vphouen be he!
51 God þat giues wrekes me to,
And vnders³ folke vnder me so;
Mi leser artou night and dai
Fra mi faes ben wrathful ai.
52 And fra in me risand vphene sal tou me,
Fra wickeman outtake me to fle.

¹ V ipsa.¹ V alieni. ² et claudicaverunt a semitis suis. ³ subdis.

E bot our god lauerd. EH Lauerd (H God) þat with miht gierd (girde) me ai And vnwemmed set mi wai (E me vai), Þat made mi fete als of (om H) hertes to be And (om H) ouer heghnesses settand me. H to fiht þat was. E & als brasan bogh mi armes. H Þou set mine armes als bogh of bras. E And forhilinge of þi hele gaf þou to me, And me onfong righthand of þe, And þi lare me rihted in ende zhit. H lore me rihted in ende al. E me lered fal hit, H me lere hit sal. E tobred H bred. E goines H goinges. E fos; þo. E again. H turne again to wane ma. E til; so. E brek þam. H Breke þam .i. sal. E fite. E And tou gerde me with miht, Bogh niht and dai to fiht, And tou vnderlaid in risand, In me vnder me to stand. E fos. E onbake to me gaf þou, H to me on bac gaf þou. E forles H tospred. EH tou nou. E Whilke sauf mad oht. E And to-gnide sal .i. tham. Als wynd bifore dust lickam, And als fen in waies swa, Alle awai .i. sal do tha. H to-gnide am als; duste om. H of waies. H Outnim me fra gainsayhes. E Fro folke again-sainges outtake salt me. EH Me set in heued of genge, E to be. H Folk þat .i. ne knew me serued þai. E eryl. EH hit (þai) boyhed to me (ai H). E om Outen—lighed þai. E vnelded. H Outen sones liyhed me; outen sones elded are, And þai halted fra þine stiyhes ware. E & vphouen god of mi hele be. H & uph. be god mi hele he. E God þat wrekes to me giues nou, And vnder me folke vndres tou. H Lauerd. . to me ma. swa. E Leser min; artou om; be niht. E wrakeful are, H wrathful þat are. H & ar in mi r. H me opheue sal þou, E vph. me þou sal. H man wicke. H outtake me nou,

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- 53 For-þi in birþes sal .i. to þe schryue
Lauerd, and to þi name salm sai mi
liue;
54 Heles of his kinge mikeland,
And als-swa mercy doand
To his criste þat es Dauid,
And to his sede til in werld þar-wid.

XVIII.

- Heuens telles goddis blisse;
þe walken schewes handeswerkes
hisse.
2 Dai to dai worde riftes right,
And wisdom schewes night to nighte.
3 Noght ere speches, ne saghes euen,
Of whilk noght es herd þair steuen.
4 In al land outyhode þair rorde,
And in endes of werld of þam þe
worde.
5 In sun he set his telde to stand;
And he als bridegome of his bour
comand,
6 He gladed als yhoten to renne his
wai;
Fra heghest heuen his outcome ai,
7 And his ogaine-raas til hegh sete;
Nes whilke þat hides him fra his
hete.

- 8 Lagh of lauerd vnwemmed esse,
Tornand saules in to blisse;
Witnes of lauerd es ai trewe,
Wisdome lenand to littel newe.
9 Rightwisenesses of lauerd right,
hertes fainand;
Bode of lauerd light, eghen lightand.
10 Drede of lauerd hali es ite,
In werld ofe werld, and ful ofe wite;
Domes of lauerd soth er ai,
And rightwished in þar-selfe er þai.
11 Yornandlike¹ ouer þe golde
And stane derworthi mikel holde;
And wele swetter to mannes wambe
Ouer honi and þe kambe.
12 And þi hine yhemes þam, ouer al
thinge;
In þam yhemand, mikel foryheldinge.
13 Giltes wha vnderstandes nou?
Of mi helinges me clens tou;
And fra outen night and dai
Forbere vnto þi hine ai.
14 If myne lordeschepes noght be al²,
þan vnwemmed be .i. sal,
And .i. sal be clensed clene
Of gilte mikel, albidene.
15 And be mon, at queme sal þa,
Speches of mi mouth at ga,

¹ V Desiderabilia. ² V Si mei non fuerint
dominati.

E outta me al. H For þat sal .i. to þe lauerd in birþes shriue Anto þi name
salm sai m. l., E To þe lauerd in birþes sal be shriuen forþi And to þi name
salm sai sal .i. H Mikeland heles al wiht blisse To his king þat swa gode isse,
And doand mercies to is crist Dauid. E & mildhertnes als-so d. E & til.
EH þer-wid.

XVIII.

EH tellen. EH wolken. handwerk. EH wisdom. H Þai ne are wordes
ne. EH sayhes. EH Of wh. þat. E In alle erþe. H outyhede. E ende,
H werld of erþe. EH sunne. E teld. H stande. E bridgome. bour. EH eten.
E Fro. EH heghist. E his cominge. EH gainres to his hegh sete. EH Nis.
H while mai hide. EH isse. EH Turnand. E vn-to. H om es. EH euer.
E Lenand wisdom. E Rithnesse. E heli isse H h. hit isse. EH ai ful of
blisse. H soghe. E are þai. EH om And. H Rithwised. E Rihtwished.
EH þam. E seluen, er om. E ai. E More to be yorned, H Mare zhornanlic.
EH om þe. EH Or. E ston H stan. E derwrth. EH þat is h. EH Mikel
swetter. E wombe. E þi kombe. H .i. hine. E sal þam yhem, H sal gete
am. H In yh. þam. E who. E v. mo H ma. EH klens(e) me so (swa). EH
Vnto þi hyne forbere þou ai. E louerdinges noht min. H If mine noht lauer-
dinges, þen unwemmed be i. sal, And be klensed of mikel gilt with-al. E And
be mun þai þat sal queme Sp. of m. m. to yheme, &c; H And þat speches of

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And thinginge ofe hert mine
Euer-mar in sight þine.

16 Lauerd mi helper ai he isse,
And mi bier vn-to blisse.

XIX.

Lauerd here þe in þi drouinge dai;
Name ofe [god] Iacob forhile þe ai.

2 He sende þe helpe fra halgh onon,
And he helpe þe fra Syon.

3 Of al þine offrand mined he be¹,
And þine offrand fat made be.

4 He gife to þe after þi herte,
And [al] þi rede he feste in querte.

5 Faine in þi hele sal we,
And in name of oure god mikled be.

6 Lauerd fil al þin askinges with blisse.
Nou knewe .i. þat saufe made lauerd
criste hisse;

7 He sal here him fra his hali heuen;
In mightand, hele of his right hand
euen.

E8[Þai in waines, þai in horses al;
And we in name of louerd our god
sal kal.]

9 Þai ere bonden, and felle sare;
And we raas, and rightid are.

10 Lauerd, make saufe þe kinge to be;
And here vs in what dai we calle to þe.

¹ r. be he.

mi mouth like be sal þai, And þhoght of mi hert in þi siht ai. EH L. m. h.
out of wo (wa), & m. b. is als-swo (swa).

XIX.

E god Iacob. EH Fro halghe he (om in E) send þe h. o. E forhelp. E Of
þine off. m., H Mened of þ. off.; EH be he. H made. E al þi rede, H þi
red al. EH We sal be fained (H faine) in hele of þe. E om name of. E fille
þi bodes al. H wist .i. H om. sal. E Fro his heli heuen he be him herand.
E miht and h.; H mithtandes, hele om. H þi. E om euen. EH are bunden.
fellen. E ros.

XX.

H wigh-al. H om him. E yorninge H zhorning. E bifore-come H biforcom.
EH him swo (swa), EH In blissinges of s. to go (ga). EH in h. h. onon (onan).
E ston. EH He asked þe lif, þou gaf him strength, In werld and in werld of
werld daies lengh. EH Mikel of him it es the blisse In þi hele so god þat isse.
EH Ouer him outset (H onset); ai om. H For þou sal gif him in blissing in werld of
werld riht, Þou salt faine him in blisse wiht þi lickam briht. E salt. blissinge. þinge.
E Faine salt þou him. is swo. EH hopes alle (al). be stired (stire) he salle (sal).

XX.

Lauerd, in þi might þe kinge faine
sal,

And ouer þi hele swith glade with-al.

2 Þou gafe him gerninge ofe hert and
thoghte,

And ofe wille ofe his lippes biswiked
him noghte.

3 For þou forcome him, als tou es,
In blissing[es] ofe swetenes;

Þou set on his heued on-ane
A croune ofe a derworthi stane.

4 Life þan asked he of þe,
And þou gafe it him to be
Lenght ofe daies, al with blisse,
In werld and in werld of werld þat
isse.

5 Mikel es his blisse, night and dai,
In þi hele sa gode es ai;
Blisse and mikel fairehede with-al
Insete ouer him ai þou sal.

6 For þou sal gife him in blissings
In werld ofe werld; forbi alle thin-
ges

Þou salte faine him in mirth righte
With þi lickam, es swa brighte.

7 For þe kinge in lauerd hopes he,
And in mercy of heghiste noghte
stired sal be.—

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- 8 Be funden þi hand til al þin ille-
willand,
And al þat þe hates find þi right-
hand.
9 Þou sal þam set als ouen of fire
In time ofe þi lickam schire;
Lauerd in his wreth sal dreue þa,
And sweligh fire ite sal als-swa. .
10 Þair fruit fra erthe forlese þou sal,
And fra sones of men þair sede al.
11 For þai helded in þe iuels vnright;
Þai thought redes whilk stapel þai
ne mighte.
12 For set am hindward sal tou swa,
And in þaire leuynges¹ forgraiþe
lickam of þa.
13 Vpþeue, lauerd, in might of þe;
Þi mightes singe and salme sal we.

XXI.

- God, mi god, in me bise,
Wharfor forletedest þou me?
Ful fer fra mi hele ere þa
Wordes of mi giltes ma.
2 Mi god, .I. sal crie bi dai,
And þou salt noghte here what .I.
sai;
And bi nighte, ife þat ite be,
And to unwisdome² noght to me.
3 Þou sothlik in haligh wel
Erdest, loofe of Irael.

¹ V in reliquiis tuis praeprabis. ² Ms.
mi wisd.

- Oure fadres in þe hoped þai;
Þai hoped, and þou lesed þam ai.
4 To þe þai cried, and sauþ þai ware;
In þe þai hoped, and noght schente
þai are.
5 And .I. am worme, and man nathingē;
Mennes vpbraidinge, ofe folke out-
kastingē¹.
6 Alle me seand me scorned swa,
With lippes þai spake, and heued
stired þa:
7 »He hoped in lauerd, him he oute-
nime;
Sauþ make he him, for he wille
hime.
8 For þou ert whilke þat me outdroghe
Fra þe wambe, mi hope inoghe
Fra pappes ofe moder ofe me;
Of maghe forkast .I. am in þe.
9 Fra wambe of mi moder mi god ar-
tou:
Ne wite þou noght fra me nou;
10 For þate drouinge es neghande,
And es nane þat es helpande.
11 Vmgaf me ful mani kalues;
Fat bules vmsete me on al halues.
12 Þair mouth ouer me þai ware open-
and,
Als lioun reuand and rorand.
13 Als watre outyete .I. am at anes;
And tospred ere al mi banes.

¹ so R. abjectio.

EH Þi hand be funden in. E þing inst. of þine. H ilwalland. EH alle. H om
þat. E hat H hate. H salt. H om als; E in ouen. EH þi wrath (wragh). EH
todreue (droue) salt þou þo (þa). EH & swolihe (swolyhe) þam sal fire als swo
(swa). EH Þar. E fro. H iueles, þai þoht Redes þat stapel þai miht noht.
E þat stapel. EH For on bac salt þou (sal tou) set þam, In þar l. (E leueninges)
forþhare þar lickam. E And þi H And in þi.

XXI.

E Wherfor H Whefor. EH om Ful. are. E þo. mo. E kri. E noht til vnw.;
H til v., noght om. EH vn-to. E halgh H halyhe. H Erdes; E Wones heryhinge.
E Israel. E hopes. EH and tou. am. E I inst. of ai. EH om and, before
noght. E wurm. no. EH Men. EH om of. outkestingē. H shorned. EH ai
inst. of swa. H om and; þar h. shoc. EH þai. EH out him he nim. EH
made. E om he. EH wald. E ert. H om whilk. E wombe in h. E Of p.
EH of þe m. H Of wambe E Fro wombe, EH forcusten. H Fra magh of
moder. EH art þou. E non, H name. E is H isse. EH Fatte boles. alle. Þar.
E wor. EH romiand(e). E to-yut H toyhut. EH ones. alle mi bones. EH

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- 14 Made es mi hert als wax meltand
In mides of mi wambe dwelland.
- 15 Dried als a pot might be
Alle mi might with-innen me,
And mi tunge to mi chekes cleued red;
And þou me led in duste of ded.
- 16 For me vmgafe fele hundes yhetē:
Red of liberand me vmsete.
- 17 Mi hend, mi fete þai delued wide,
Þai talde mi banes in ilka side.
- 18 Þai sothlike bihelden swa
And als me inlokede¹ þa;
Þai delt to þam mi schroudes ilkan,
And mi cleþinge lote kaste þai on.
- 19 And þou, lauerd, ne fer þi help fra me;
At mi weringe bihald and se.
- 20 Outtake mi saule fra swerd to bringe,
And fra hand of hunde mine oninge².
- 21 Sauþ me fra mouth of lioun es,
And fra hornes of vnicornes mi mekenes.
- 22 Telle þi name to mi breþer .I. sal;
In midde þe kirke looue þe with-al.
- 23 Þat dredes lauerd, loues him swa;
Al³ sede of Iacob, blisse mas him to.
- 24 Drede him al sede of Israel als kinge,
For he ne forsoke ne forsegh pouer
bisekinge⁴;
- 25 Ne he tornes his face fra me,
And when .I. to him cried me herd he.
- 26 At þe mi lofe with mikel blis
In þe kirke þat mikel is;
Mi hetes sal .I. yhelde in land
In þe sight of þe dredand.
- 27 Ete pouer and be filled þai sal;
And looue lauerd þai sal with-al
Þat him sekas for saule quertes;
In werld of werld sal life þar hertes.
- 28 Þai be mined and to lauerd torne þai
Alle endes of erth in ai,
- 29 And lout sal þai in his sighte
Alle hinehede of genge ful righte;
- 30 For of lauerd es þe rike,
And he sal lauerd of genge ilike.
- 31 Þai eten and louten þare
Alle fattes of erthe þat ware;
In his sight sal be falland
Alle þat dounestiyhen in land.
- 32 And mi saule to him liue sal;
And mi sede him serue with-al.
- 33 And schewed sal be to lauerd strend
toward es¹;
And schewe sal heuens his right-
wisenes
To folke whilke þat born sal be,
Whilke lauerd him-selfe maked he.

¹ V inspexerunt. ² V unicum meum.³ Ms. Als. ⁴ = biseking.¹ V generatio ventura.

Als wax meltand made is mi hert, In mid mi wombe .H In mi magh for mikel vnquert. EII Welihed (Welyhed). E mouth H mai. EH Is mi (om in E) miht. E with mine(!) me. EII cliued (kleued) to mi ch. E tou. E About gaf me fele boundes al dai, Red of l. vmset me ai; H Fol fele hundes me vmset, Red of l. about me met. EII dolued. E told. E bones. EH on. H biheld me. E swo. EH & inlokede(en) me tho (tha). E Þai todelt mi sh., H Mi sh. todelt þai, ilkon. E cletyngē H keþing. EII lot set. The next 2 lines transp. in H. EH om þou. EH fer noht. EH om bihald and; þou be-se. EH fro (fra) swerd mi saule. E and br. EII hound. E liounesse H lioun esse. E vnicorn. EH min onnesse. E Tel. EH In mid. E loue. H heryhes. E so H swo. E Al H Als. EH mirpes him to. EII Al (Als) sede of Israel dred him a. k. H biseking E blissinge. E om he; II Ne he ne t. EH blisse. isse. H Mine. EH hotes. H om l. E yh. ful riht. Of him dredand in þe siht. EH Ete (Ede) mote (sal) pouer and fild be so (swa), And l. l. sal þai þo (þa). EH seke. H liue mot. EH Þai be m. & turned yhare, To lauerd alle endes of erpe þat are; And bid in his siht sal þai, Alle þe hine folke (H of genge) in ai. E For þat louredes is. E ikke inst. of ilike. EH & baden. EH Fal sal þai in siht hisse Alle þat doun go (H stiyhe) in erpe þisse. H & liue to him mi saule. EH & serue to him mi sede sal al. EH om And. E Shewed bes, H Shew sal (be om). H heuen. EH To þe folke þat. E Whilke þat. EH om him-self. H al maked.

Ms. Vesp. D vii.

XXII.

Lauerd me steres, noght wante sal
me:

In stede of fode þare me louked he.

2 He fed me ouer watre ofe fode,
Mi saule he tornes in to gode.

3 He led me ouer sties of rightwisenes,
For his name, swa hali es.

4 For, and ife .I. ga in mid schadw
ofe dede,

For þou with me erte iuel sal .i.
noght drede;

5 Þi yherde, and þi stafe ofe mighte,
Þai ere me roned¹ dai and nighte.

6 Þou graipend in mi sighte borde to
be,

Ogaines þas þat droued² me;

7 Þou fatted in oli mi heued yhte;
And mi drinke dronkenand while
schire es ite!³

8 And filigh me sal þi mercy
Alle daies ofe mi life for-þi;

9 And þat .I. wone in hous ofe lauerd
isse

In lenghte of daies al with blisse.

XXIII.

Of lauerd es land, and fulhed his;
Erpeli world, and alle þar-in is.

¹ V me consolata sunt. ² al. drouen.

³ V et calix meus inebrians quam praeclarus est!

2 For ouer sees it grounded he,

And ouer stremes graipend it to be.

3 »Wha sal stegh in hille of lauerd
winli?

Or wha sal stand in his stede
hali?»

4 Vnderand ofe hend bidene

And þate of his hert es clene,

In vnnait þat his saule noght nam,
Ne sware to his neghburgh in swike-
dam;

5 He sal fange of lauerd blissinge,
And mercy of god his helinge.

6 Þis es þe strend of him sekand,
Þe face of god Iacob laitand.

7 Oppenes your yates wide,
Yhe þat princes ere in pride;
And yates ofe ai, vphouen be yhe,
And king of blisse income sal he.

8 »Wha es he kinge of blisse?» Lauerd
strange
And mightand, in fight lauerd might-
and lange.

9 Oppenes your yates wide,
Yhe þat princes ere in pride;
And yates of ai, vphouen be yhe,
And kinge of blisse income sal he.

10 »Wha es he þe kinge of blisse þate
isse?»
Lauerd of mightes es king of blisse.

XXII.

EH wane. EH He fostred. in water. turned. E vn-to. H on, EH stiyhes.
E nam so. EH heli. E om For. E om I. EH om mid. E ded. EH art.
H om iuel. E me sal iuels d., H noht sal .i. d. EH Þi y. & þi st. þar-to.
Mikel ronynge (H rominge) þai me do. EH Againes. E þo H þa. EH drouen.
EH Mi heued in oli mad tou fat, Drunkenand mi (in) drinke hou shir is þat.
EH merci þine. H Alle þe daie. EH of lif mine. H And .i. sal. EH wun
with mikel strenght In loucrdes hous (H In hous of l.) in daies lengh.

XXIII.

EH Loucrdes is erþe. hisse. þerin isse. EH For he hit grounded (stapeled)
ouer þe (om in H) se, & o. st. hit graipend he. E Who. H stigh E vpstiyhe.
E in louerd hil. EH isse inst. of winli. EH in heli sted (H stede heli) hisse.
H unnaitnes E ydelnes. E om þat. EH swor. EH tak(e) fro (fra). fro god.
EH is. EH are of pride. H om yates. H uphouen E open. E Qwo. H om he.
EH Openes your yhates with your hand Ye þat (om in H) princes are in land.
H yhates ailic. E open. H yhe be. E Who H What. EH om þe.

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XXIV.

To þe, lauerd, mi saule houe .I.
sothli.

Mi god, in þe .I. traist; noght schame
sal .I. .

2 Nene scorne me sal mi faa;
For, þat þe vphald, noght schent
ben þa.

3 Schente be alle are quede doand
Ouer tomed¹ in ani land.

4 Schewe me, lauerd, þine waies to se,
And þine sties lere þou me.

5 In þi sothnes þou me righte,
And lere me bath dai and nighte;
For mi god heler art þou ai,
And .I. vpheld þe alle þe dai.

6 Lauerd, ofe þine reuthes mine þou
mare,
And of þine milþes, of world þat
are.

7 Giltes of mine youthe in thoghte,
And mine vnwitandnesses min noghte;

8 After [þi] mercies mine of me,
Þou lauerd, for godenes ofe þe.

9 Swete and right lauerd; for þat
sal he
Gife lagh to giltand in wai be.

10 Right handtame he sal in dome,
And lere þe milde his waies to come.

11 Alle waies of lauerd mercy and soth-
fastnes,
To sekand his witeword and his
witnes.

¹ supervacue.

12 For þi name, lauerd, milþe to mi
sinne,

For mikel it es, þat .I. am inne.

13 Whilk es man dredes lauerd? with-
outen les

Lagh set he to him in wai þat he
ches.

14 His saule sal dwelle in godenesses
ma;

And his sede erde þe land sal swa.

15 Festnes es lauerd him dredand to;
And his witeword þat be schewed
to þo.

16 Mine eghen ai to lauerd þai be,
For mi fete ofe snare outhouue
sal he.

17 Loke in me, and ofe me hafe mercy;
For aneli and pouer am .I. .

18 Felefalded ere mi hert drouings;
Outtake me of mi nedeinges.

19 [Se mi swinke and mi meknesse, E
And forgif me giltes more and lesse].

20 Bihald mi faas, for felefalded ere
þai,

And with wic hatereden þa hate
me ai.

21 Yheme mi saule, and outtake me;
And .I. sal noght schame, for I.
hoped in þe.

22 Vnderand and rightwise cleued to me,
For þat .I. vppeheld þe.

23 Lese, lauerd, Israel
Ofe alle his drouinges ilkadel.

XXIII.

EH om sothli. EH trast, .i. ne sal shame forþi. E fo. EH om þat. E þo.
EH om are. E wiclic d. E þin w. EH styhes. E sohtnesse. E be inst. of
bath. EH For mi beryher art. H þe opheld i. E þi. EH min. E þi. EH
mercies. EH mi z. H And of. H unwitandes. EH min þou n. EH After þi
(þine) m. min. E godnesses. H rihtwis. E for þat ai Sal he gif; H ai, For
þat sal he gif. EH om be. EH milþe & sohtnes(se). H om lauerd. EH Who.
H man is. E with-out. E dwel. EH in godes alle (al). EH þe erþe erd(e) sal.
EH to him dr. so (sa). H þa. EH eyhen. E at l. H out-shouued, E out-
houued, he. E For þat. EH onlik. E Felfolded H Manifalded. are. EH
drouinges. E fro H fra. nedinges. H me sw. H mine g. mare. E fos. EH
om for. H þai E þat. E out-nim. EH kliued. E vpheld H uphelde. H al is.
E wel, H þou mai wel.

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XXV.

- Deme me, lauerd, for .i. am gane
In min vnderandnes on ane;
And in lauerd hopand am .i.,
.I. sal noght be vnfeste forþi.
- 2 Lauerd, fande me and fraiste me als-
swa;
Swipe¹ min neeres, min hert, with wa.
- 3 Bifor mine eghen þi merci es,
And .i. quemed in þi sothnes.
- 4 Noght sat .i. with vnnait reede²,
Ne .i. sal inga with berand quede.
- 5 Kirke ofe liþerand hated .i.,
And with wike sal .i. noght site forþi.
- 6 Mi hende bitwix vnderandes wasche
.i. sal,
And vmga, lauerd, þi weued with-al;
- 7 Þat .i. here steuen ofe lofe, and telle
Alle þine wondres þate bifelle.
- 8 Lauerd, .i. loued fairehede ofe þi
hous isse,
And stede ofe woning of þi blisse.
- 9 Lese noght with wicked, gode, saule
mine,
Ne with menslaers mi life þou tine;

¹ V ure. ² V cum concilio vanitatis.

- 10 In whas hend wickenesses ere ma,
Þaire righthand filled with giftes swa.
- 11 And in min vnderandnesse gane am .i.;
Bye me, and ofe me haue merci.
- 12 Mi fote stode in rightinge to be;
In kirkes, lauerd, blis sal .i. þe.

XXVI.

- Lauerd mi lightinge es in lede,
And mi hele; wham .i. sal drede?
- 2 Lauerd forhiler of mi life;
For whate sal [i] quake, swerde or knife?
- 3 Whil neghes ouer me derand,
To ete mi flesche fote and hand,
- 4 Þat droues me mi faas þat are
Þai are vnfeste and felle sare.
- 5 Ife stand ogaines me kastelles ma,
Noght drede sal mi hert for þa;
- 6 Ife vprise ogaine me fighte,
In þat sal .i. hope in mighte.
- 7 Life¹ ofe lauerd asked .i.,
Þat sal .i. seke inwardeli:
Þat [i] wone hous ofe lauerd ine
Alle þe daies ofe life mine,
- 8 Þat .i. se wille of lauerd swa,
And seke his kirke in forto ga.

¹ V. Unam (translator read Vitam).

XXV.

EH gan. E vnderandes H underandnesses. H .i. inst. of in. EH fond(e).
H frait. EH om als. E so. H mi n. EH mi h. E þo, inst. of with wa. H For
bifor. EH esse. sohtnesse. EH I sal noht site wiht. E ga, in om. EH wic.
EH Wesshe (Wasshe) mi hend bitwen(e) vnderand I s. EH wundres. H leued
fairher. E Ne lese wiht. E om god. H wih. EH mensloers. EH In whos h.
is wickednesse, Þar r. fild (fild) of g. esse. E gon H ingan. H blisse lauerd.

XXVI.

- EH give the text in a different strophe:
- Lauerd mi lihting, mi hele so (swa) rife;
Whom I. sal (H sal .i.) dred whil þat
.I. wake?
- 2 Lauerd forhiler of mi life;
Wa (Wha) is for whom (wham) sal .I.
(þat .i. sal) quake?
- 3 Whil neghen ouer me derand(e)
Til ete (mi H) flesshes þat are boun,
- 4 Mi fos (fas) þat are me (om in H) dro-
uand(e)
Þai are vnfest and fellen down.
- 5 If castelles again me stand(e),
Yhit sal mi hert haue no (na) drede.
- 6 If fht again me be risand(e),
In þat sal .I. hope to spede.
- 7 Lif fro louerd (Fra lauerd lif) asked .I.,
Þat sal .I. seke to he me giue:
In his hous to wun him bi
Daies alle whil .I. mai (whil þat .i.) liue;
- 8 Þat .I. se þe wille in quert
Of lauerd, is fader and son,
And þe kirke of him in quert (H with hert)
Seke .I. þer inne for to won (wun).

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9 For he hīde me in his kirke in iuels
dai,

He hīled me in hīdel ofē his telde ai;

10 In stane heghed me on-ane,
And nou heghed mi heued ouer mi
fane.

11 .I. vmyhode, and offrede in telde hisse
Offrand ofē berand steuen¹ þat isse;
.I. sal singe bi night and daie,
And salme to lauerd sal .i. saie.

12 Here, lauerd, mi steuen, þat .i. crie
to þe;

Hafe merci ofē me, and here me.

13 To þe mi hert saide: »þe soght face
mine;

.I. sal seke, lauerd, to face þine«.

14 Ne turne þine anleth me fra;
Ne helde in wreth fra þi hine swa.

15 Mi helper be; ne me forlete,
Ne me forse, god mi hele swete.

16 For mi fader and mi moder me for-
soke þai;

Lauerd sothlike vptoke me ai.

¹ V hostiam vociferationis.

17 Lagh set to me, lauerd, in waie
þine,

And right me in right stiyhe, for faes
myne.

18 Ne hafe giuen¹ me onhande
In saules ofē me drouande;
For in me raas wicked witnes,
And legged to þam þair wickenes.

19 .I. leue godes of lauerd to se
In þe land ofē liuande be.

20 Abide lauerd, manlike do nou,
And strenþhed be þi hert, and lauerd
vphald þou.

XXVII.

To þe, lauerd, crie sal .I.;
Mi god, ne blinne fra me for-þi!
Ne þe² when leue fra me in land,
And .I. sal be like in flosche³ falland.

2 Here, lauerd, ofē mi [bi]sekinge steuen,
Whil .I. bidde to þe til heuen,
Whil .I. vpheue hende mine
Vntil hali kirke þine.

¹ V Ne tradideris. ² r. þou; V ne quando
taceas a me. ³ V in lacum.

9 For in his teld(e) hid he me
In þe dai of wicked blode,
He hīled me in hīdel to be
In his teld þat is so gode.

10 In ston (stan), richest þat mai be,
Heghed he me als he dide ofte,
And nou mi heued heghed he
Ouer mi fos ful (om in H) hegh o-lofte.

11 .I. vmyhode and offred ai
In his teld of berand steuen;
.I. sal syngē and salm sai
Vnto louerd þat is in heuen.

12 Her(e), louerd, mi steuen when .I. cri oht,
Haue merci of me and here me.

13 To þe mi hert said mi face þe soht,
Þi face, lauerd, sal .I. seke to se.

14 Ne turne þou þi face fro (fra) me,
Ne held in wragh fra þi hine (H hine
þine),

15 Forsake me noht, mi helper be,
Ne forse me, god of hele mine.

16 For mi (fader, mi H) moder me forsoke
þai,

And louerd me kep (nam als his wil was.
17 Set to me lagh (H lagh to me), louerd,
in þi wai,
Riht me in riht wai (H stigh) for mi
fas.

18 Ne haue þou giuen me wiht (þi H) wille
In saules of me drouand(e),
For in me ros witness(e)s ille,
Par (H þat) wicnesse to þam was (H is)
liyhand(e).

19 Godes of lauerd to se leue .I.
In þe land of liuand(e) nou.

20 Abide louerd and do manli,
And þi hert be strengthed and lauerd
vphald tou.

XXVII.

H Lauerd .i. sal kriē to þe. EH stint. H þou fra me. E Leswhen H Ne
whenne. E þou blinne. E om sal. E He l. H beseking. H Whil þat .i. heue,
vp om. E heue vp. E hend. EH To kirke heli þat is þine. E giue ne. E speken.

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- 3 Ne samen gif me with sinnand,
Ne lese me with wicnes wirkand;
- 4 Þat spekes pees to neghburgh hisse¹,
And iuels in þaire hertes isse.
- 5 After þair werkes gif to þa,
And after nithe ofe þair findings ma;
- 6 After þair handwerkes yhelde til am,
Yhelde foryeldeinge of þa to þam.
- 7 For þate þai noght vnderstode
Werkes of lauerd [þat] ere gode;
For-[þi] in þair handwerkes þam
fordo,
And noght big þam þou salt als-so.
- 8 Blissed lauerd, for he herd steuen
Ofe mi bisekinge in til heuen.
- 9 Lauerd mi helper, mi schelde[r], for-þi;
And in him hoped mi herte, and
helped am .I.;
- 10 And blomed mi flesche ouer-al,
And ofe mi wille to him schriue .I.
sal.
- 11 Lauerd strenght of his folke he isse,
And forhiler ofe beryhinges es² of
crist hisse.
- 12 Beryhed make þou, lauerd, to be
Folke þine, þat leue in þe,
And blisse þine heritage; and stere
am,
And til in euer vpheue þam.

¹ V qui loquuntur pacem cum proximo suo.

² al. om.

XXVIII.

- Bringes to lauerd, goddes sones
þat be,
Sones of schepe¹ to lauerd bringe
yhe.
- 2 Bringes to lauerd worschep and blisse;
Bringes to lauerd blis to name hisse;
Biddes to lauerd inwardeli .
In his porche þat es hali.
 - 3 Steuen of lauerd, þat es balde,
Ouer watres þat ere kalde;
God of masthede² þonnered he
Ouer watres fele þat be.
 - 4 Steuen of lauerd in mighte it es;
Steuen ofe lauerd in mikelnes.
 - 5 Steuen of brekand cedres onane,
And breke sal lauerd cedres ofe
Libane;
 - 6 And grinde þam als Yban kalues he
mon:
And loued als vnicornes son.
 - 7 Lauerdes steuen of bitwixfalland low
of fire es³;
Steuen of lauerd smitand wildernes,
And stire sal lauerd with his hand
Wildernes of Cades land.
 - 8 Steuen of lauerd forgraiþand hertes
ma,
And vnhil thickenesses sal he swa;

¹ V arietum. ² majestatis. ³ V Vox
domini intercidentis flammam ignis.

EH to þar (H his) n. pais. H iuel. EH saies inst. of isse. E hertes. E þam.
H om And. EH nigh. E of findings of am. H hendewerk, E werkes. EH yh.
þam to. of þam to þo. EH noht þai. þat are. H For, E And. E hendwerke
H henwerk. EH Þou salt and noht (H nogh) bigge (big) þam (H þa) þerto.
E Blissed lauerd ouer alle þinge, Þat herd steuen of mi bisekyng. H shilder;
hulpen, and om; E Lauerd mi helper is he ai, And mi forhiler night and dai,
And in him hoped mi hert, And hulpen am .I. alle in quert. EH shriue to him.
E strenth H strength. E beringes. EH om es. EH Beried. E om þou. E liue.
EH & bl. þ. h. niht and dai, Stere þam and vpheue am to (til) in ai.

XXVIII.

E lauerd. EH shep. E wrchip H wurchip. E wrchip inst. of blis. E forthi
inst. of inwardeli. E is. EH heli. EH bold(e). are kold(e). E mosthed H mikel-
hed. E þunred H þunnered. E so H swa. EH O. w. mani mo (ma). EH
louerd brekand. EH yban. E gnid H tognide. H am, E þo. EH kalf.
E mun. E om loued. E vnicorn sun. E Louerd steuen loth of fir of bitwix-
falland, Steuen of l. wildernes smitand; H Louerdes st. bitwixfalland loth of
fir, Louerdes st. sm. w. shir. E Wildernesses H Wilderles. EH Cade. HE
Lauerdes steuen graiþand (E Louerd of gr.) hertes esse, And vnhil he sal þicnesse,

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- And in temple of him þat isse
 Alle sal þai sai »blisse«.
 9 Louerd stithstreme¹ in mas to wone,
 And site lauerd kinge in ai mone.
 10 Lauerd mighte to his folke sal giue,
 And blis his folke in pees to liue.

XXIX.

- I sal vpheue þe, lauerd, for þou
 keped me,
 Ne tobreddest² mi faas ouer me to be.
 2 Lauerd mi god, to þe cried .I.,
 And þou heled me for-þi.
 3 Lauerd, þou led mi saule fra helle;
 Þou keped me fra þat in flosche felle.
 4 Singes to lauerd, his halwes mare
 and lesse,
 And schriues³ to minde of his halines.
 5 For wreth es in his mislikinge,
 And life in his wil, ofe alle þinge;
 6 At euen wepinge dwelle sal,
 And at morwhen fainnes al.
 7 I sothlik saide in mi mightsomnes:
 »I. ne sal be stired in ai þat es«.
 8 Lauerd, in þi wille right
 Lent þou to mi fairehed might:

¹ V diluvium. ² V delectasti; tr. read dilatasti. ³ confitemini.

- 9 Fra me þou turned þi likam,
 And to-dreued¹ made .I. am.
 10 To þe, lauerd, crie .I. sal,
 And to mi god biseke with-al.
 11 »What notfulhede in mi blode es,
 Whils .I. dounga in wemmednes?
 12 Nouwhat¹ sal dust be schriuen to þe,
 Or schewe þi sothnes for to be?
 13 Herd lauerd, and es rewed of me;
 Lauerd mi helper made es he.
 14 Þou turned mi wepinge in mi wa
 In blisse to me for to ga;
 Þou slitted mi seke in twa,
 And vngafe me with fainnes swa:
 15 Þat to þe singe mi blisse wele
 mare,
 And noght sal .I. be stungen² sare.
 Lauerd mi god þat es in ai,
 To þe sal .I. schriue night and dai.

XXX.

- IN þe, lauerd, hoped .I.: noght
 schent .I. be
 In ai; in þi rightwisnes lese me.
 2 Helde þi nere to me and liþe;
 Þat þou outake me high þe swiþe.

¹ V Numquid. ² V compungar.

And in his kirke þat is heli, Alle sal blisse sai for-thi. H stigh E stegh. H mas in. E sitel. EH he mon (E mun). EH blisse. EH pais.

XXIX.

E om þou. E kep H keptest. H tobredest E brededest. E fos. E tou. EH out-led. E sauued, H beried. H om þat. E Salmes to louerd haliþes hesse; mare & l. om. EH helinesse. EH wragh. H misliking hisse. H & lif in his wille hit isse. E om in. E moro H moryhen. HE And in mi (om in E) mihtsomnes (E miht sonnes) said(e) .i., Noht sal I. be stired (H stire) in ai for-thi. EH Lauerd in gode wille thine, Þou lent me miht to fairhed mine. H & mi god, to om. EH What notfulhed is in mi blode, Whil .I. falle in wemmedhed (H wemminge) vngode. E Whore dust sal. E shriue. E Oper. E godnesse what it be. EH Lauerd herd. H rewþed. EH Mi helper maked (H made) lauerd is he. E þou went. EH and mi. E wo. H In to bl. to me to. E go. H sake. E two. E so. E om þe. E more .. sore. EH L. god mine (min) þat ai sal be, In ai (H euer) sal I. shriue to þe.

XXX.

EH In þe lauerd hoped .I., Noht sal I. be (H I sal noht be) shent for-þi In euer (H ai) in alle (al) time þat esse, Lese (H Here) me in þi rihtwisnesse. E þine ere H þin ere. EH vnto me; and liþe om. E And þat. E lith þe,

Ms. Vesp. D vii.

- 3 In god forhiler be to me nou,
And hous ofe toflighte, þat me saufe
þou.
- 4 For mi strenghte and mi toflighte
ertou al,
And for þi name me lede and froþer
þou sal.
- 5 Þou salt lede me fra þat snare whilk
þai
Hid to me, for [mi] schilder artou ai.
- 6 In þi hend .I. gife mi gaste þat es;
Þou boght me, lauerd, god of sothnes.
- 7 Þou hated in ilka lande
Fantomes ouer tomehe[d] yemande;
- 8 Sothlike in lauerd hoped .I..
I sal glade and faine in þi mercy.
- 9 For þou biheld mi mekenes nou,
Mi saule fra nedinges sauued þou,
- 10 Ne þou me belouked in hend ofe fa;
In roume stede þou set mi fete
to ga.
- 11 Lauerd, of me haue mercy,
For droued am .I. witerli;
To-dreued es in wreth for wa
Mine eghe, mi saule, mi wambe als-
swa.
- 12 For in sorwe waned mi life,
And mi yheres in sighinges rise.
- 13 Vnfest in pouerte es mi might,
And mi banes ere droued dai and
night.
- 14 Ouer al mi faas made am .I.
Vpbraidinge ful witerli,
To mi neghburs swiþe ma,
Radnes to mi kouth als-swa.
- 15 Þa þat sagh me euerilkane
Out fra me þai fled onane;
To forgetelnes for vnquerte
Am .I. giuen, als dede fra herte.
- 16 .I. am made als lome forlorne,
For þat .I. herd, me biforne,
Mikel snibbinge þam amange
Ofe fele dwelland in vmgange;
- 17 In þat whil þai samen come ogain me,
To take mi saule reded þai be.
- 18 I sothlike, bi night and dai,
In þe, lauerd, hoped ai;
I saide: »mi god ertou to kalle;
In þine handes mi lotes alle«.
- 19 Outtake me ofe hend ofe mi faa,
And at ere filyhand me fra þa.
- 20 Light þi face ouer þi hine,
And saufe me make for mercy þine.
Lauerd, fordone sal [i] noght be,
For þat .I. ai kalled þe.
- 21 Schame mot wike, and be led to
helle;
Dombe be swikel lippes felle,
- 22 Þat spekes ogain rightwis wickenes,
In pride, and in outweringnes¹.
- 23 Hou mikel manihede² ofe þi swetnes
Lauerd, þat þou hid to þe dredand es!

¹ V in abusione. ² Ms. mainhede, V multitudo.

H high þou þe. EH to me be. H om nou. EH inflit. H þat tou sauf
me. EH strengþ; min inflit. E om þat; H þe s. E þai hid to me, H to
me hid þai. EH For mi forhiler art þou, E to be H ai. E gast þou wroht,
H g. to be. EH Lauerd god of sothnes þou me boht (H boht me). EH ouer
tomehed. E sauue sal tou. E Ne me bilouked þou. H belac. E foo .. go.
EH haue m. of me. EH am I. for (H on) to se. EH wragh. Min egh. E om
als. EH sorgh. E sikynge H siking. E droued are vnriht. E To neghburyhes
mine swiþe mikel ma. EH And raddenes (radnes). E om als. E þo; seyhem;
E om euer. H Þat seyhen me out flegh fra me smert. To forgetelnes am .i.
giuen als ded fra hert. E þare amange. H againcom to me. EH red. H þaphe n.
E And in þe .I. hoped lauerd .i. sal til end, Mi god art tou, mi lottes in hend.
E om me; fra. H Fra hend of mi fas outtake me. E And fra hilzhande me
als-swa, H And fra þa me filyhande be. E mi f. H Sauf make me lauerd.
H Neuermare shent sal .i. be. E om i. EH inkalde. E til. EH Dormbe.
E om be. E lippes swikel. EH speke again. E wicnesse H wic þinge. H out-
weringe. E Hou gret felehed lauerd of þi s., Þat þou hid. EH to dredand þe.

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- 24 Þou fulmade hopand in þe
In sight of sones of men to be.
25 In hidel of þi face þou salt am hide
Fra fordrounges of men biside,
26 Þou salt forhil am in þi telde stille
Fra ogaine-sagh of tungen ille.
27 Blissed lauerd, for he selkouthed
to me
His mercy in warned cite.
28 And .I. saide, in outgange¹ of thoght
mine:
»I. am kast fra face of eghen þine«.
29 For-þi herd þou þe steuen of me,
Whiles þat .I. cried to þe.
30 Loues lauerd, al haleghs hisse,
For sothnes seke sal lauerd þat isse,
And roumlike sal he yhelde in land
To þas þat ere pride doand.
31 Dos manlike, and your hert strenght-
þed be,
Alle þat in lauerd hope yhe.

XXXI.

- Seli whilke wikenes forgiuen ere ai,
And whilke þaire sinnes hiled ere þai.
2 Seli man to wham noght wenes² lauerd
sinne,
Ne in his gaste swykedome es inne.
3 For .I. blan³, mine banes elded ai,
Whiles .I. cried alle þe dai.

¹ V in excessu. ² imputavit. ³ tacui.

- 4 For ouer me, bathe dai and night,
Heued es þi hand of e might;
.I. am torned in mi sorw þar-for, forn,
Wiles þat pricked es þe thorn.
5 Mi gilt to þe schewed .I. made,
Mine vnrightwisnes and hid .I. ne
hade.
6 .I. saide: »toward¹ me sal .I. schriue
To lauerd mine vnrightwis line«;
And þou forgaf þe mare and lesse
Of mi sinne þe wickednesse.
7 For þat, sal bid to þe with blisse
Al halegh in tideful time þat isse.
8 Bot of wates in strang cominge,
And to² him sal þai negh nathinge.
9 Mi toflight ertou to be
Of drounge þat vmgafe me;
Mi gladschepe, haue me þa fra
Þat me ere vmgiuand swa.
10 »Vnderstandinge gife to þe .I. sal,
And .I. sal lere þe; mare with-al
In wai whilke þou sal ga ine
Sal .I. fest on þe eghen mine.
11 Als hors or mule ne wil³ be made ane,
In whilke vnderstanding es nane;
12 In kenil and bridel þair chekes straitte,
Þat þe noght neghen ne laite«.
13 Mikel sweping ouer sinful cliues⁴;
Hopand in lauerd mercy vmgiues.
14 Faines in lauerd and glades in querte,
And mirþhes, alle rightwise of herte.

¹ V aduersum me. ² r. Vn-to? ³ V Nolite.⁴ V Multa flagella peccatoris.

EH Þou made to þa þat hop(e). E Þou salt in hiddel of þi f. þam h. E for-
drounge H fordreuing. EH againsaihe. EH kusten. E steuen þe om' of bede of
me. H of mi bede steuen. EH Whil. H om þat. H kried to þe til heuen. E his
halihs alle. H hesse. E For þat sohtnesse seke he salle, H For lauerd seke
he sal soghnesse. EH And yheld roumlic he sal. EH To þa. arc. E Manli
dos and streynhed be your hert, Alle yhe þat hope in lauerd wiht quert. H manli.
strenþed. Alle whilke.

XXXI.

EH Seli whilke forgiuen is wickednesse, And whilke þar sinne hiled it esse.
E whom H qwom. EH louerd wot no (wate na). E blam. EH mi. EH Whil
þat. al. EH apoñ. EH om bathe. sorgh þerfor. Whil. E zorn. E kouth to
þe. E om me. H unrischwis. E more. E bide H bidde. E tidful. H Þowhe-
þer inst. of Bot. H Bot. E I negh. EH Þou art min insleynge.. E glad-
shim H gladihip. EH take. þam fra. EH I giue þe. EH Þat (om in H) wai
whilc þou sal ingo (H salt ga in) best, Mine eghen sal I on þe feste. E nil,
H nil þou. H om be made. EH keuel. EH Þat þe wil noht negh and l.
E swynkynge; H Mani swinginges. EH & blisse mas.

Ms. Vesp. D vii.

XXXII.

Glades, rightwise, in lauerd kinge;
 Þe right feres to hane louinge.

2 Schriues to lauerd, in harpe and¹
 sautre

Of ten stringes to him singe yhe.

3 Singes to him newe sange and euen;
 Wele singes to him in berand steuen.

4 For right es worde ofe lauerd ai,
 And alle his werkes in trewethe ere
 þai.

5 For he lones merci, dome, þa twa;
 Ofe lauerdes merci þerthe ful es swa.

6 With worde of lauerd heuens fest
 ere ma,

And blast³ ofe his mouth al might
 of þa.

7 Samenand als in lome watres ofe se;
 In hordes settand depnes to be.

8 Alle erthe lauerd be dredand,
 [And]³ of him stired al þe werld erdand.

9 For he saide, and þai maked are;
 He sent⁴, and þai schapen ware.

10 Lauerd scaters rede of genge ma,
 He schones⁵ thoghts of folke als-
 swa,

And þe redes schones⁵ he
 Of al þe princes þat mai be.

11 And rede of lauerd es with-uten
 ende;

His hert thoghts in strende and
 strende.

¹ r. in? ² r. bi blast? V spiritu. ³ Ms.
 For. ⁴ V mandavit. ⁵ r. schoues? V reprobat.

12 Seli genge whilk lauerd god hisse is;
 Folke þat he ches him in heritage
 his.

13 Fra heuen biheld lauerd þare he
 wones;

He loked ouer al mens sones;

14 Fra his forgraiþhed telde on hegh
 Ouer al þat erden erthe he segh:

15 Þat feined¹ sinderlike hertes ofe þa;
 Þat vnderstandes al þaire werkes
 swa.

16 Þe kinge sal noght [be] beryhed
 right

T[h]orgh-out nakins mikel might,
 And þe eten noght be sauued sal
 In mikelhed of his might al.

17 Swikel hors at hele; ofe mightsomnes
 Sothlik of his might noghte bery-
 hed es.

18 Loke, eghen of lauerd ouer him
 dredand,

And in þas in his merci þat ere
 hopand;

19 Þat þair saules dede take he fra,
 And in hunger fostre þa.

20 Oure saule lauerd vphalde sal,
 For he es oure helper and oure
 schelder al.

21 For faine sal oure hert in him to be,
 And in his hali name hoped we.

22 Þi merci, lauerd, be ouer vs,
 Swa als we hoped in þe þus.

¹ V finxit.

XXXII.

EH om Þe. harp. EH om es. E wordes. EH om alle. H om For. EH
 dome mercy. E lauerd. EH þe erþe. heuenes. are. H mouht. E als. EH in bit.
 EH Settand in hordes. H depnesses. EH For. is stired. EH om þe. EH made
 þai. EH send(e). E are. EH scateres redes. H gomes. E þohoghtes H þohtes.
 H & r. again fondes he. EH alle. E aldermen. E om mai. E outhen (with-
 om). EH (And H) zhohtes of is hert. EH his isse. E Lauerd loked fra heuen.
 EH He segh. H alle. EH mennes. EH graiþed (for-om). EH alle. H fein-
 yhed E friped. E sinderlic H sengellic. H alle. EH w. ma. H Noht sal þe
 king be. E þurgout H þurhtout. H nakin E nokyn. H berihed. E om his.
 H Les hors. EH to h. of his. E of him dredant. H om And. E þo H þa.
 E om he. EH he foster. E saul H saules. EH vphald. H om es oure, E om
 oure. H shilder. H om his. H name heli. EH ouer us be. EH om þus.

s. Vesp. D VII.

XXXIII.

- IN al time lauerd sal .I. blisse,
 And his lofe ai in mi mouth isse.
 2 In lauerd mi saule be loued sal:
 Here handtame, and faine with-al.
 3 Mikel yhe lauerd with me,
 And his name in him-selfe¹ vpheue we.
 4 .I. sought lauerd, and me herd he,
 And fra al mi drouinge[s] toke he me.
 5 Neghes to him, and yhe be lighted
 sone;
 And youre faces sal noght be fordone.
 6 Þis pouer cried, and lauerd herd him,
 And ofe² al his drouinges sauued he him.
 7 He² sent lauerdes angel in vmgange
 þare;
 He [sal] outake þa him drouand ware.
 8 Listes³, and sees sa softe lauerd isse;
 Seli man þat hopes in him for blisse.
 9 Dredes lauerd, al halghes his to sene,
 For dredand him noght helpes bene.
 10 Riche men, of aght þat ware,
 Þai neded, and hungred sare;
 And sekand lauerd after fode
 Noght be þai lessed of alle gode.
 11 Comes, sones, me yhe here,
 And drede of lauerd .I. sal you lere.
 12 Wha es man þat ofe life wille be,
 Loues gode daies for to se?
 13 Forbid þi tunge fra iuel ai,
¹ V in idipsum. ² r. In? V Immittit angelus
 domini. ³ V Gustate.

And þi lippes þat swikedom noght
 speke þai.

- 14 Torne fra iuel, and do gode yhit;
 Seke pees, and euer filgh þou ite.
 15 Eghen of lauerd ouer rightwis swa,
 And his eres at bedes ofe þa.
 16 And face of lauerd ouer iuel doand,
 Þat he lese minde of þam fra land.
 17 Cried rightwise, and lauerd herd am,
 And [of] alle þaire drouinges lesed
 he þam.
 18 Negh es lauerd to þa þat ere droued
 of herte,
 And meke of gaste sal he sauue in
 querte.
 19 Mani drouinges of rightwise,
 And lauerd lesed am of alle þise.
 20 Lauerd yhemes alle þaire banes swa:
 Noghte ane sal be brised ofe þa.
 21 Dede of sinful werst it isse,
 And þat hates rightwise giltes misse.
 22 Bi sal lauerd saules of his hine ai;
 And al þat in him hope noghte gilte
 sal þai.

XXXIV.

Deme, lauerd, me derand be;
 Overcome þe infightand¹ me.

- 2 Gripe wapenes and schelde of fighte,
 And rise in helpe to me with mighte.
¹ V impugnantes.

XXXIII.

EH Ai in mi mouth louing (E heriynge) hisse. E Mikelis name of l. E whit
 H wiht. E sal we. EH soht. EH of al. H drouinges nam. E son. H of alle
 his. E heled. EH send. E lauerd, aungel om. E swa H sa, inst. of þare. EH
 Of him dredand and outtake (H outtoke) þa. EH so. H god. EH alle h. hisse
 (to sene om). EH isse inst. of bene. E ben H are; E om þai. EH al. E dred.
 EH Who is. on liue wil. H om to. E Forbede H Forswere. EH om And. EH
 swikedom þat. H Do gode and turne fra iuel and sinne, Seke pais and filyhe to
 won þer-inne. E & fast filyhe hit. E Eyhen of l. o. riht doand, And his here
 to þar bede heldand; H Eyhen of l. o. rihtwise ai, His eres at þar bede niht &
 dai. EH And ouer iuels doand louerdess lickam, þat he lese fra erþe þe mind of
 þam. H Rihtwise cried. E Biside. EH om þa þat ere. E dreded. E gost;
 EH he heles. H om lesed. E þam. E al. H þat noht an. H om And. E hate
 H haten. EH gilten. EH Bie. E lauerd sal. E om al þat. H alle hope in him.

XXXIV.

H derande me be. EH om þe. EH wepens. EH sheld; E to be, H swiþe.
 E And vpris in help to me; with m. om. H biliue. E Y. s. and louke againes þam.

Ms. Vesp. D VII.

3 Yhet sword¹; þat filigh me, ogain
louke þam;

Sai to mi saule: »þi hele .I. am«.

4 Þai be schent and schoned be² þa
þat sekas mi saule for to sla;

5 Þai³ torne hindward and schent be þai
Thinkand to me iuels ai.

6 Þai be als dust ogain wind lickam,
And louterdes aungel narwand þam.

7 Mirkenes and sliper be þare wai,
And louterdes aungel filighand þam ai.

8 For wilfuli þen hidden þa

Forward⁴ of þare snare swa;

Ouer-tomehede vpbraided þai

Saule mine bi night and dai.

9 Come to him snare noght es him kid,
And þe takeinge þat he hid

Vmgripe him it mot with-alle;

And in þe snare, in him he falle.

10 And mi saule sal glade in louterd ofe
blis,

And like ai ouer hele his;

11 Alle mine banes þai sal sai:

»Louterd, to þe wha like be mai?

12 Outakeand helpes fra his stalworþer
hand;

Nedeful and pouer fra him reueand«.

13 Vprisand witnes, swike⁵ ware ai,

þat .I. ne wist me asked þai.

14 Þai yhelde to me for goednes ille,
Geldehede¹ swa mi saule vntille.

15 .I. sothlike, whils þai to me ware
Hackande², haire cled .I. þare;

16 .I. meked in fastinge mi saule alle,
And mi bede in mi bosum be torned
salle.

17 Als neghburgh, als your³ broþer
right,

Swa quemed .I. with al mi might;

Als wepand and als dreri,

Swa meked .I. witterli.

18 And ogain me þai fained, and come
in ane,

Samened on me swepinges, and .I.
wist nane.

19 Þa ere scatered, ne stungen sare —

þai fraisted me þe lesse and mare,

þai snered me with sneringe swa,

Bot gnaisted ouer me with þaire
tethe þa.

20 Louterd, when þou bihald sal?

Ogain-sette mi saule with-al

Fra liþernes ai ofe þa,

Als mine oninge liouns fra.

21 In mikel kirke sal .I. to þe schriue,

In heui folke looue þe mi liue.

¹ V Effunde frameam.

² revereantur.

³ V sterilitatem.

⁴ = akande, V molesti.

⁵ Ms. þat.

⁶ V interitum.

⁷ Ms. swiked.

⁸ V nostrum.

H om me. E fordon and shomed . . þai. E Sekand mi saule niht or dai. H seken.
EH Þai. E wend. EH obacke. EH þai be. E þat pinken iueles vnto me,
H þat iueles þinkande ar to me. EH bifore. louterdes. EH Merke. H am.
EH For wilfuli hid þai to me Steruing (H Forward) of þar snare to be. H Ouer
tomehed alle þa Vpbraided þai mi saule sa. E To him come. EH þat nis him
kid. E Vmlap. EH mot it him. EH him-self. EH Mi saule soghlic (H For in
mi s.) in louterd glad sal And lust (H like) ouer his hele wiht-al. EH sai sal þai.
EH wha to þe. E nedful. EH of. E stranger. E And helpes & p. EH om Vp.
EH witnesses wick. H ware he. H Þai. E west. H þai asked me. E Þai forzheld
iuels for godes to me H Iueles for godes yhelde þai to me. EH Legghed
(Geldhed to mi saule to be (H me). E whil H whil þat. H om to me. H
Hackand to me. E in saule al. EH bosome. H turne, be om. E sw(a) inst. of right;
E Als I quemed vnto tha, Als wepand and als mournand, Swa .I. meked þurgh
þe land; H Als n. & broþer i quemed sa, Als sobband and mournand i meked
to þa. E in on. E Þai s. H ouer. E non. EH Scatered þai are ne stungen
are þai, Þai fr. me (H he) be (om in H) niht and dai. E Þai swered whit snerynge
to se. E Þai botegnaist whit þar tegh on me, H Wiht þar tegh botegnaist ouer
me þa. H Louterd when þou salt loke? set mi saule to bring Fra þar liþernes,
fra liouns min oning. E Sette tou saule mine whit-al Fra þe liþernes of tha,
Mine onnesse fra liouns ma. H In m. k. shriue to þe i sal, In h. f. loue þe

Ms. Vesp. D vii.

- 22 Noght ouermirthe þai to me for-þi
 Þat wiperpret¹ me wickeli;
 Whilke þat hates me wilfulli,
 And beκες with þaire eghen lesli.
 23 For þat to me summe it ware
 Paisfulike þat spekes þare;
 And in wrethe of erpe spekand,
 Swikedomes ware þai thinkand.
 24 And þai tobred þare mouth ouer me,
 And said: »wa! wa!² oure eghen se«.
 25 Þou segh, lauerd: ne blinne þou;
 Ne wite þou noght fra me nou.
 26 Ris, and bihald to dome mine;
 Mi god and mi lauerd, in skil mine.
 27 Deme me, lauerd, after rihtwisnes
 ofe þe
 Mi god, and noght þai ouermirthe
 to me.
 28 Ne þai sai in þare hertes: »wa, wa² be
 To oure saule«; ne sain: »him sweligh
 sal we«.
 29 Schente and schoned samen be þai
 Þat faines of mine iuels ai;
 30 Þai be cled with schenscipe and
 schonignes³
 Þat ouer me spekes liþernes.

¹ V aduersantur. ² V Euge, euge. ³ re-
 verentia.

wiht-al. E Noht ouer-glade sal þai to me, Þat wiperwendand wiclic be, Þat
 wisefulli haten me swa, And becken with þar eghen twa; H Noht ouer-mirpe þai
 þa to me, Þat wiperpretand to me be, Wilfulli þat hate me swa, And becken
 wiht þar e. twa. E For to me soghlic niht and dai Paisfullic þat speken þai;
 H For sothlic to me summe þai ware, &c. H spaken. EH wraghed. E wore.
 H bred. E þar mouth to-bred þai. H sagh. H ne stint nou. H Lauerd ne
 fra me wite þou. E in dome. H om me. E Deme me l. mi god after þi riht-
 wisnes And noht ouer-glade þai to me more ne lesse. H ouermirpe þai me.
 E Noht sai þai in þar hertes. EH ye be. H To your; E om To—saule. EH
 Ne (ne) þai sai him swolyhe s. w. EH Þai shame and shoned s. be þai. E fainen
 H fainned. EH Wiht shenchip and shoniges (H drednes kled (H shred) þai be,
 Þat liþernespeken ouer me. H Glade and faine mote þai ai. E om baþe;
 þe more. E Þa þat wilen. H Þat wilen mi r. niht and dai. E And saine mikle
 be lauerd ai Whil[c] wilen pais to his hine al dai; H And sain ai lauerd mikled be
 he, Þat wilen pais to þi hine se. EH & mi t. sal þink þi rihtwisnesse. E Al dai
 þi heryhinge. EH þat esse.

XXXV.

EH Saide þe vnrihtwise (H unwis) in his (H in hert and) þoht, Þat in him-self
 (H h. seluen) gilt he nohte. H Radnes of god for to ga Is noht bfore his eyhen
 twa. E of lauerd. heghen. EH For swikdom (H swikelic) in his siht dide he,
 Þat his wicnesse at hatereden funden be. E Wickednesse swikdome. EH wel
 dide. EH Wickednes(se) þoht has (haues) he ai. E liggingsted; þar om. E He
 stode al wai. H to gange. EH om soth-like. H h. he amange. EH om þe.

- 31 Þai glade and faine baþe mare and
 lesse
 Whilke þat wilen mi rihtwisenes;
 And saies¹ ai: »mikled be lauerd in
 blisse«,
 Þat wil pees to hine hisse.
 32 And mi tunge þi rihtwisenes thinkē
 sal,
 Alle þe dai þi loofe with-al.

XXXV.

- Þe vnrihtwis saide with tunge hisse,
 Þat in his-selfe noght gilde misse²;
 Noght es drede of god to be
 Bifor his eghen for to se.
 2 For swikelike dide he in his sight isse,
 Þat be fonden at hatereden wicnes
 hisse.
 3 Wordes of his mouth þat ga,
 Wickednes, swikedome als-swa;
 He ne wald noght vnderstand,
 Þat he dide wele in ani land.
 4 Wickenes thoght he night and dai
 In his kleue þar he lai;
 Al wai he stode³ noght gode to se,
 Iuelnes sothlike noghte hated he.

¹ al. sain, V dicant. ² Stev. inisse; V Dixit
 injustus ut delinquat in semetipso. ³ V Astitit
 omni viae non bona.

Ms. Vesp. D vii.

- 5 Lauerd, in heuen þi merci es,
And to þe kloudes þi sothnes.
- 6 Als goddes hilles þi rightwisnes;
Þine domes mikel depnes.
- 7 Men and meres, lauerd, sauue sal
tou nou,
Swa als þi merci felefalded þou;
- 8 And sones of men in hilinge al
Of þine wenges hope þai sal.
- 9 Þai sal be drunken als of wine
Of þe fulhed of hous þine,
And with welle of þi likinge ai
Sal tou drinke þam, night and dai.
- 10 For welle of life es at þe,
And in þi name lighte sal we se.
- 11 Forsprede þi merci thorgh þe land
To þas þat ere þe witeand,
And þi rightwisnes in querte
To þas þat right ere ofe herte.
- 12 Noght come to me þe fote of pride,
Ne sinful hand me stire biside.
- 13 Þare felle þat wickednes ere wirkand;
Þai [er] output, ne þai might stand.
- 3 Hope in god, and do godenes;
Big þe erþe, and beste fed¹ in his
riches.
- 4 Like in lauerd, and gifte sal he
þe askinges of þi herte to þe.
- 5 Vnhil to lauerd þi wai al,
Hope in him, and do he sal.
- 6 And he sal lede als light þi right-
wisnes,
And als mid-ouernone þi dome þat es.
Vnderlout to lauerd þou be,
And bid him—for best es he;
- 7 Nil filegh in him night ne dai
Whilke þat smertes² in his wai,
Ne in man þat es liueand
Vnrightwisnes þat es doand.
- 8 Blinne fra wreth, and lete breth
swiþe;
Þat þou be liþered nil þou niþe.
- 9 For þat liþeres, outende³ sal þai;
And vphaldand lauerd, erde land
sal ai.
- 10 And yite a littel, þe bise
And sinful he sal noght be;
And þou salte seke his stede ofe won,
And neuer finde it eft þou mon.
- 11 And handetame sal erde þe land
þat es,
And like of pees in mikelnes.

XXXVI.

- Nil þou filegh¹ in liþerand,
Ne loue² þat wikenes ere doand;
- 2 For swiþeli drie þai sal als hai,
And als wortes of grenes³ tite fal sal þai.
- ¹ V aemulari. ² zelaveris. ³ olera
herbarum.
- ¹ V pasceric. ² prosperatur. ³ V extermina-
buntur; be om?

H hilles of god. E Þi rihtwisenesse als of þe dai, Þi d. m. depnesse ai. EH mares. H þou sal, nou om. E Als þi merci god f. tou, H Als tou felefalded god þi merci al. E Sonas sohtlike of men ouer al, In hilyng of þi wenges hope þai sal; H Mennessones sothlic in hilinge, Of þi wenges hope sal ouer al þinge. E dronken. H weel. E & wiht bourdant (!) of þi lickam swa. H swa. EH Alle salt þou drink tha. EH in þi liht liht. H Forth-sprede. E Sprede þi mildhertnes in l. E þo H þa. EH are þe. E rihtwise. H are riht. E stire me. EH felle þai wicnes. EH are o.

XXXVI.

E filzhe, H nigh. H Ne flyhe. E swiþe, H swifi. H wurtes, E blades. E gresse H gresses. H in lauerd. EH godnesse .. richesse. H om and. E he sal giue þe, H he sal þe giue. E Askinges of hert þat be, H Þi hert a. whil þou mai liue. H þi rihtwisnes als liht. EH And þi dome als midouerunder esse (H briht). E Nel f. in him þat smartes in is wai, Ne man doand vrihtwisnesse ai. H Nil flyhen in him ai, Þat is sma[r]tful in is w. H liuand esse, Þat is doand unrihtwisnesse. EH wragh. H leue. E brath H bragh. H ne be. E miþe. EH liþeren. EH sal ai. E erde þe erþe sal þai, H big þerþe sal þai. E þe sinful sal. E om eft; E þou ne mun. H And yhit a litel and sinful ncht sal be oht. And þou salt seke his stede and finde it noht. H sal big þerþe. E & h. big þe erþe sal þai, & l. in mikelhed of pais al. H sinful sal. EH tegh

Ms. Vesp. D vii.

- 12 Bihald sal sinful rightwis þenne,
And with his tethe on him sal he
grenne.
- 13 And skorne him sal lauerd ofe blis,
For he bihaldes þat comes daie his.
- 14 Swerde outscheþed sinne doande,
He bent his bowe with his hande,
- 15 Poner and helpes þat he biswike
And quelme rightwis of hert ilike.
- 16 Þaire swerd mot in þare hertes ga,
And þair bowe be broken in-twa.
- 17 Better es litel to right, with wele,
Ouer riches of sinful fele;
- 18 For armes ofe sinful brised be þai,
And lauerd rightwis he festenes ai.
- 19 Lauerd daies of vnwemmid knawes
he,
And þaire heritage in ai sal be.
- 20 Þai sal noght be fordone fra blisse
In na time þat iuel isse,
In daies of hungr. þai sal be fild:
For sinful sal be schente and spiltz.
- 21 For lauerdes wipewines al bidene,
Sone when þai menshed¹ bene
And þai ere vphouen oght,
Wanand als reke þai wane to noght.
- 22 Sinful sal borwe, and yelde he ne
sal;
Rightwis sal milþe, ogaine-yelde al;
- 23 For blissand him sal erde þe land,
And forworth sal him weriand.
- 24 At lauerd gainges of men ai
Ere right[ed]¹; and he wille his wai.
- 25 When rightwise falles, hortens na lime;
For lauerd has set his hand on hime.
- 26 .I. was yonger, .I. elded sone,
And .I. sagh neuer rightwise fordone,
Ne sede of him comande
Þat it was þe brede sekande.
- 27 Alle daie he rewes and lenes his
þinge,
And sede of him sal be in blissinge.
- 28 Helde fra iuel, and do gode ai,
And erde in werld of werld þou mai;
- 29 For [laue]d loues dome, noght forlete
sal he
His haleghs, in ai sal yemed be.
- 30 Vnrightwise sal be pined son,
And sede of wicked be fordon.
- 31 Rightwise þe land erde þai mone.
In it in werld ofe werld to wone.
- 32 Mouth of rightwise sal thinke wisdom.
And dome sal speke þe tunge ofe þam.
- 33 Lagh of god in his mouth² on-ane
And his steppes sal noght be vnder-
gane³.
- 34 Bihaldes sinful þe rightwise,
And sekens to sla him on al wise:
- 35 Lauerd sothlike noght lete sal he
Him in his hende to be,
Ne fordo him sal he noghte
When he es demed to him for oghte!

¹ r. mensked.¹ Ms. rightwise, wise expunged. ² r. hert.³ V supplantabuntur.

sal he on him. E Lauerd sohtlic sal scorn him ai, For [he] ses com sal his dai;
H & lauerd sal him scorne with-al, For he sees þat his dai com sal. EH vn-
sheped. EH Þar bogh i ai bended wiht þar hand. IH þai b. E hert. H breken.
H to riht in lande, Ouer welþes mani of sinnande. E richesse. E broken.
EH ben. H festes. E Lauerd of vnwemmed wote þe wai, H Daies of unwemmed
lauerd wel wate he. E sal be in ai. E Þa. E of bl. E no. E And in. E For
þat sinful sal be spilt. E Godes foos sohtlic b., H Fas sohtlic of lauerd b.
E When sone. E wrchiped. E And when þai are v. o., H And uphouen when
þai are o. H borgh H forye. E For big sal þe erþe him blissand, H For
bl. h. þe erþe big sal þai. H And weriand him forworth sal ai. EH At lanerd
steppes E men are ai, H of man þai be. EH Rihted. H & his wai wil he.
EH hertes. E no. E om lauerd. EH of. EH yhungre. H om And. E segh.
H þe riht. EH Ne þe s. E his H hit. E & his sede be sal. H vun. EH
lauerd l. EH lete (for- om). E pinned. EH And rihtwise, E erþe erd þai
m., H sal big þe erþe yhit. E In werld of w. in hit to w., H And in werld vun
ouer hit. Vv. 33 & 34om in E. H in his hert. H slo. E And l. noht forlete.
H And l. in his hend letes him noht, Ne fordos him when he is demede to him for

Ms. Vesp. D vii.

- 36 Abide lauerd and yeme his wai:
And him-selfe sal hegh þe ai
Þat in heritage þou take land to þe;
When sinful lorne bene, þou salt se.
- 37 Vphouen .I. saw þe wicked man
And lifted als cedre of Yban:
- 38 And .I. ferd, and [loke] he was to
misse;
And .I. soght, and his stede noght
funden isse.
- 39 Yheme vnderandnes, and do¹ euennes;
For þa ere relikes to man þat pais-
ful es.
- 40 And vnrightwise samen forworth þai
sal,
And relikes ofe wicke sal sterue with-al.
- 41 And hele of rightwis fra lauerd wide;
And paire forhiler in drouinge tide.
- 42 And lauerd helpe sal he þa,
And he sal lese am out of wa,
And fra sinful outake am ai,
And saufe þam, for in him hoped þai.

XXXVII.

- Lauerd, ne threte me in þi brethe,
Ne ouertake me in þi wrethe.
- 2 For þine arwes stiked ere to me,

¹ r. se.

- And ouer me þou fest þi hand to be.
- 3 Noght es hele in flesche mine
Fra þe face of wreth þine;
Ne pais es in mi banes none
Fra þe anleth ofe mi fone.
- 4 For mi wicnesses mi heued ere ouer-
gon,
Als heui birþin heuied me on.
- 5 Stanke and roten mine erres ere ma,
Fra face of mine vnwisdomes swa.
- 6 Wrecched and croked til ende am .I.;
Alle dai dreried .I. inwent for-þi.
- 7 For mi lendes filled with bismers
are,
And hele in mi flesche es na mare.
- 8 .I. am twinged, and meked for vn-
querte;
.I. romied¹ fra sighinge of mi herte.
- 9 Lauerd, bifor þe alle mi yorninge,
And fra þe noght hid es mi sighinge.
- 10 Mi hert es droued with-inne me,
And forsoke mi might with me to be;
And light of mine eghen twa,
And it² es noght with me swa.
- 11 Mine frendes and mine neghbus
gode
Ogaines me neghed and stode;

¹ V rugiebam, R. romed. ² V et ipsum.

oght. H yheme inst. of hegh. E Þat land in eritage take þou to þe. E be inst. of se. EH sagh. H uplifted, E vpraised. H cedres. EH and loke he was. EH se inst. of do. E þo. E leuinges. EH om þat. EH For vnrihtwise sal be fordone, And (H Samen) leuinges of wike forwrth sal sone. H om paire. HE he (om in E) sal help(e) tha. E þam; E om out. EH & fra s. out þam nim, & sauf þam for þai hoped in him.

XXXVII.

E L. prete noht in; me om. E braht H bragh. EH ouernim. wragh. H in me. E And þou fest ouer me EH hand (H þe h.) of þe. E om þe. EH lickam. E wragh H wrath. EH Ne pais in mi ban(e)s gas, Fra (For) þe lickam of mi fas. E For mine wickednesses o-nan Ouer mi heued are þai gan, Als heuy birþine mai be, Are þai heuied ouer me. E St. & wemmed min eires are þai, H Mine erres stanc and þai ram(!). E of m. wisdom ai. H unwisdam, swa om. E Wr. am .i. made and broked(!) til end, Al dai mourned inne .I. wend; H Wr. made am .i. to be, And kroked .i. am to se Vntil in ende, al dai for-þi Samen-morned in yhode .i. EH heþinges. E in mi flesshe hele is H hele is in mi fl. E I am and swngen swipe smert, H I am meked and twungen smert. H siking E sorgh. EH Bifor þe lauerd. E om þe. EH hid ne is (nis). E Mi hert is droued niht & dai, And mi miht forsake me ai; H Samen-droued is mi hert, Mi miht forsoke me for unquert. EH Mi. neghburþes. Againes.

Ms. Vesp. D vii.

- 12 And þat bi me warr, þai stode
o-lenght;
And þat¹ soght mi saule, þai maked
strenght.
- F 13 [And þat soht to me iuels, fantoms
spake þai,
And swikdoms þoht þai al þe dai].
- 14 And .I., als defe, noght herd of þis;
And als dounb noght openand mouth
his.
- 15 And .I. [am] made als [man] noght
herand,
And storest speches¹ in his mouth
noght hauand.
- 16 For in þe, [lauerd], hoped .I. non;
Lauerd mi god, me here sal tou.
- 17 For .I. saide: leswenne ilkane
Ouer-mirthe to me mi fane;
And whil stired ere mi fete, ouer me
Mikel thinges speken he².
- 18 For in swepinges am .I. dight,
And mi sorw ai in mi sight.
- 19 For mi wikenes schewe .I. sal al,
And for mi sinne thinke .I. sal.
- 20 Mi faas sothlike lineand þai be,
And festened ere þai ouer me;
And manifalded ere þai for-þi

¹ H storspeches; V redargutiones. ² plural,
= þai.

Whilke hated me wickeli.

- 21 Þat yheldes iuels for godes, bacbate
me,
For .I. flyhed godenes to se.
- 22 Ne forlete me, lauerd mi god, ai;
Ne wite fra me, night ne dai.
- 23 Bihald in mi help for þi blisse,
Lauerd god of mi hele isse.

XXXVIII.

- I¹ saide: mine wais yeme .I. sal,
Þat .I. ne gilt in mi tunge with-al.
- 2 .I. set yheminge to mi mouth at be
Whil sinful stode ogaines me.
- 3 .I. dounbed, and meked, and was
ful stille
Fra godes; and mi sorwe es newed
ille.
- 4 Het¹ mi hert with-inne me swa;
And in thoght sal bren fire for wa.
- 5 .I. spak in mi tunge: Kouth ma to me,
Lauerd, mine ende when it sal be,
- 6 And tale of mi daies whilke es, for-þi,
What me wanes þat wite mai .I.
- 7 Loke, methfullike² mi daies sete þou;
And mine aght³ als noght bifor þe
nou.

¹ V Concaluit. ² mensurabiles. ³ sub-
stantia.

E om me. E om þai. E stoden on. EH lengh. EH & þat s. H & þat iueles
to me soht. H spake þa alle. EH And i als d. herd no mare, And als d. his
mouth noht openand (H op. noht) ware. E & i am made als man, H & made
am i als man. E forspeches H storspeches. H om noght. EH in þe lauerd.
E h. I al; H om nou. E þou here me sal. H Þou salt here me lauerd mi god
for-þi. E swa inst. of ilkane. E Ouerglade . . fa. E And whil mi fete stired are,
Grete þinges speke þai ouer me þare; H And whil mi fete stired ouer me ware,
Grete þ. spekande þai are. sorgh. E om in. E om al. EH And þinc for mi
sinne wiht-al. EH om þai. H fest. EH And felefolded are þai þa, Þat wiclike
me haten (hated) swa. H yheld. E iuels for g. yeld. H gode. H godnes
flyhed .i. EH forto. E Ne f. me lauerd nou, Ne fra me noht wite þou; H Ne
forsake me l. god mine, Ne wite fra me with wille þine. E Bihald in help to
me to be. Lauerd god is hele of me; H Bih. mi help bi niht and dai, L. god
of mi hele is ai.

XXXVIII.

H mi. E Mi tunge þat i ne gilt w., H Þat noht i gilt in mi t. al. EH to mi
mouth yheming to be. EH When. EH am meked, and l. was stille. E om me.
EH & in mi þoht brend fir. EH I spak in mi tung wiht (H þurch) mi mouth, L.
mine (H of m.) ende make to me (om in H) kouth. H take. EH whilk þai (H mai)
be, Þat I (mai H) wite what wantes me. H metlic daies mine. E Loke moten
þou set mi daies to se. EH mi sped. E om nou. E Sothlic H For bot. E al

Ms. Vesp. D vii.

- 8 Powheþer al¹ fantomes² in land,
Ilka man þat es liueand.
9 Bot in liknes thurghfars man;
Bot and ydel es he droued on-an:
10 He hordes, and he wate nocht
To wham þat he samenes oght.
11 And nou, whilke es m[i]n³ abidinge
dai?
Noghtne lauerd? and mi spede at þe
es ai.
12 Of alle mi wikenes outake me nou:
Vpbraiding til vnwis me gaf þou.
13 .I. dumbled, and nocht opened mouth
mine,
For þou made; stire fra me woundes
þine.
14 Fra strenghte of þi hand waned .I.
In snibbinges witerli;
For wickednes þat he was inne
Ouerthrew þou man and his kinne,
15 And to skulke als irain⁴ þou made
saule his:
Bot vnnaitlike to-droued ilke man is.
16 Here, lauerd, mi bede and bisekinge
mine;
Bise mine teres with eres þine.
17 Ne blinne; for comelinge .I. am at þe,
And pilgrim, als al mi fadres be.

¹ Ms. als. ² r. fantom es? V *universa vanitas*. ³ Ms. man; V *quae est expectatio mea?* ⁴ V *Et tabescere fecisti sicut araneam animam ejus; R aran.*

- 18 Forgiue me; þat kalde .I. ware¹
Er .I. sal ga and be namare.

XXXIX.

- Abidand lauerd abade .I.,
And he biheld to me for-þi.
2 And mine bedes herde he,
And als-swa þenne led he me
Fra þe slogh of wrecchednes
And fra fen of drege þat es;
3 And he set mi fote² on stane,
And righted mi steppes onane.
4 And he insent in mi mouth newe sange,
Newe sang³ til oure god, and lange.
5 Fele men se and drede þai sal,
And hope in lauerd sal þai with-al.
6 Seli man of wham þat isse
Name of lauerd hope ai hisse,
And nocht biheld he in fantomes als
And in wodenesses þat ere fals.
7 Mani thinges⁴ maked þou,
Lauerd mi god, þine wondres nou;
And with þine thoghtes, þat ere slike,
Nane es whilke es to þe like.
8 .I. schewed and spak wele mare,
And ouer tale felefalded þai are.
9 Offrand and onelote⁵ wald þou nocht
se;

¹ V *ut refrigerer.* ² *al. fete.* ³ *al. Loft-sang;* V *carmen.* ⁴ om in EH; but so R. ⁵ V *oblationem.*

f. here, H fantomes, als om. E Sothlic H þowheþer. E .i. yheld inst. of ydel. EH dreued. H & wat noht swa To whom he sal samen tha. H wh. is abiding of me. E bidding. E Noht-ne mi sped lauerd at þe is ai, H Sothlic and mi spede is at þe. EH wicnesses. H madest. E wondes. E Of strengh of þi hand i waned onan In snibbinges, for wicnes ouerþrw þou man; H For strengh of þi hand in snibbinges waned i, For wicnes ouerþrw þou man trewli. E yran. E idel, H om unn. E to-dreued, H dreued. EH Here lauerd (bede and H) bisekyng of me, Wiht eres mi teres bise. EH stint. E alle. E Againsende. EH to me. EH om sal. & I (om in H) sal be.

XXXIX.

E abode. EH And he herd mi bedes, out led me þen(ne) Fro slogh of wrecchedhed, fra middynge fen(ne). EH fete. E apon þe stan. H o-nan, E ilkan. E send. E songe. EH Loft-song. E on longe. EH Fele sal se & drede wiht-al, And in l. hope þai sal. E whom H whilke. H om of. E om ai. E he bih. noht H he ne bih. E Mani maked tou to be, Lauerd god min wndres of the. H Fele made tou lauerd mi god þi wondres to be, And with þi þoghtes nis whilk is like to þe. E Nis swa mai be to þe l. EH I sh. and i spake ai, Felefolded ouer tale (Ouer t. felef.) are þai. E Offrandes & onelotes w. þ. non

Ms. Vesp. D vii.

- Eres sothlike made þou to me.
 10 Offrand for sinne noght asked þou;
 Þanne saide .I.: loke, .I. come nou.
 11 In heued of boke writen es of me
 Þat .I. suld do þe wille of þe.
 Mi god, swa .I. wald in querte,
 And þi lagh in mid of mi herte.
 12 .I. schewed þi rightwisnes
 In þe kirke þat mikel es;
 Lo, mi lippes noght forbide .I. sal,
 Lauerd, þou it wist wele al.
 13 Noght hid .I. þi rightwisnes in hert
 mine:
 .I. saide þi sothnes and hele þine;
 14 Noght hid .I. þi merci and þi sothnes
 Fra þe rede þat mikel es.
 15 Þou sothlike, lauerd, noght fer þou
 Make þine rewyns fra me nou;
 Þi merci and þi sothnes ai
 Me¹ vmgaf² þai, night and dai.
 16 For vmgaf me iuels ma
 Of whilk na tale es [of] þa;
 Mi wickednesses me vmlapped negh;
 And noght might .I. þat .I. segh;
 17 Felefalded ouer hare of mi heued
 ere þai,
 And mi hert forlete me ai.

¹ Ms. Mi. ² EH onfonged, V susceperunt.

- 18 Queme to þe, lauerd, þat þou outake
 me;
 Lauerd, to helpe me bihald and se.
 19 Schent and schoned samen be þai
 Þat seke mi saule to bere it awai;
 20 Þai torne hindward, and schoned
 þai be,
 Þat wilen iuels vnto me.
 21 Rathlike þaire schenschepe bere þa
 Þat sais to me: »wa, wa!«
 22 Glade and faine mote ouer þe
 Alle þat þe sekand be;
 And »mikled be lauerd« ai þai sai
 Whilk loue þi hele, night and dai.
 23 And thiggand and pouer am .I.;
 Lauerd bisied es ofe me for-þi.
 24 Mi helper and mi schelder ertou:
 Mi god, ne late¹ þou noght nou.

XL.

- Seli þat wil vnderstande
 Ouer nedeful and pouer in lande:
 Fra wickednesse in iuel daie
 Lauerd lese him sal he aie.
 2 Lauerd yeme him and quiken him
 sal,
 And seli make him in land with-al;
¹ V ne tardaveris.

se. V 10 om in E. E is writen. E God mine i. wald in wald i. q. EH om of. H I shewed þi r. þat isse In kirke mikel al with blisse. EH Loke. EH forbede. EH wel þou wist it. E Þi r. hid I.. Þi sohtnesse I. said.. H Ine hid in mi hert þi rihtwisnes, I saide þi hele and þi sothnes. E I ne hid þim. ne.. Fra na. H Noht i þi sothnes and þi merci Fra na red mikel for-þi. EH Þou s. l., (noht H) fer to be Ne (om in H) make (þou H rewþes þine om in H) fra me. EH Onfonged me be (H baþe¹ n. & d. H iueles umgaf. EH of þa. EH Me griped (H Vmgriped me) mine wicnesses n. H i ne miht noht. E þai be. EH forsok(e) me; E om ai. E outnim. E loke & se. E Þai be sh. & sh. samen ai. H om samen; be þai ai. E om it. EH wende¹. H obac. E Radlic H Swiþe. shenship. E om bere. EH þai þa. EH sain. EH Þai glade¹. E om mote. EH Alle seken (H sekande) þe to (H for to) se. E And sain ai lauerd micled be, Whilk þat willen þe help of þe; H And sain mikled lauerd be ai, Þat wilen þi hele niht and dai. E Pouer and þiggand sohtlic am .I., H And i. am þiggand and pouer to se. E bisie is. H om for-þi. EH forhiler art þou.

XL.

E Seli þat vnderstandes oht, ... in þoht. H Seli þat understandes ouer nedful and pouer ai, Lauerd lese him sal in iuel dai. E In iuel dai fra alle wa, ... he sa. H L. quiken him and yhem him sal he And s. m. him for to be. E &

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- And noght giue him þene sal he
In hende¹ of his faas to be.
- 3 Lauerd helpe [sal] bring him to
Ouer bed of sorwe and wo;
Alle þe straile of him þat es
Torned þou in his sekenes.
- 4 .I. saide: »lauerd, haf merci of me;
Hele mi saule, for .I. sinned to þe«.
- 5 Mi faas saiden to me iuels, þis:
»When sal he die, and forworth name
his?»
- 6 And ife he inyode þat he segh, vn-
naitnes
Spake he; his hert samened to him
wienes.
- 7 He yhede out and held him þare,
And he spake in him-seluen² mare.
- 8 Againe me rouned al mi faas stille;
Againe me thought þai to me ille.
- 9 Wike worde set þa againes me.
Nou þat slepes, noght ekes þat rise
sal he?³
- 10 For man of mi pees sothli,
In wham mikel hoped .I.,
Þat ete mi laues best might be,
Mikled vnderganginge ouer me.

¹ EH saule. ² in idipsum; cf. R. ³ V
Numquid qui dormit non adiiciet ut resurgat?

- 11 Bot þou, lauerd, of me hafe merci,
And rere me; and yheld am sal .I..
- 12 In þat knew .I. þat þou wald me sa,
For mirth ouer me sal noght mi faa.
- 13 And me for vnderandnes onfanged
þou,
And fest me in þi sight in ai nou.
- 14 Lauerd god ofe Irael blissed be he,
Fra werld, and in werld: swa be,
swa be.

XLI.

- Als yhernes hert at welles of watres
to be,
Swa yhernes mi saule, god, to þe.
- 2 T[h]risted mi saule night an dai
To god, quicke welle¹ þat es ai:
When .I. sal come and schewen in
sighte
Bifor þe face ofe god ofe mighte.
- 3 Mine teres vnto me þai wore
Laues dai and night þarfore,
Whil ilkadai es said to me:
»Whare es þi god? what es he?»
- 4 Þis haf .I. mined what mai be,
And .I. yhet mi saule in me:

¹ V fortem, R fontem.

neuermare gif him sal he. H g. h. sal he swa. EH In saule. H to sla.
EH L. help sal bring (to him H) and (H with) blisse. E To him on bed. EH of
sorgh hisse. H þat of him esse. E tou. EH Mi fos iuels saiden to me þisse.
E om he. H dee E dei. E And if he outyhede þat he segh, Fantoms spake he
apon hegh, Þe hert of him samned wiht mine (r. inne) Wickednesse to him and
sinne; H And if he inyhed þat he segh fantomes spake he, His hert samened
wienes to him to be. E yhode. H & he held. EH & in (om in E) him-seluen sp.
m. E to-teld inst. of rouned. E to me þoht þai. E om worde. EH þai set againe
me al. E Whor þat, H Whilc. EH he sal. EH Sothlic man of pais mine
(H of mi pais ai), E In þe whilke i hoped inne, H In whom i hoped niht
and dai. H undergoing. E Vndergange mikelhed. E And. H milþe of me
swa. E om And. & to þam yheld. H & raise me and .i. sal yheld to þa.
EH In þat (H þat þat) þou wald me knew .i. swa (H wel). E For noht ouer
glade me sal mi fa H For mi fas sal mirþe ouer me nadel. E Me sohtlic for v.
EH kep þou. EH Blissed lauerd god of (om in E) Irael; H om be he. E sa
be sa be, H be be wel.

XLI.

E hert yhornes at welle watres H hert at welle watres yhornes. E saul.
E pristes. H Mi saule þristed. H is. EH com and shew. E liht. E of god
sa briht; H Lickam of lauerd þat is briht. E Mi t. to me ware þai, H Þai ware
to me mi t. ai, EH Laues baþe be niht and dai. E ilke. EH is. E Þese
haue moned; H I haue mined what þese. H toyhut E het H of telde

Ms. Vesp. D vii.

When¹ .I. sal far: in stede of selkouth telde.

Vnto þe hous of: god to welde,

5 In steuen of gladschip and of: schrift:—

Dine of etand þat es swift:.

6 Whi, mi saule, dreri ertou?

And whi todroues þou me nou?

7 Hope in god; for yhit sal .I. to him schriue,

Hele of mi face, and mi god of: liue.

8 Mi saule todreued es at me;

For þat sal .I. mine of: þe

Of: þe [land]² of Iordan, and Hermon

Of: þe littel hille on-on.

9 Depnes depnes inkalles hegh.

In steuen of þi takenes³ slegh:

10 Alle þi heghnes and stremes of þe Forth þai ferden ouer me.

11 In dai sent laue: his merci.

And bi night his sange for-þi.

12 At me bede to god of mi life nou.

.I. sal sai to god: »mi fanger ertou;

13 Wharfore, if þi wille be,

Haues þou forgotten me?

And wharfore mured in .I. go,

Whil þat twinges me þe fo?»

14 Whil broken er: mi banes on-an

Vpbraided me þat droue, mi fan,

¹ V quoniam (tr. r. quando). ² Ms. hil.

³ V cataractarum.

15 [Whil al dai þai sain to me¹: E

»Whare is þi god, whare is he?»]

16 Whi, mi saule, drried ertou?

And whi todroues þou me nou?

17 Hope in god, for yhit sal .I. to him schriue,

Hele of mi face, and mi god of liue.

NLII.

D Eme me, god, and schede mi skil

Fra men þat noght be hali wil;

Fra man wicked, swikel als-swa

Outake þou me ai fra þa.

2 For þou ert god, mi strenght in þe,

Wharfore awai draue þou me?

And wharfore drried in .I. ga,

Whil þat twinges me þe fa?

3 Outsende þi light, þi sothnes swa;

Þai led me to and þai led me fra

In þi hali hille þat isse,

And in þine teldes al with blisse.

4 And to goddes weued inga .I. sal,

To god þat faines mi youthe al.

5 In harpe to þe sal .I. schriue,

God mi god þat es on liue.

Wharfore, mi saule, dreri ertou?

And whi todreues þou me nou?

6 Hope in god, for yhit sal [i. to him

schriue],

Hele of mi face, and mi god [o]-liue.

¹ E be.

Selkouth of hous. H Wherfor. E dreri mi saule. H om to; E dreues tou. E Hole. EH oliue. EH At mi H me, self mi saul droued is he H to se). E be mined. E Of land H Of þe land. E euen H swa, inst. of hegh. E Of þin tokningges in þe steuen H In st. of þine toknes ma. EH þine heghnesses. E Þai forthferden. EH send. E om sai. EH keper art þou. EH Whi forgetes tou me and whi in dred i go H dreri in i ga; Whil þat. E om þe. EH Whil br. are mi banes, vpbraided me, Þat drouen me mi faas þat be. H Whil þai sai to me be daies alle Whar is þi god on whom yhe kalle. H dreri. E dreri mi saul. EH & wherfor. EH om to; E droues me þou n. EH oliue.

XIII.

EH om me. E laue: d. E shil. EH folk. E se heli H heli be. E wick and. H wicked is als-swa, And swikel outtake me fra þa. E om þou. H strenght of me ai. E drof. H Whi todrof þou me awai. E dreri H mured. E and led. hil þat heli. & þi teld wiht mikel bl. H Outsend þi liht swa briht þat es And als-swa þi sothfastnes, Þai led me to & led me fra In þi heli hil in þi teld als-swa. E i sal in go. EH To god mi yhouth þat faines so H al). E Shriue to [þe] in harp .I. sal. E God god mine ai art þou al H God god mine art þou oliue. E Whi. EH dreri mi saule. EH & wherfor droues tou. E om sal. H saule inst. of face. EH oliue.

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XLIII.

God, with our eres herde we þus,
 Our fadres schewden vntil vs,
 2 Werke in þair daies þat þou wroghte,
 And in daies alde þat nou ere noghte.
 3 Þi hand geng tospred, and þou set
 þam;
 Þou twinged folk and outdraf am.
 4 Ne for¹ in þaire swerde lande aght
 þai,
 Ne þar arme beryhed þam ai;
 5 Bot þi righthand, þin arme als-swa,
 And lighting ofe þi face, for þou
 quemed in þa.
 6 Þou ert he mi god and mi kinge,
 Þat sendes to Iacob hailsinge².
 7 In þe [we] sal blaw³ with horn our
 ilwiland,
 And in þi name forhone in vs risand.
 8 For noght in bowe hope sal .I. al,
 Ne mi swerde noght sauue me sal:
 9 For þou sauued vs fra vs twingand,
 And þou tospilte vs hatand.
 10 In god sal we be looued al dai,
 And in þi name be schriuen in
 werld ai.
 11 And nou, þou output vs and spilt vs
 swa,

¹ V Nec enim.

² mandas salutes.

³ ventilabimus.

And in our mightes, god, noght sal
 tou outga.

12 Þou torned vs hindward after our
 faan;
 And þat hated vs, reft him¹ on-an.
 13 Þou gaf vs als schepe ofe mete þat
 ware,
 And in genge tospred vs þare.
 14 Þou salde þi folke with-out waringe²,
 And noght was mikelhede in þair
 manginge.
 15 Þou set vs vpbraidinge ful wide
 Til our neghurs vs biside,
 Sneringe and heþinge ful lange
 To þas þat ere in our vmgange.
 16 Þou set vs in liknes³ in genge to
 se,
 Stringe of heued in folke to be.
 17 Mi schame ogaine me es al dai,
 And schenschiþe of mi face ouer-
 hild me ai:
 18 Fra steuen of vpbraidand and for-
 spekand⁴,
 Fra face of fa and filighand.
 19 Alle þes come ouer vs; ne we for-
 gat þe,
 Ne wiclike in þi witeworde noght
 dide we,

¹ V diripiebant sibi. ² E wurthinge; V sine
 pretio.

³ V in similitudinem; R liknyng.

⁴ obloquentis.

XLIII.

H we herde, þus om. E toulden. H shewed us hou it ferde. E Werk þat
 þou wroht in daies of þa And in daies alde ma. H om And. H elde. E spred
 folk H les folc. H planted þa. E genge. H om and. EH output H þam
 swa. E om for; H sothlic. EH sal sauue. H Bot þi rithhand and þin arm and
 lithting nou Of þi face, for in þam quemed þou. E liht. E om þou. H mi g.
 mi king als-swa, Þat s. heles to Iacob ma. H sal we .ur. E forsake H forset.
 EH in mi H bogh. EH And. E forspilt are vs. H & toyhut þa are us h.
 EH loued. E om And. E om be. EH in w. to þe ai. EH Bot. E om nou. E
 toyhet H toyut, inst. of spilt. E & god in our m. H þou. EH went. E om us.
 EH fa. E & þat hateden þai reued tha, H & þat us hated reft him swa. E om
 vs. E als mete of shep we w. H of metes ware. EH þou to-spred. E wiht-
 out wurthinge H With-out wurgh þi folc solde þou swa. H in manging of þa.
 E for-thi inst. of ful wide. E To. EH neghburyhes. E vs be. H þa, om
 in E. EH are. E Þou s. vs in l. to genge swa H Þou s. to folke in licnesse.
 E Steringe. E in folk ma H in f. þat esse. H Again me mi shenship al dai,
 And shame. EH ouerhiled. E & spekand. EH & of filiand. EH Alle þise
 (þhese) ouer vs þai soht, Ne forgeten haue we þe (Ne yhit forgate we þe) noht,
 Ne we dide noht wickedli (And wickelic noht dide we) In þi witeword for-thi

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20 And hindeward wited oure hert na
dai;

And þou helded oure sties fra þi wai,
21 For þou meked vs in swepingē stede,
And ouerhiled vs þe schadw of dede.

22 Ife we forgete name of oure god we
kend,
And til oþer god if we spred oure
hend,

23 Noght-ne sekēs god þese to se? —
For hidinges of herte knawes he.

24 For al dai dedelike er¹ we for þe;
Als schepe of slaughter wend er we².

25 Ris; lauerd, whi slepes thou?
Ris, ne outhou³ in ende nou.

26 Whi tornes þou þine anneleth, kinge?
Forgetes oure wrecchedhed and oure
droung?

27 For meked es in dust oure saule þus;
Swelihed⁴ es in erþe þe wambe of vs.

28 Ris, lauerd, helpe vs for-þi,
And bi vs for þi name hali.

¹ V mortificamur. ² aestimati sumus.³ ne repellas. ⁴ conglutinated.

XLIV.

Mi hert riftet gode worde to bringe;

I. I. sai mi werkes to þe kinge;

Mi tunge rede-pipe¹ maister-writer,
Of swiftlike writande be þer.

3 Fairest of schap opon to se
Forbi sones of men þat be,
Yhotin es hap² in þi lippes twai:
For-þi blissed þe god in ai.

4 Girde þi swerde of iren and stele
Ouer þi thee mightlike and wele³.

5 For þi wlite and fairehed ilike
Bihald soundful, gaforth, and rike;

6 For sothnes, and handtamenes,
And rightwisenes þat in þe es;
And it sal lede [þe] selkouthli
Þi righthand ful stedefastli.

7 Þine arwes er swa scharp of might
Folke vnder þe be dai and night
Sal falle whider so þou gas—
In hert of þe kinges faas.

¹ Ms. piper: V. Lingua mea calamus scribae
velociter scribens. ² V gratia. ³ V poten-
tissime! (voc.).

(for to se). E & noht wited hindward H & again-went. EH no. EH þi stihes
fra our w. EH For þou m. (us H) in stede of twinging vs (H þus) And shadw of
ded(e) (hit H) ouerhiles (H ouerhiled) vs þus (H om þus). E & to god outen-
spred o. h., H & til outen god sprede o. h. EH Ware god sekēs noht
þese. H ful smert. E Hidinges of hert wel k. he, H For he knawes hidinges
of hert. EH For þe dedlic we are al dai. EH wend are we ai. H Vpris;
slapes. E Rise whi slepes thou god nou. E Ris and in end ne outhouue þou
H Ris and ne againshouue in e. nou. EH Whi turnes thou þi lickam swa, For-
getes our droung and our wa. EH in dust our s. is. EH Swolihed in erþe is
w. (E wombe). H Vpris. EH heli.

XLIV.

EH in cross-rhymes.

EH Mi hert (om in E) rifted gode word
þurgh me,

I telle þe kyng werke of mi hand(e);

2 Mi tung(e) rede-pipe mot maister
(master) be,

Writer of swiftli writand(e).

3 Fairist of shap for-be alle
Of sones of men þat ere (euer)
ware (wer) born;

Hap wald in þi lippes falle,
God ai has blisse(d) þe þerform.

4 Gird þi swerd ouer þi the,
Mathlic (Maghli) þe sharpist men
þe bringe.

5 For wlite (brihtnes) and fairhed of
þe

Bihald (Take kepe; smart, ga forth,
be kyng;

6 For sohtnesse and softenesse (H Soth-
nes handtamenes) for-thi.
And rihtwisnesse þat in þe esse
(isse);

And it sal lede þe selkontli
Þi rihthand in to mikel blisse.

7 Þine arwes are ful sharp and boun—
Folk wider so (swa) þou gas
Vnder þe sal falle adoun—
In hertes of the kynges faas.

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8 Þi sete, lauerd, werld of werld es inne;

Yherde ofe rihtinge yherde of rike þine.

9 Þou loued rihtnes, and hated wicnes;
For-þi þe smered god, þat es
þi god, with oile of fainnes,
Forbi þine feres mare and les.

10 Mir, and drope, and bike¹, of schroudes þine,
Ofe houses inoyred, bright þat schine;
Ofe whilk lusted þe doghtres ofe kinges

In þi worschip, forbi alle thinges.

11 Þe quene on [þi] righthal[ues] stode,
In schroude gilt, vmgiuen with
sernes² gode.

12 Here, doghter, and se nou,
And þine ere helde þou;
Forgete þi folke for to rine³,

¹ V cassia. ² V varietate. ³ = touch.

And þe hous ofe fadre þine.

13 And yhern sal þe king þi fairehed ai,
For he lauerd þi god, and him bid¹
sal þai.

14 And doghtres of Tiri in giftes salle
þi face bid; richest ofe folke alle.

15 Alle blis of him to biginne,
Doghtres of kinges fra withinne,
In gliterand gilded hemminges,
Vmlapped with selkouth þinges.

16 Led sal be to þe kinge maidene
after ma,
Hir neghbures offred² er to þe swa.

17 Þai sal be outborn² in gladeschip and
fainnes;

Þai sal be led in kirke þe kinges es.

18 For þi fadres, er þe born sonen on
hand;

Set sal þou þam princes ouer alle
þe land.

¹ V adorabunt. ² V afferentur.

8 Þi sete, god (H lauerd), in (H is) hegh
on hegh

In werld of werld and ai ilike;

Þe yherd of rihtinges (H rihting) is
reght

Yherde of þi nawen (þin auyhen)
rike.

9 Þou loued euer rihtwisnesse
And hated wickednesse þi yhers;
For-þi wiht smerls of fainnes

Þe smered þi god for-be þi feres.

10 Mir and (om H) drope and bike als-
swa (H mare)

Of þi cleþinges (cleþinge), of big-
ginges

Inoyred, of wilke þe yhorned(!) ma
(H sare)

In þi wurchip doghtres of kynges.

11 Þe quene stode on þi rihthand

In cleþinge gilt þat fairist esse—

Is non (nan) swilke in alle þe (þi)
land,

Vmgiuen (H Vng.) alle wiht sel-
kouthnesse.

12 Here nou, doghtre, and se,
Held þine ere and to (om H) me
here;

Forgete þi folke what so þai be,

þi fader hous þat esse (is) þe
dere.

13 And þi fairhed sal yorne þe kynges,
For he (is H) lauerd þi god of alle,
And to him, for-be alle þinge,
Sal þai bidde bogh (H þe) gret
and smalle.

14 And þe doghtres of Tiry
In giftes þi fair face
Sal þai yorne ful inwardli,
Richest of folke þat mast gode
hace.

15 Kynges doghtres alle his blisse,
Als he wil fra (H swa) inne he
bringes,

In gilt orlinges (H hemminges) als
it isse,

Vmlapped al wiht selkouth þinges.

16 Ledde are bifor þe (H þi) kinges kne,
After hir, maidens ful swete;
His neghburghes (H Neghb. of hire)
þare wald þai be,

To þe wiht godnesse for to grete.

17 Þai are out borne into fain(n)esse,
And in gladship are þai stedde;
Alle þat þare ware mare and lesse
In to þe kynges kirke are ledde.

18 For þi fadres are (to H) þe born
Sones yunge (yhing) and summe
of eld(e);

Þou salt þam princes set þerform
ouer alle þe land apon þe feld.

Ms. Vesp. D vii.

- 19 Mined be, lauerd, of þi name sal þai
In strend and strend, be night and dai.
20 For-þi þe folke sal to þe schriue
In ai, and in werld of werld biliue.

XLV.

- God oure toflight and might þus,
Helper in drouinges þat mikel fand vs.
2 For-þi sal we noght drede when
land let¹ be,
And hilles ben borne in þe hert ofe
þe se.
3 Þai dinned, and dreued ere watres
of þa;
To-dreued ere hilles in [his] strenght
swa.
4 Stifh cominge² of streme faine[s]³
goddess cite;
He halyhed his telde heghist es he.
5 God in mid, it sal be stired nathing;e;
Helpe it sal god ere li in grikinge.
6 Todreued er genge, and helded
rikes are:
He gaf his steuen, stired landes⁴ þare⁵.
7 Lauerd of mightes with vs es he;

¹ V turbabitur. ² impetus; R swall. ³ Ms. fained. ⁴ r. land es. ⁵ Stev. yare.

- 19 Þi name lauerd sal þai (om E) min
þar liue
In getyng of strend and strend
(H In g. and geting of st.);

- Oure fanger god of Iacob be.
8 Comes and sees werkes of laurd hand.
Takeninges whilk he set ouer þe land:
9 Awaiberande—for to wende—
Fightes to þe landes ende;
Bowe sal he bris, and breke wapenes
ma,
And scheldes brinne with fire als-swa.
10 »Bihaldes¹, and sees þat god am .I.:
Be heghed in genge, be heghed in
land sal .I.«.
11 Lauerd of might with vs es he;
Our fanger god of Iacob be.

XLVI.

- Alle genge, plaies with hend til
heuen,
Miries to god in gladful steuen:
2 For laurd hegh, aghful to se,
King mikil ouer alle land es he.
3 He vndrelaid folke vntil vs,
And genge vndre our fete þus.
4 He ches til vs his heritage som dele,
Faireded ofe Iacob whilk he loued
wele.

¹ V Vacate, R Takis tome.

- 20 For-þi þe (om H) folk sal to þe
shriue
In werld and werld (H om and w.)
wiht-uten ende.

XLV.

EH infliht. H is þus. H drouing. EH om þat; to mikel com vs. E For þat.
EH whil. E om land; H þerþe. H be. E & outborn ben hilles. EH in hert of
se. EH dined. H droued. are. H om To. in his st. E Todreued in his strenth
are hilles ma. E Stif H Stigh. H faines. E halied. EH h. mai be. E it
stire it, sal om; H hit sal stire. EH He (H God) sal help hit erli. EH Droued.
H folke. E rikes helded, H boyhed rikes. EH þe erþe stired (is H) þare.
EH in blisse inst. of es he. E fonger H keper. E esse H isse. E om and.
H Comes werkes of laurd to se. E Þat he set fortokens &c. H Tokneinges ouer
erþe whilke set he. E Awai berand fihthes strange Vntil ende of erþe amange.
H welrdes inst. of landes. E Brise sal he bogh and breke in twa Wepens, wiht fir
bren sheldes ma, H Brise sal he bogh and tobreke þenne Wepenes and sheldes
wigh fir brenne. E Bihaldes and sees witerli Þat god am .I. soghtastli. .I. sal be
heghed in genge for-thi, And be heghed in erþe sal .I.; H Emties and se yhe
for-þi Þat god am .I. witerli, .I. sal be uphoun in folke ma, .I. sal be uphoun
in erþe als-swa. E God. EH mihtes. EH with vs in blisse. EH fonger. isse.

XLVI.

H folc. EH to. H Mi[r]yes. EH gladand. H for to se, E is he. EH erþe;
E to be. EH til. E vs ma. E f. als-swa. E to. EH om his. H leued.

Ms. Vesp. D vii.

- 5 Vpsteġh god in mirthe and blisse,
Lauerd in steuen of beme þat isse.
- 6 Singes til oure god, singe yhe;
Singes til oure kinge, singe yhe!
- 7 For king of alle erthe god es strange;
Singes wiseli, wele and lange.
- 8 Rike sal god ouer genge þat is;
God sites on sete hali his.
- 9 Princes of folke þai samened þam
With þe god of Abraham:
For goddes stalworthe of erthe þat
are,
Swith mikel vphouen þai ware.

XLVII.

- M**ikel lauwerd, and loouelike swithe
he is,
In cite of oure god, in hille hali his.
- 2 Grounded with gladschepe be onon
Alle landes; hille of Syon¹,
Sides of north, þe cite
Of god² mikel þat ai sal be.
 - 3 God in his³ houses be knawen sal
When þat he has fanged ite al.
 - 4 For loke, kinges of erthe ilkan
Þai ere samened, and comen in an:

¹ V Fundatur exultatione universae terrae
mons Sion. ² r. king. ³ V ejus.

- 5 Forwondred ere þai seand swa,
Þai ere droued, þai ere stired,
drede griped þa;
- 6 Þare sorwes als of kineland nou;
In strange gaste schippes of Thars
forthrist saltou.
- 7 Als we here¹, sa se we right
In cite of lauwerd of might,
Of our god in þe Cite;
God grounded it in ai to be.
- 8 We onfanged, god, þi merci
In mid of þi kirke inwardeli.
- 9 After þi name, god, swa isse
Þi loofe ful of mikel blisse
In þe endes ofe þe land.
Of rightwisnes ful es þi righthand.
- 10 Faine mote þe hille of Syon,
And glade sal þai sone on-on
Þe faire doghtres of Iude,
Lauerd, for domes of þe.
- 11 Vmgiues Syon, and vmklippes it;
Telles in his toures yhit.
- 12 Settes youre hertes, night and dai,
In might of him to be ai,
And to-deles his houses ma,
In othre kinde þat ye telle swa.

¹ r. herd.

EH in mirþe ful queme. H And lauwerd. EH om þat isse. E .yhe singe
H singes. H om Singes. E to. E ye singe H singes. E For of alle erþe kyng
is god str. H For god king of al erþe str. EH Singes wislic (wisli) yhou amange.
H ouer genge wisli. E ouer sete heli h. H God sit sal ouer his sete heli.
EH om þai. H Bifor god of A. E strange. EH ware. EH are.

XLVII.

EH Mikel l. and swiþe loouendli. EH in his hil heli. E Gr. w. gl. alle erþes be,
þe hille of Syon for to se, Sides of norh for-be alle þinge, Þat is cite of mikel
kyngge; H Grunded be hit al with blisse, With gladship of al erþe þat isse, Hil
of Syon, norht sides riht, Cite of mikel king of miht. H om his. H om þat. E kepe
hit has, H has tan hit. H Samened are. EH com. E Ferlied are þai H Þai
are forwundred, EH seand þat þinge. E let inst. of droued. EH þam nam
quakyngge. H soryhes E sorgh. H om nou. E brise salt þou; H In strang gast
brise salt þou shipes of Thars lande. EH als se we. H god. EH In cite of our
god þat (om in H) isse. EH God gr. (H made) hit in ai wiht blisse. H fonged
E keppen. E lauwerd. H om of. H ful inwardli E heli. E Als þi name god
alle-weldand, And swa þi lof in endes of land, Wiht rihtwisnesse be niht and
dai Fulfuld is þi rihthand ai; H After þi name god sa and þi lof in endes of
lande, Ful of rihtwisnesse is þi rihthande. EH Faine Syion hil and glade doghtres
of Iude, Lauerd f. d. of the. H om his. E Set your hertes in his miht, And
todeles his houses riht, Þat ye tellen you bitwene, In oþer kynde þat ye haue
sene; H Set yhoure hertes in his miht and deles houses hisse, Þat ye telle in

Ms. Vesp. D vii.

- 13 For he es god, oure god in blisse,
In ai, and in werld ofe werld þat
isse;
He sal stere vs with his might
In werldes, bi dai and night.

XLVIII.

- Heres þese, alle genge; with eres
bi-se
Alle þat erden werld, in to be;
2 Whilk and¹ erthelike², mennes sones
ilkon,
Poure and riche samen on-on.
3 Mi mouth sal speke wisdomen on
hegt,
And thocht of mi hert, sleght.
4 I sal helde mine ere in forbeseninge;
I sal open in sauter³ mi forsettinge⁴.—
5 Whi sal .I. drede in iuel dai?
Wiknes of mi helespor sal vmgiue
me ai.
6 Þat traiste in þaire mighte and in
mikelhed
Of þaire welthes mirþen, to mede
7 Brothre sal noght bie, man bie sal
al?
Noght gif his queming to god he sal,

¹ V Quique. ² V terrigenae. ³ V in
psalterio. ⁴ propositionem.

- 8 And worth of againbijnge of his
saule to wende;
And he sal swinke in ai, and yhit
life in ende.
9 Noght sal he se forworth in land,
When he has seen wise diand;
Samen þe vnwis als-swa
With þe fole forworth sal þa.
10 And leue til ouden þair welthes sal
þai,
And þair graue þaire hous sal be
in ai.
11 In kinde and kinde teldes of þa!
Þai kalled þaire names in þair landes
swa.
12 Man, in worschipe when he was
brought,
He ne vndrestode ite noght;
Til vnwise meres euenmete es he,
And made to þaim like for to be.
13 Þis þaire wai schame to þam alle;
And after, in þaire mouth queme þai
sal.
14 Als schepe in helle set ere þai;
Dede fedes þam night and dai.
15 And lauerd¹ of þas forbi alle thinge
Sal be rightwis in morneinge;

¹ r. lauerdes?

oper kinde þat isse. E For he god swa gode to se, Oure god in euermare sal
be, And in werld of werld þat isse, He sal vs stere in werldes blisse; H For
he is god our god in werld of werld and in ai, He sal stere us in werldes niht
and dai.

XLVIII.

E Þat biggen þes werld alle yhe, H Whilke þat big þe w. alle yhe. E erpelic
H erpeli. EH mensones ilkan. E Pouer. H Riche and pouer. EH in an.
H wisdam. E riht inst. of on h. E mi forseit þinge. E in yuel dai þat be
H in i. d. al. EH -spur. E vmgiues me H umgif me sal. E Þat traisten in
þar miht þat esse, And glade in mikelhed of þar riches; H Þat traist in þar
m. niht and dai, And in mikelhed of þar welþes mirþen ai. H bie man sal þisse.
E om al. E Noht sal he gif to god his queming al, H Noht gif sal he to god
queming hisse. EH wurth. E of bliing, om in H. EH to his s. H te. E &
lyne yhit. E He sal noht se. EH forward. H he ses. EH þe wise. E doand
H deeand. H Samen baþe the wis with-al And þe fole forwurþe þai sal. E And
þe folke(!) E l. þar godes til oper H þar welþes til ouden leue. E & þroyhes
of þam þar hous in ai, H & þar biries hous of þam in ai. E Þar teldes in
kynde & kynde, Ik Þar t. in k. & k. standes. E Þar names kald þai. EH om
swa. H om was. EH And; E om til. EH mares. is. þam. E vn-to H til.
E þa, alle om. H after þa. E sal þai sa. H done ar. E sal fede. E And
lauerd be sal, of þa for-(thi) Rihtwise in mornynge erli, And þe help of þam þat isse.

Ms. Vesp. D vii.

- And þe helpe sal elde of þa
In helle alle paire blisse fra.
- 16 Bot god mi saule bi sal he
Fra hand of helle, when he tas me.
- 17 Ne drede þou when riche made
man is,
And felefalded of his hous es blis;
- 18 For, when he sterues, take sal he
noghte alle,
Ne with him his blis lightdoune salle.
- 19 For his saule in his life sal blissed
be;
When þou has gode done him schriue
sal he to þe:
- 20 Inga intil kinde of his fadres sal he,
And til in ai lighte sal he noght se.
- 21 Man, in worschipe when he was
broughte,
He ne vndrestode it noghte;
And til vnwis meres euenmet es he,
And made to þam like for to be.

XLIX.

- God of goddes, lauerd, spake he,
And þe erthe he kalled to se,
- 2 Fra sonne springe to setelgange;
Fra Syon wlite of his fairehed lange.

- 3 God he [sal come]¹ openli,
Our god, and noght blinne forþi.
- 4 Fire in his sight sal brenne sothli;
And in his vmgange storme worthi².
- 5 He kalled þe heuen abouen of
blisse,
And þe land, to schede folke hisse.
- 6 Samenes his halighes til his hand,
Þat welesettes³ witeworde ouer off-
rand.
- 7 And schewe sal heuens his right-
wisnes,
For god domesman he es.
- 8 »Here, mi folk, to me somdele
And .I. sal speke to Irael,
And .I. sal witnes to þe for-þi
God, god þine þat am .I..
- 9 Noght in offrandes sal .I. threte þe
righte;
For þi smereinges⁴ ai ere in mi sighte.
- 10 Noght sal .I. take fra þi hous calues,
Ne fra þi faldes bockes, on na halues;
- 11 For mine ere alle bestes of wode,
Meres in hilles, and nete gode.
- 12 I knewe alle þe flightfoghel of heuen,
And fairehede of felde with me es
euen.

¹ Ms. spake. ² V valida. ³ ordinant.
⁴ holocausta.

Elde sal in helle fra þar blisse; H And lauerd sal of þam rihiwe in morning swa, And þar help sal eld in helle fra blisse of þa. EH bie. E Of. H taas. EH om þou. E riche man maked H man riche made. EH And when mani-folded be (is) blisse of hous hisse. EH he nimes. EH Ne his blisse wiht him sal doun falle (doun ga sal). E And when þou gode has don. H has wel don. EH sal he (om E) shriue to þe. E to in H til in. EH noht sal he. EH mares.

XLIX.

EH God of g. louerd of blisse (H þat isse), He (om H) spake and cald þe erþe þisse. EH sunne. E til. E Fro S. swetnesse. EH God openli(c) come sal to se (H he sal), Oure god, and noht lete (blinne) sal he (with-al). H brenne sal. E wiseli H for-þi. H om in. E wurtli. E om þe. fra aboue þat isse. H Fra aboue he kald heuen of blisse. H als inst. of þe. EH erþe. E halies H halyhes. to. H his witeword. E rihtwisenes hisse H om man. E om he. E isse. E Herk. vnto the, forþi om. þine I am to be. H Here mi folc and [i] sal speke to Israel forþi, And witnes to þe, god god þin am .i.. E offrand. E þrete .I. sal, H þrete sal .i. þe. EH þine offrandes. E in mi siht ai al H ai in mi siht to se. E Noht sal .i. nim fra calues nan H .I. sal tak of þi hous k. nan. EH Ne fra (of) þi foldes buckes neuer nan (an). EH For al bestes of wod mine are þa. EH Mares. H om and. EH net(c) als-swa. E know. EH om þe. EH f. of h. to se. H And þe f. of wod. EH is wiht me (euen

Ms Vesp. D vii.

- 13 Yifz me hungre, noght sal .I. sai þe þis;
Mine es ertheli world, and fulhed his.
- 14 Wer¹ .I. sal ete of bules flesche?
Or drinke þe blode of buckes nesche?
- 15 Offrand of loof to god offre þou,
And yhelde til hegheste þi hates nou.
- 16 And in dai of drouinge kalle þou me;
Þou salt worschipe me, and .I. sal
outake þe.
- 17 To sinner sothlike said god þat es:
»Whi telles þou mi rightwisenes?
And nimes als-swa bi þi mouth
Mi witeword þat es swa kouth?
- 18 Þou sothlike hated lare,
And forthkeste mi saghes hindward
þare.
- 19 Ife þou sagh thefe, þou ran with
him yete;
And with wedbrek þi dele þou sete.
- 20 Þi mouth mihtsomed² iueles swa,
And þi tunge herded³ swikedomes ma.
- 21 Sitand, þi broþre þou spake ogain,
And ogain þi modre sun with main
- ¹ = whether. ² Stev. nuhtsomed; V Os
tuum abundavit malitia; cf. 64, 14; 72, 12.
³ V concinnabat.

- Set þou sclandre witerli.
Þes dide þou, and ai blan .I..
- 22 Þou wendest ful wickedli
Þat .I. sal be like to þe for-þi:
.I. sal threte þe, and with-al
Set ogain þi face .I. sal.
- 23 Vnderstandes þese in thoghte,
Whilke þat god forgeten oghte;
Leswhen þat he reue on-an,
And wha þat outake bes þare nan.
- 24 Offrand of lof, gode es and right,
Sal worschipe me be dai and night;
And þider whilk .I. sal his wai
Schewe him hele of god in ai¹.

L.

- God, þou haue mercy of me,
After mikel mercy of þe;
- 2 And after of þi reuthes þe mikelnes
Þou do awai mi wickednes.
- 3 Noumare² me wasche of min iuel
bidene,
And of mi sinne þou klens me klene.
- ¹ V et illic iter quo ostendam illi salutare
dei. ² V Amplius.

om). E If me hunger neuer swa sare, Sai to þe sal .I. nomare, For þat werld
of erpe isse mine, And alle þe fulhed þat is þare-inne. H For min is. E Whore
H Ware. EH nou inst. of of. E bulles H boles. E Oper. E Offre to god
offrand of lof swa, H Offre offrand to god of lof þat be. EH to heghist. E þin
hotes ma H hotes of þe. H And kalle me in þi drouing dai. E And tou salt
me menske and .I. sal out-take þe, H And .i. sal outake þe and þou sal men[s]k
me ai. E To sinful sohtlic in land Said god þat isse alle-weledand, Whi telles
tou rihtwisenesse mine And nimes mi witeword be mouth þine. H sinfulman,
sothlik om; And mi witeword is swa kouth, Takes tou als be þi mouth.
E hated ai l., H And þou hated lare niht and dai. E forthkast H forthþrw.
EH saihes. E ai hindw. þare, H hindward ai. E soht. EH wiht him ran þou
(E ion). EH spousebreche. E dol. EH set þou nou. EH micled. E iuelnesse.
E amange H strang. H herded sw. amang E swikdom hit sangz. E þou
spake þi broþer. H Again þi broþer þo[u] spake sitand. EH son. H in land.
E samen inst. of sclandre. E ful witerli, And set again þi face for-thi (rest om).
H yhit inst. of ai. H Þou wend wicli þat .i. be like to þe sal, I sal þret þe
and again þi face set al. E þese; E Yhe þat god forgeten o., Lesewenne
that reue he, And whilke þat outnimes nan be: H Þat god forgetes understandes
þisse yhe, Leswhen he reue and wha outtake nan be. E Offrand þat isse of
heriyngz, Sal wurchip me for-be alle þinge, And þider whilke that .I. sal Shew
to him hele of god al; H Offrand of lof sal menske me, and þar wai Þai sal
to him shew hele of god ai.

L.

E A. þe mikel. EH & after manihed mikelhed of rewþhes (E rihtwise) þine.
Þou (E om) do awai wicnesse (H wickednes) mine. E ne inst. of me. EH of
mi wicnesse, And klens me of (om H) mi sinne þat esse. EH know .I. i am i.

Ms. Vesp. D vii.

- 4 For mi wickenes .I. knaw þat .I.
am inne,
And ai ogain me es mi sinne.
- 5 To þe an sinned .I. mare,
And iuel bifor þe dide .I. þare;
Þat in þi saghes þou be rightwise,
And ouercome when þou demed is.
- 6 Lo for¹ in wickenesses onfanged
am .I.,
And in sinnes me onfogh (!) mi modre
for-þi.
- 7 Lo for¹ þou loued with al þi mighte
Sothnes, bath bi dai and nighte;
Vnsiker and derne of þi wisdom
Þou opened vnto me ofe þam.
- 8 Þou sal strenkil² me ouer-alle
With strenkil, and klensed be .I.
salle;
Þou þi-selfe salt wasche me,
And ouer snawe sal .I. whitened be.
- 9 To mi heringe saltou giue
Blis and fainnes, whils .I. liue,
And glade sal þai night and dai
Banes þat ere meked ai.
- 10 Þi face fra mine sinnes torne þou nou,
And alle mi wickenes awai do þo[u].
- 11 Clene herte make in me, god, and
trewe,
And right gaste in mi guttes newe.
- 12 Ne forwerpe me fra face of þe,
And þi hali gaste bere noght fra me.
- 13 Yhelde to me of þi hele fainnes,
And with heghist [gast]¹ me fest
þat es.
- 14 Þine waies wicked sal .I. kenne;
And quedes torne to þe sal þenne.
- 15 Lese me fra blodes, god, god of mi
hele es,
And glade sal mi tunge þi right-
wisnes.
- 16 Lauerd, þou salte open lippes mine,
And mi mouth sal schewe lof þine.
- 17 For if þou wald offrand had .I.
broghte;
Sothlik til offrandes lustes þou noghte.
- 18 Offrand make þou on haste
To god þat ert droued gaste²;
Hert forbroken and meked thoghte,
God, forsake saltou noghte.
- 19 Welli make³, lauerd, and noght ille,
To Syon in þi gode wille,
And bigged⁴ be þai bright als bem
þe walles of Iherusalem.
- 20 Þen saltou take with þi hand
Rightwise offrand⁵ in þe land,
Onelotes and offrandes on alle halues;
Þen sal þai set ouer weued þine
kalues.

¹ V Ecce enim. ² same word R.

¹ V spiritu principali. ² V Sacrificium deo
spiritus contribulatus. ³ Benigne fac. ⁵ V ut.
⁴ sacrificium iustitie.

E om ai. H ane E on. EH om mare. EH Bifore þe iuel (ille) .I. dide for-
thi. EH om þi. EH sayhes. E Loke .I. am onfonged in wickednesse H Loke
.i. am wicnesses onfonged inne. E And in sinne me onfonge mi m. þat esse
H And mi m. onfonge me in sinne. E Loke sohtlic þou loued ai Rihtwisnesse
be niht and dai. H om for; H Rihtwisnes bape d. & n. E heled inst. of derne.
H Opened þou to me.. EH Lauerd þou sal strenkel me (H adds bidene) Wigh
st. & klene sal [I] be (H & .i. sal be klene). E Þou salt wasche me ouer alle, And
be whitned ouer snaw .I. salle. E þou sal. E whil H wil. EH And forþi þai
be glad, Þe meked banes (þat H) þou made. E min H mi. E wend. EH ai
inst. of nou. H om alle. E wicnesse H wicnesses. EH do awai; þou om.
E om God. E om right. H gas. E forthwerp H werpeth. H om me.
EH heli. E ne bere f. m. E fainnes of hele þine. H of, EH heghest gast. E me
festin ine. H to wicked. E .I. sal lere wicke þine waies to ga. E om to.
E sal swa. EH om God². E isse. EH & mi tung sal glade in þi r. E sal.
EH shew sal louing þ. E giuen had .I.. E Til offrand lustes þou noht sohtli.
H iustes tou. EH art. E wele inst. of thought. H ne salt. E no dele. EH
Welli do. E son onan, In þi gode wille to Syon. EH ben. E be inst. of bem.
E take wiht blisse Offrand of rihtwisnes þat isse.

LI.

- Whi glades þou in iuelnes,
 Þat mightand¹ ert in wickednes?
 2 Vnrightwisnes thoght þi tunge al dai;
 Als scharp rasour swikedom did þou ai.
 3 Þou loued iuelnes oure betternes;
 Mare to speke wicnes þan euennes.
 4 Þou loued alle wordes of dounfallinge²,
 With swikle tunge, oure al thinge.
 5 For-þi god sal fordo þe
 In ende, output þe for to be,
 And ferre þe fra þi telde in land,
 And þi rote fra þe erthe of liuand.
 6 Rightwise sal se, and drede þai sal;
 And on him lagh, and sai with-al:
 »Loke here man þat noght set he
 God helper his ai for to be,
 7 Bot hoped in mikelhede of his
 richesse,
 And forworthed³ in his vnnaitnesse.
 8 And .I., als oliue fruitberand
 In þe hous of god liuand;
 .I. hoped in goddes merci,
 In ai and in werld of werld. for-þi,
 9 In werld þou made sal .I. to þe
 schriue,
 And abide þi name mi liue;
 For gode es it in þe sighte
 Of þine haleghs ful of mighte.

¹ V potens. ² R dounfelling, V praecipitatio-
 nis. ³ al. bettred; V praeualuit.

LII cf. XIII.

- Þe vnwis saide in hert his
 Als a fule, þat god noght is.
 2 Þai ere wemmed, and wlatful ai
 In wickednes made ere þai;
 Whilke þat gode dos es þar nan,
 Es þar nan to lepi an.
 3 Lauerd fra heuen, þarz he wones,
 Forthloked ouer mennes sones,
 Þat he se wherz he be vndrestandand,
 Or if he be god sekand:
 4 Alle helded þai, sammen ai
 Vnnoteful maked ere þai;
 Whilk þat gode dos es þar nan,
 Is [þar] nan to lepi an.
 5 Noght-ne wate þai alle þat wirkes
 qued,
 Þat swelyhes mi folk als mete of bred?
 6 God ne kalled þai neuer an;
 Þar qwoke þai for drede, þar drede
 was nan.
 7 For god skatered banes of þa
 Vnto men þat qwemes swa;
 Schent ere þai, bi night and dai,
 For þat god forsoke þam ai.
 8 Wha sal gifz of Syon hele to Irael!
 When torned has god wrechednes wel
 Of his folk, glade Iacob sal,
 And faine sal Irael with-al.

LI.

EH tou. art. EH Þi tung þoht vnr. H rasur. H swikedam; E euелnesse o.
 bitternesse. EH swikel. EH outlouk, H þe þer þou sal be. EH fra erþe,
 E oliueand. EH Mani inst. of Rightwise. H & þai sal drede. H & lagh on him.
 E laghand. H & saie to mede. H om here. H whilke þat. EH his helpe; ai
 om. EH he h. H mekehed. H om his. EH & bettred. H lauerd. EH dwelland.
 H om of werld. E þat þou. H & þi name abide. EH þi halghs.

LII.

H in h. and þoht. EH fol(e). H is noht. EH wlatand. E marz and lesse.
 H wicnesses. E Mad are þai in þare wickednesse. EH is. E non. E one.
 H God. þer. E ware he vnderstand. E Ore ware þat. E Alle samen helded
 þai, V. are þai maked ai. EH Is þar. EH Þai wate (witen, noht [alle H] þat
 wirken wirkes q. EH swolyhe. E fole. E om ne. EH noht apon. EH Þai
 q. for d. E om Fqr. H om god. E Þat vn-to men quemen tha. H Whilk
 þat queme un-to men swa. E Þai are forspilt. H Þai are shent. EH bath n.
 H of Syon sal gif. E lauerd has turned. H god has t. E Iacob glade. H om
 faine.

Ms. Vesp. D VII.

LIII.

- God, in þi name sauf make me nou,
And in þi might me deme þou.
2 God here mi bede; with eres bise
Wordes¹ of mi mouth þat be.
3 For outen ras ogain me ma,
And stalworth soght mi saule to sla,
And noght forset þai dai na nighte
God to be bifor þaire sighte.
4 Lo, sothelike god helpes me,
And lauerd helper of mi saule es he.
5 Torne iuels vnto mi faas;
And in þi sothnes tosprede þas.
6 Willi sal .I. offre to þe yhite,
And schriue to þi name, for gode
es ite.
7 For alle drouinge me outoke þou fra,
And min egh forsegh ouer mi faa.

LIV.

Here, god, what es mi bede,
And ne forsake þou in na stede
Mi bisekinge .I. make to þe;
Take kepe to me and here me.

¹ Ms. worwes.

- 2 Driered .I. am in mi bedgange¹;
And to-dreued am .I. lange
Of steuen of ilwiland,
And of drouinge of sinnand;
3 For þai helded in me wicnes ai,
And in wrath to me hakand war
þai.
4 Mi hert es dreued in me to be,
And radnes of dede felle ouer me.
5 Drede and quaking ouer me come þa,
And weued² me mirkenes in to ga.
6 And .I. saide: wha feþeres sal gif
me beste
Als of doune, and .I. sal flegh, and
reste?
7 Loke, .I. lengþed fleand,
And in an[n]es³ .I. was wonand;
8 .I. abade him þat sauf me made
Fra littelhed of gast, and fra storme
brade.
9 Felneþer⁴, lauerd, þat it be swa,
And þe tunges twinne of þa;
For .I. sagh þe wickednesse
And þe againsagh in cite esse.

¹ V in exercitacione mea, r. begange. ² V
contexerunt (!). ³ V in solitudine. ⁴ Prac-
cipita.

LIII.

EH Lauerd. E om þi. H sauue me nou E sauf make þou me. E And sauue
me in þe miht of the. H þe bede, E wiht eres þine H of me, E Bese þe
wordes of mouth mine H Wordes of mi m. wiht eres bise. E in me. EH om
And. H Starwurth. H And þai set noht. E And þat forset noht before þar siht
God be daies na be niht. EH Loke. EH om And. H God. EH keper. V 7 om
in E. H forlese þas. E Wilfulli. E om I. E to þe wiht blisse. E it isse.
E Fra al d. H For fra alle mi fas. E outtoke þou me H me o. þou. E And
ouer mi fos min egh forsok to se. H ouer fas mine nou.

LIV.

E Here god mi bede loud and stille And ne forsake þou wiht þi wille, H Here
g. of me the bede And forsake noht in þe stede. EH Bihald to me. E I am
driered. H & t. i am amange. H For st. EH of min. E ille weland. H And
for. E wicnesses H iueles. E ma. E wragh. EH hackand to me. E þa. E
dred; r. oft felle, of dede om; felle inst. of come; & ouerhiled me merknesses al
dai; H Mi hert it (r. is) let in me to dwelle And radires of ded ouer me felle,
Drede & qu. come ouer me, And merknesse wof me in to be. E who sal gif me
fethes (!) H feþeres wha sal gif me. H om Als. E om of. E fligh H flyhe.
EH .i. ferred. E fast f. E onnesse H onne. EH abode. H wha sauf me
m. amang. E made me. H litelnes. EH om and. E fra st. to se H fra st.
strang. E Felleneþer lauerd twinne tunges of þa me (!), For .I. sagh wicnesse
and gainesaw in cite. H And twinne þou t. E Dai and niht vmga sal hit.

Ms. Vesp. D vii.

- 10 Vm̃gif sal it night and dai
Ouer walles of it wickednes ai;
And swinke in mid of itz be sal,
And vnrightwisnes with-al;
- 11 And noght waned of waies of itz
Okre and swikedome to be yhitz.
- 12 For ifz me weried had mi faa,
Tholed sothlikz had .I. swa;
- 13 And if to þa¹ þat hates me
Ouer me grete thingz spoken had he,
Thorgh hap swa might haue bitid
Þat .I. me had fro him hid.
- 14 Þou sothlik man of a mode²,
Mi leder, and mi kouth sa gode,
- 15 Þat samen swete metes toke with
me,
In goddes hous with [a] wille yhode
we!
- 16 Come mote dede sone ouer þa;
And in helle liuand doune þai ga;
- 17 For nith in teldes of þam ai,
In middes of am, night and dai.
- 18 Sothlik to þe, god, cried .I.,
And lauērd heled me for-þi.
- 19 Late, and areli, and at middai euen,
Sal .I. telle and schew, and he sal
herz mi steuen.
- 20 Bi mi saule in pais sal he
Fra þam þat swa neghed me:
For bitwix mani þai ware
With me, bath þe lesse and mare.
- 21 Here sal god, and meke þa.
Bifor werldes þat es swa.
- 22 Noght es to þam formangingz,
And þar-with drede þai nathingz:
God forþi thorgh-out þe land
Tospred his hand in foryheldand.
- 23 Þai bismitted night and dai
His witeworde: todelt erz þai
Fra wreth of his face forþi:
And neghed hert of him sothli.
- 24 Nesched als oyle his saghs bene.
And þai erz gauelokes þam bitwene.
- 25 Thraw on lauērd þi wille to be,
And him-selfz sal fostre þe;
And noght sal he gif with-uten
ende
Floddrede¹ to rightwis to wende.

¹ V is (tr. r. his) qui oderat me. ² unanimis.¹ Ms. floddredre; V fluctuationem, R quakinge.

H Vm̃ga hit sal. E of him; H his walles. EH wicnesse. E yh̃jt inst. of ai.
E sorch. E him. H wanted. E of his waies ma. H Oker als-swa swiçdam yhit.
E sw. als-swa. E om if. E missaid. E þole. H Sothlic þoled. E haid.
EH haten. E Grete þinges ouer me, H Mikel þing, ouer me om. EH om
Thorgh hap. E Swile þinge. H miht hit wel haue. E suld me fra him haue
H hade me fra him. EH Þou sothlic man o wille (H of o mede) nou, Mi leder
(H duke) & mi knawen (koupe) art þou. H nam. E om me. E wiht o wille.
H With o wille in godes hous ga sal we. E Com dede ouer þam hiyhand, And
doun falle þai in helle liuand. For in þar teldes is quadenesse. In mid of þam
more and lesse; H Com ded ouer þam to quelle, And liuand ga þai doun til
helle, For nigh in þar teldes esse, In midde of þam mare & lesse. EH to
louerd. EH erli. H And telle. E He sal bie mi saule in pais fra þa negh
me. For bitwix fele ware þai wiht me to be. H He sal bie in pais mi saule fra
þam ai, Þat me negh, for bitwix fele with me ware þai. EH God sal here.
E tho. E are swo; H And bifor weldes is swa. E For noht to þam is manging,
gan r. and þai drede na þing. God he sal strok. his hand in foryheldyng. Þai
be-smitted his witeword esse. To-delt are þai mare and lesse Fra wragh of his
lickam smert. And of him neghed þe hert. Smepe are mi r. his sayes ouer olli.
And þai are gauelokes witerd. H Sothlic to þam noht is manging. And god
dred þai na þing. He stroked his hand in foryhelding. Þai bismitted his witeword.
todelt þai are Fra wrath of his face, neghed is hert þare. Smepe als olli his
sayhes bene. And þai are gauelokes þam bitwene. E Kest ouer lauērd aile þi
wille. And he sal fostre þi felle. And noht sal he gif in ai Floddrede to rihtwise
niht no dai. H Kest þi wille on louerd and he sal fostre þe. And noht floddred

Ms. Vesp. D vii.

- 26 Bot þou, lauerd, lede salt þa
In pitte inrest¹ for to ga.
27 Menslaer and swykel his dayes halfe²
sal;
And .I., lauerd, in þe hope sal al.

LV.

Milpe of me, lauerd, for man for-
trade me;
Al dai fightand, me droued he.
2 Mine faas fortrade me al dai þare;
For mani fightand ogaines me ware.
3 Noght sal .I. drede fra heghnes of
dai³,
Bot in þe hope sal .I. ai.
4 In god looue sal .I. sagh⁴; in god
hoped .I.;
Ine sal drede what flessche dos me
for-þi.
5 Alle dai mi wordes cursed þa;
Ogaine me in iuel þar thoghtes
ma.
6 Inbigge þai sal, hide þam with-al;
Mi helespor bihald þai sal.

¹ V in puteum interitus(I). ² V non dimi-
diabunt. ³ R Ab altitudine diei timebo?
⁴ V sermones meos.

- 7 Als þai mi saule abade: for noght
saltou nou
Sauf make þam; in wreth folke breke
sal tou.
8 God, mi life schewed .I. to þe
righte;
Mine teres set þou in þi sighte,
9 Als and¹ in {þi} hete: þen sal mi
faa
Hindward torne again to ga;
10 [In whatkin dai .I. cal the nou, E
Loke, .I. knew þat mi god art þou].
11 In god, worde heryhe .I. sal,
In lauerd sagh looue with-al.
In god hoped .I. ai on an:
Noght sal .I. drede what me dos
man.
12 God, þine hotes ere in me,
Whilk .I. sal yhelde loouinges to
þe;
13 For mi saule dede toke þou fra,
Mi fete fra sliþinge² als-swa,
Þat .I. queme bifor god in land,
In þe light of liuand.
1 V sicut et. ² al. sliþeringe.

LV.

E Miles. E god. E fortrade me man. H me ai. E And dai in-fihtande me
droued þan, H In fihtande droued me al dai. EH Fortrade me (om E) mi foos
al dai. H fele. E ogayn me ai H agayn me ras þai. EH Fro heghnesse of
dai (noht H) drede .I. sal (H sal .i.), E .I. sohtlic in þe sal hope alle H For
.i. hope in þe witerli. EH In god mi saihes loue (heryhe) sal .I. (.i. sal), In
god hoped .i. stedefastli (wiht-al), I sal noht (Neuer sal .i.) dredand be, What ani
flesshe mai do to me. E Mine sayhes cursed þai al dai. EH Alle þar þhohtes
in iuel again me ai. E Þai sal inwun and hide þam swa, H Þai sal inbig, þam
hide w. EH -spur. E sal þa. E Swa als thai vphe[l]den nou Saul mine, for noht
salt þou Berihed make þam lesse and mare, In wragh folke breke salt þou þare;
H Als þai þoled mi saule, sauf sal tou þa Make, in wrath folc to-breke swa.
H om to. E om righte. EH Þou set mi teres, E in þi s. to be. E Als and
in þi hote onon, Þen turned hindward sal be mi fon; H And in þi hote, þen
sal ilkan Be turned himwarde mi fan. H kalle sal the n. H kn. þe, for mi
god a. E loue; H loue worde sal .i.. H god. E loue sayhe w., H loue sagh
forthi. H om ai. E In lauerd hoped .I. noht dred sal .I., What man mai do to
me for-thi. EH Þat .I. sal yh. heri ynges.. E þou toke mi saul. EH sliþeringe.
E Bi god þat .I. q. E siht.

Ms. Vesp. D vii.

LVI.

- H**af merci of me, god, haf merci
of me,
For mi saule traistes in þe.
2 And in schadw of þine wenges hope
.I. sal,
To wickednes awaifare al.
3 .I. sal erie to god heghist es he,
To god þat wele dide to me.
4 He sent fra heuen, lesed me of band;
He gaf in vpbraidinge me fortredand.
5 God sent his merci and his sothnes,
And toke mi saule fra wickednes,
Fra þe kitelinges of lions warre—
I slepe al fordreued þare.
6 Mensones, wepenes and arwes teth
of þa,
And þaire tunge scharp swerde es
swa.
7 Vpheue ouer heuens, god þat isse,
And ouer al land be þi blisse.
8 Snare graipend þai to mi fete twa,
And mi saule þen croked þa;
9 Bifor mi licham groue þai dike:
And felle þam-self þar-inne ilike.

10 Graipend mi hert, god, graipend mi
hert;

I sal singe and salme in querte.

- 11 Ris, mi blisse; ris sautre for-þi
And harp; in grikinge ris sal .I. .
12 In folke sal .I., lauerd, to þe schriue,
And salme to þe sai in genge mi
liue.
13 For mikled to heuen þi merci esse,
And to þe cloundes þi sothnesse.
14 Vpheue ouer heuens, god þat isse,
And oure alle erthe be þi blisse.

LVII.

If sothlik speke ye rightwisnes,
Mensones, demes rightlike þat es.

- 2 For in hert wickenes ye wirke in
land;
Vnrightwisnes herdes your hand.
3 Outened¹ fra wambe sinful ere ai;
Þai dweled fra magh, lese spake
þai.
4 Wodenes to þo after likenesse
Of a snake in wildernes;
Als of a neddre def als-swa
Þat stoppand es his eres twa,

¹ V alienati.

LVI.

H Milþe of [me] god milþe. H traisted. EH þi. E winges. H heghist mai
be. E om To. E vn-to. EH send fra hegh. E me lesed. H outlesed me,
of band om. E fordredand. H fortredand me. E God send his merci & soht-
nesse hisse And lesed mi saul al with blisse. H And outtoke mi s. þat es.
EH Fra middle of whelps kitelinge of lionn. Slepe I droued I slop dr. liggand
doun. E Men sones þar tegh wepens arwes ma, And sharp swerd þe tunge of
þa. H als-swa inst. of es swa. EH erþe. EH Snare to mi fete graipend þa
þai. H þai croked ai. E Þai croked mi saule als-swa. EH face. E þai dolued.
E & þai felle in hit i., H & f. in hit þam-self i. H god god. E Mi hert
graiþe god, mi hert graiþe ai. E & salm sai. E wiht-al inst. of for-þi. E gri-
pinge. E .I. sal. H lauerd sal .i.; saie to þe; E I sal shriue to þe lauerd in
genge ma, And salm sai to þe in genge swa. H For m. is þi merci to heuen
And þi sothnes to kloundes euen. E heuens. E om þe.

LVII.

EH If s. rihtw. deme (speke) ybe, Rihtlic demes, men sones þat be. E For
in h. wicke ye wickednesse. In land herd yhoure hende vnrihtwisnesse. E wombes.
E Bragh to þa after of nedder licnesse, Als def snake his eres stoppand
esse; H Wode[ne]s of wicke is to tha After licnesse of nedder swa, Als of
def snake and stoppand His eres þat he be noht herand. E Þat he here

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- 5 Þat nocht sal here þe steuen of
wicchand,
Of ¹wichand wiseli in land.
6 God bris sal þaire tethe in mouth of þa;
Toskes of liouns lauerd breke sal ma.
7 To noght sal þai bicomme als watres
rinnes ai;
He bent his bogh til vnfest be þai.
8 Als wax þat meltes hete biforne
Alle sal þai be outborne;
Ouerfel þe fire sa brighte,
And þe sunne noght se þai mighte.
9 Artil þai vndrestande biforn
Of youre thornes of theuethorn²,
In wreth salt þou³ fote and hande
Swelyhe þam als liuande.
10 When he sees wreke faine sal þe gode;
He sal wasche his hende in sinful
blode.
11 And man sothlike sai sal he:
»If þat fruite to rightwis be,
Sothlike þanne es god swa
Here in land demand þa«.

LVIII.

Outake me, god, fra mine ille-
willande,

¹ a word (galder?) left out; V venefici.
² V Priusquam intelligenter spinae vestrae
(nom. pl.) rhamnum. ³ V absorbet.

- And lese me fra in me risande.
2 Outake me wirkand wickenes fra,
And menslaers sauue me fra þa.
3 For loke, mi saule toke þai þare;
In me onreseden stalworth þat ware.
4 Ne mi wicnes, lauerd, ne mi sinne
for-þi;
With-uten wiknes .I. ran, and
righted .I..
5 Ris in againres mine, and se wel.
And þou, god of mightes, god of Irael,
6 Bihald to seke [al] folke mare and
lesse;
Þou rewes¹ noght alle þat wirke
wickenes!
7 Þai be torned at euen, and hunger
thole þa
Als hundes, and cite þai sal vmga.
8 Loke, in þair mouth speke sal þa,
And swerd in þair lippes; »for herd
wha?«
9 And þou, lauerd, scorne þam sal,
And to noght lede þe genge al.
10 Mi stalworthede night and dai
Sal .I. yheme vnto þe ai;
For god mi fanger: mi god, for-þi
Bifor me sal come þi² merci.

¹ V non miserearis. ² *al.* his, V ejus.

noht steuen of wicchand, And of hunter(!) wislic wichand in land; H Whilke þat
noht here steuen for-þi Of witchand and of hunter witchand wiseli. H sal brise.
EH tegh. H of am. H Breke sal lauerd tuskes of þam. EH water rennand.
H om ai. H to þai be unfest in land. EH Als wax þat meltes out-born (bor)
be þai ai, Ouerfel (H Ouerfer fel) fire and noht sunne segh þai. EH Er þai.
E zhornes H zornes. E zhe-fiorne H þeuezorn. EH Als liuand riht als-swa
In wragh sal he (H tou) swolyhe (forswolyhe) tha. E Rihtwis faine when he sees
wreke he sal And in blod of sinful sal he wasshe his hend wigh-al; H Faine
sal riht when he ses wreke in land, He sal wasshe his hend in blod of sinnand.
E sai man sothlic; Sohtlic þen is god demand þam after þar dede in land;
H And saie sal man if frut to riht be swa, Þen is god in erþe demand þa.

LVIII.

E lauerd. E om And. E fra wirkand wicnesse be H fra wicnes wirkande.
EH And fro (fra) men-sloers (slaers) sauf þou me (s. me in lande). E Onresed
in me. E þai. E ran .I. H rethted. E in mine angres, H in mi gainres god.
H lauerd god of m. E Abide. EH alle genge. H of alle. E went. EH þe cite.
EH Loke þai speke in þar mouth (sp. in þar m. þai) sal. EH for who herd al.
EH tou. E scorn salt þo H salt sc. þam nou. E om And. EH alle genge
E als-swo H salt þou. EH Mi strenth sal .I. yheme to þe, For mi keper art
þou (þou a. mi k.) to be, And mi god, of him (H ai his) merci Bifor come me

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11 God schewes me ouer mi faas; ne

þam sla,

Leswhen mi folke forgotten be þa¹

12 Tosprede þam in might þine,

And lete² am, lauerd, forhiler mine.

13 Gilt of þar mouth, sagh of lippes

of þa;

And gripen in þaire pride ere³ þai swa.

14 And of legh and of cursinge

Sal þai be schewed in endinge,

15 In þe wreth of ending al,

And noght þan be þai sal.

And wite sal þai þat god lauerde sal he

Of Iacob, and of endes of erthe þat be.

16 Þai sal be torned at euen, and hunger thole þa

Als hundes, and þe cite þai sal vmga.

17 Þai sal be tospred to ete al dai;

And ife þai be noght filled, grucche sal þai.

18 And þi strenghte singe sal .I.,

And hegh ful areli þi merci;

19 For made ere⁴ tou mi fanger ai,

And mi toflight in mi drouing dai.

20 Mi helper, to þe singe .I. sal;

For god mi fanger, god mi merci al.

¹ V obliuiscantur. ² R set them doune; V depone. ³ V comprehendantur.

LIX.

God. þou outpute vs, and fordid vs þus;

Þou ert wrath with vs, and rewes¹ of vs.

2 Þou stired þe erthe, and droued it yhite;

Hele his forbreynges, for stired es ite.

3 Þou schewed to þi folke hard thinge, Þou dranke vs with wine of stinginge.

4 Þou gaf takeninge to dredeand þe, Fra face of bow þat þai suld fle;

5 Þat lesed þi chosen be, Sauf make þi righthand², and here me.

6 God spak in his halegh swa:

»I. sal faine, and dele in twa

Dried³, and þe dale with-al

Of þe teldes mete .I. sal.

7 Mine es Galaad, Manasse mine leued, And Effraim strenght of mi heued.

8 Iuda mi kinge es of blisse,

Moab pot of mi hope isse.

9 In Ydume sal .I. þinne⁴ mi scho;

Outen vndreloute ere me to.

10 Wha sal lede me to warned⁵ cite?

Vntil Ydume wha sal lede me?

¹ r. rewed. ² V saluum fac dextera tua (abl.). ³ V Siccimam (tr. read siccatum). ⁴ V extendam; ags. þenie. ⁵ V munitam; R warnist.

sal for-thi. H om me. H forgotten be swa. EH þou þam. E leue H dof. þam. E Gil. E sagh of þar lippes al. H And sayhe als-sa. E And in þar pride be griped þai sal, H Of þar lippes and gr. in þar pr. are þa. EH And of cursinge and of liyinge. E Shewed sal þai be. E In wragh of ending witerli, And noht sal þai be for-thi; H In þe wragh of endinge, And þai ne sal be na þinge. EH þai sal wite. E s. be, H salle, he om. E om of². H alle inst. of þat be. EH om sal. E And h. E om þe. EH til ete. E om dai. E om be. E murke H and grucche. E þai sal. EH Sohtlic inst. of And. EH And vpheue erli. EH For þou art made mi keper and mi infleyng In þe dai of mi drouyng. E salm. EH sal I. E For mi fonger mi god mi merci, H For þou art god mi keper god mi merci.

LIX.

EH outdroue. E om þus. EH art. E wrogh H wragh. EH om with us. E & reupe haues H rewped art. E foryhes. E om gaf. EH tokninge. H drede. E bogh H boyhe. EH sal. EH Þat (Swa þat) þi corne mote (om H) lesed be. E halyhe H halgh. EH Þe drihed. E dene. E in blisse. H underloutes. E are made. E me led, EH in. E Where noht H Where. E om þat. E out-

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11 Noghtne þou, god, þat output vs swa?

And in oure mightes, god, noght saltou outga?

12 Gif til vs helpe of drouinge,
For hele ofe man ful vnnait thinge.

13 In god might make sal we;
And to noght vs drouand lede sal he.

LX.

Here, god, mi besekinge nou;
Vnto mi bede bihald þou.

2 Fra endes of erthe witerli
Vnto þe þan cried .I.,
Whil þat swnken es mi herte;
In stane vphue þou me with querte.

3 Þou led me, for mi hope made ert swa,
Tour ofe strenghte fra face of faa.

4 In þi teldes¹ in werldes in sal .I. won,
Be forhild in hilinge of þi wenges .I. mon.

5 For þou, ert mi god, herdes bede mine;

Þou gafte heritage to dredand name þine.

¹ *al.* teld(e).

6 Dayes ouer daies, to be ma,
Of þe kinge eke saltou swa;
Yheres of him for to wende
Til in dai of strend and strende.

7 He es in ai in sight of god al.
His merci and his sothnes wha seke sal?

8 Swa salme saie sal .I., þe same
In werld of werld vnto þi name,
Þat .I. yhelde sa als .I. mai
Mi hetes fra dai in dai.

LXI.

Noghtne to god mi saule vnderlaide be sal?

Fra him sothlike mi hele al.

2 For and he mi god, and mi hele for-þi,

Mi fanger; be stired namare sal .I..

3 Til þat¹ ye onrese in man swa,
Yhe al, vnto yhe sla,
Als a heldeand wagh mai be
And a stanewalle downeput to se.

4 Bot mi worth þai thoght to schouue awai²;

In thirst ran .I. night and dai;

¹ V Quousque, R How lange. ² V repellere.

drof. H om us. E om oure. H salt þou. E Giue H Gitte. E to. H om ful. E In god sal we do miht in land And noht sal lede vs drouand. H & drouand us to n.

LX.

H God mi b. here þou, Take kepe to mi bede nou. EH Fra endes of erþe cried .i. to þe, Whil swonken was (is) mi hert in stone (up H) houe þou me. E For made art mi hope þou led me swa. H þou art made mi h. s. E .I. sal wun in þe teld in werldes ma, Be hiled in hilinge of þi wenges twa; H Inwun in þe telde in werldes .i. sal, In hiling of þi wenges be forhiled al. H om ert. E here H herdest. E Dai our daies eke salt of kyng to wende, His zheres to in dai of strend and strend. H Daies euer daies ma, &c. (= V). E He sal be in ai in godes siht al, H He is in siht of god in ai. H seke mai. EH In (Swa in) werld of werld to þi name sa (om H) salm (om H) sal .I. sai, Þat .I. yheld mi hotes fra dai in dai.

LXI.

E Whor noht H Noht (ne om). H underkast mi saule. EH sal be. EH þe hele of me. E om and he. EH & mi beryer. E is he H al, inst. of forþi. EH Mi keper & nomare stired sal .I. be (be st. .i. sal). H Vnto yhe. E men. E vn-to þat yhe. EH Als tile a woogh (wagh) þat heldand be. H output. E Po-wheper. EH wurgh. E þoht þai wili H þai þoht for-þi, EH To (Til) again-shouue (H -houue), in þrist ran I. EH þai bl. ai. H in þar hert. EH weried (E

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With paire mouth þan blisshed þai,
And with þair hert þai weried ai.

5 For to god, mi saule vnderlaide
þou be.

For fra him al þe bild¹ of me.

6 For he es mi god and mi beryher al,
Mi helper; noht outga .I. sal.

7 In god mi hele and mi blisse;
God of mi helpe, and mi hope in
god isse.

8 Hopes in him stedfasteli.
Alle sameninge of folk, for-þi;
Bifor him your hertes yhet yhe;
God our helper in ai es he.

9 Bot fantom, sones of men ere þai,
Liyhers sones of men are ai
In wegthes, þat² biswike þa
Of fantom in him-seluen swa.

10 Nil þou hope in wickednes,
And reuinges nil yhern marc ne les.
Welthes if þai stremen smert,
Nil þou set on þam þi hert.

11 Anes spak god, twa þese herd .I.:
For might of god es ite, and merci
To þe, laurd: for þou yhelde salle
Til ilkan after his werkes alle.

¹ patientia. ² V ut decipiant ipsi de vanitate in idipsum.

LXII.

God mi god i til of might,
Vnto þe wake .i. fra light.

2 Thristed mi saule in þe to be;
þan manifalde mi flesche to þe!

3 In þe land of wildernesse,
In-wai¹, and vnwattri esse,
Swa in haligh .i. schewed to þe,
þi blisse and þi mighte þat .i. suld se.

4 For better ouer liues is þi merci,
Mine lippes louue þe sal for-þi.

5 Swa sal .I. saine þe in life mine,
And sal lift mi handes in name þine.

6 Als with grees and fathed fild be
mi saule al.
And with lippes of gladnes mi mouth
louue sal.

7 Swa² was .i. mined of þe ai
ouer mi straile þare .i. lai;
In morninges sal .i. think in þe;
For þou was helper to me.

8 And in hilinge of þi wenges ai
Sal .i. glade bath night and dai:
Kliued mi saule after þe.
þi righthand onfanged me.

¹ V inuia. ² V Si (tr. r. Sic).

werched¹ thai. E vnderlout. H be þou. E om is. EH om al. E þheld. H mi
þilde nou. EH om and. E mare H swa, inst. of al. E noht out sal .I. fare,
H n. out sal i ga. E Hopes in him al gederynge Of folke þat is bath alde
and yhinge. H Yhore h. bifor him. E For god. H help. E Powheter fantom
mensones ai. Liyhers men sones are thai. H For bot, men sones, are mensones.
H þat þai b. H In wienesses hope ne wil þou, & reuinge yhorne ne wil þou.
E yhora. E oht inst. of smert. E set þi hert ne boght. EH Enes. E om
god. E twa þat H two þa. E For godes is & to þe laurd merci, H For
miht of god is & to þe m. E For yhelde salt þou til ilkone After dedes þat he
has done. H om To þe. H Lauerd for þou &c.

LXII.

EH is inst. of ai: H witerli. E To, fra the l. H fra l. wake i. E In þe
þristed mi s., H Mi s. þr. in þe. H manifaldelic. EH In land of (om H) wildernesse
and in wai And in drihed swa in heli (halyhe¹) ai. E Shewed I to þe þat I. suld
se þi miht and þe blisse of the, H Shewed [i] to þe god þat isse. Pat .i. segh
þi miht and þi blisse. EH is ouer liues. Mi. sal þe. EH blisse. E & heue sal
I, H & upheue. EH hende. E And wigh semere. EH mi saul fild (om E) be,
ai om. EH & wigh glad lippes. H om mi mouth. E sal loue þe H loue sal
.i. þe. E om i. H min str. H þer. EH in (of þe þinck .I. sal, EH For þat
(om H) þou was mi help (helper) al. E þine. H hope; E Glade sal I. E be
inst. of bath. H om. E Mi saul cliued. E onfonge H onfonged. E Vnnait

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- 9 And in vnnait mi saule soght þa:
In inereste¹ of þe erth sal þai ga,
Be giuen in hend of swerd with-al,
Deles of foxes be þai sal.
10 Þe king sothlik faine sal he
In god; looued al sal be
Þat sweres in him thurgh þe land,
For stopped es mouth of qued spek-
and.

LXIII.

- Here, god, mi bede when .i. bi-
seke swa;
Outake mi saule fra drede of fa.
2 Þou forhiled me fra herd of liþer-
and,
Fra mikelhed of wickenes wirkeand.
3 For als swerd þair tunges scharped
þai;
Þai bent bow, thing bitter ai,
Þat þai schote and make vnquerte
In hiddles vnwemmed of herte.
4 Ferinkli² schote him sal þai swa,
And noght drede; qued sagh to him
feste þa.
5 Þai talde þate snares hide suld þai,
And saide: »wha se þam nou mai?»

¹ V inferiora. r. niperest?
ags. faeringa.

² V Subito,

- 6 Þai ransaked wicnesse and iuel thinge:
Þai waned ransakand of ransakinge.
7 Come sal man to hegh herte;
And vphouen sal god be in querte.
8 Arwes of smale made ere þair woun-
des sare,
And vnfest ogaine þam þaire tunges
are.
9 Droued ere alle þat þam segh,
And dred was ilkaman þat was negh;
10 And schewed goddes werkes gode,
And his dedes þai vnderstode.
11 Faine sal rightwise in lauerd al,
And hope in him euer he sal;
And looued sal þai be in querte
Alle þat rightwis ere of herte.

LXIV.

- Þe feres loftsang¹, god, on-on
For to haue in Syon,
And to þe, brighte als bem,
Be² yolden hote in Ierusalem.
2 Here mi bede, what it mai be;
Alle flesche sal come to þe.
3 Wordes of wike bettred ouer vs nou;
And til our quednesses nightsom³
saltou.

¹ V Te decet hymnus. ² r. bes. ³ V propitiaberis.

sohtlic H And þai in v. H s. ai. E inrest H neþerist. EH om þe. E in
sal þai ga H inga sal þai. E In hend of s. be g. EH And þe kyng in god
faine sal he (H ai), E Alle in him swere sal loued be H Þat in [him] s. loued
be þai, EH For stopped is þe mouth and ande Of þat quednesse are spekand.

LXIII.

E mi bede god. H nou inst. of swa. H Fra d[r]ede of fa mi saule take þou.
H hiled. E om me. EH ferd. H For þar swerd whetted þai. EH þar bogh.
H In dernes. EH Þai sal (om H) shote him feringli and (noht H) drede þai ne (om H)
sal, Þai fest to him quede sagh wigh-al. EH s. þai ma. EH Þai (And) saiden
wa sal se (nou H) þa. EH Þai r. wickednesse in land, Þai w. of ransake (ran-
saking) ransakand. EH Tocum. H & god sal be uphouen. EH made are wondes
of þa (H am). EH & vnfest are þar tunges again am sa (H againes þam).
E Todreued. E alle þam þo segh H alle þat segh þa. E & ilke man dred.
H & dred ilka man for wa. EH Þai sh. H & dedes of him. E be inst. of al;
And in him ai hope sal he. H Faine sal r. in louerd and in him hope al, And
riht of hert be beryhed sal.

LXIV.

E Þe feres god for to haue o-non Ymne, god in Syon, And to þe be yolden
bright als bem Sal hotes in I.; H Þe feres ymne in Syon god als lem, To þe
bes yholden hest in Ier. H what swa it be. E Word. H wicked. H bittred.

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- 4 Seli wham þou ches and nam to þe:
In þi porches wone sal he.
- 5 We sal be fild in godes of þi hous es;
Hali es þi kirke, selkouth in
euennes.
- 6 Here vs. god. our hele; hope es he
Of alle endes of erthe, and fer in se.
- 7 Graiþand hilles in þi thew righte;
Gird with mighting dai and nighte;
Þat todreues depnes of se,
Dinne of his stremes þat be.
- 8 Be dreued sal genge, and drede
þar
Þat erden meres lesse and mare.
Of þi toknes: outgang of morninge
Lust saltou, and of eueninge.
- 9 Þou soght þe land, and dronkened
it yhte;
Þou manifalded to stedful¹ ite.
- 10 Streme of god with mikel blisse
Fulfilled with watres it isse;
Þou graiþed þe mete of þa;
For forgraiþand of him is swa.
- 11 Brokes of it indronkenand,
Felefalde his estres in þe land;
- In his goters¹ night and dai
Faine sal he sproutand ai.
- 12 Blisse saltou þe croune þat es
Of yhere of his² frendsomnes,
And þine felde, als þou wilt,
With fulhede sal be fulfilt.
- 13 Fat sal faire of wildernes³,
And gird sal be knolles with faines.
- 14 Kled er weþres of schepe þat blete.
And mightsom⁴ sal dales with whete;
Krie dai and night sal þai.
And sothlikz ympne sal þai sai.

LXV.

Mirrhos to god. alle land þat is.
Salme saies to his name. to his loof
giues blis.

- 2 Saies to god: »hou dredful art
Þine werkes, lauerd, lesse and mare!
In þe mikelhed of þi mighte
Lighed to þe þine faas varighte.
- 3 Alle land loute þe and sing to þe sal,
And salme sai to þi name with-al⁴.
- 4 Comes and sees, goddes werkes
mones;

¹ V locupletare.

¹ V stillicidiis. ² V benignitatis tue. ³ V
Pinguens speciosa deserti. ⁴ Stev. night-
som: cf. Ps. 49, 20.

E to. E winsum H wimsom. EH whom e. toke. EH inwun. H We are fild.
E godnes. E Hele H heli. E om us. E om alle. H in þe se. E Forgharkand.
EH h. in þi miht. E mihtyng H strengþ. E þat is fild. EH om to-. E droues.
EH of the se. EH And din of str. H Droued ben g. FH & drede sal þai.
Þat e. m. of þi toknes ai. Þe outgang of þe morninge al is. H & of þe euen
lust þe sal. E of þe e. E erþe. H drungened F indrunkened. E felefelded.
FH Streme of god fild is H wiht watres isse ma. Þen grayied graiþed þar
mete. for sa þar forgraiþing isse for is forgraiþing is swa. E Brokes of him
indrunknaud ma Manifald estres of him swa. In goters of him þurgh þe land
faine þen sal be sproutand; H His br. indrunkenand wiht blisse. Þou mani-
falded estres hisse. In goters of him þat be faine spr. ai sal he. E Þou salt
[bliss] kroun of erþe of is fremsomnes. And þi felde sal be fild wiht fulnesse.
H Þou sal blisse croun of yhere of is fremsomnes. And þe felde ben fild
wiht his fulnes. E fairhed H fairher. E And þe gird sal knolles wiht gladnesse
H & knolles ben gird w. gl. E weþers H weþeres. EH & dales mihtsom sal.
E Krie wiht loude steuen sal þat. H Krie sal þai niht and dai. EH Sohtlic
loftsang sal þai sai saie sal þai.

LXV.

EH Mirrhos to god al erþhe. salm sai yhe H sai þat isse. To his name. giues
blisse of is lof þat be to lof hisse. E dredful. E Þi. H Werkes þine. E þine
face. H om þi. E Alle erþe sal bid þe god. singe to þe. Salm sai to þi name
I. sal þat be: H Alle erþe to þe godde bid sal ai. And salme unto þi name
sai. FH Comes godes lauerdes werkes ses & m. EH Ayheful. E Þat mones

Ms. Vesp. D vii.

Dredful in redes ouer menes sones.

5 Whilk þat tornes þe se

In mikel drihed for to be;

In strene on fote sal we¹ forthfare,

In him sal we faine þare.

6 Þat lauerdes in his might in ai,

His eghen on genge bihald þai;

Þat smert², noght vphouen al

In þam-seluen be þai sal.

7 Genge, our god al ye blisse,

Herd makes steuen of loof hisse;

8 Þat set mi saule at³ lif to be,

And mi fete in stiring noght gaf he.

9 For þou fanded vs; with fire, god
of blisse,

Þou fraisted vs, als siluer fraisted isse.

10 Þou led vs in snare to ga;

Þou set drouinges in our bake ma;

Þou insete men mani swa

Ouer our heuedes to be þa:

11 Bi watre and fire ferde we,

And þou led vs in kaldhed to be.

12 In þi hous inga sal .I.

In offrandes sothfastli;

Yhelde .I. sal to þe mi hotes swa

Whilke twifalded⁴ mi lippes twa;

¹ V pertransibunt. ² V exasperant. ³ Ms.
þat, þ expunged; *azl.* at. ⁴ V distinixerunt.

13 And spoken has mi mouth som thinge
When .i. was in mi drouinge:

14 »Offrandes merghed¹ bede .i. sal

To þe, brinninge of schepe with-al;

Bede sal .i. oxen vnto þe

With buckes, gode and fate þat be«.

15 Comes and heres, and .i. sal telle,
al yhe

Þat dredes god, what to mi saule
dide he.

16 To him with mi mouth cried .I.,

And .i. gladed vnder mi tunge for-þi.

17 In mi hert if .i. biheld wikenes,

Noght here lauerd sal, what ite es.

18 For-þi herd god of heuen kinge,

And biheld to steuen of mi bisekinge.

19 Blissed god, for noght stires² he

Mi bede, ne his merci fra me.

LXVI.

God milþe of vs, and blis vs þus;
Light ouer vs his face, and milþe vs;

2 Þat we knawe in erthe þi wai,
In alle genge þi helinge ai.

3 Schriuen to þe, god, folke be,
Schriuen alle folke be to þe.

¹ V medullata. ² V amovit.

þe se in drihed, in strem þurgh-fare Þai sal on fote, in him faine sal þai þare.
H In strem þurchfare on fote þai sal, Þare sal we faine in him with-al. E eyhen,
om in H. E ouer. EH Whilk smarten. E Oure god genge ai yhe bl. H Blissess
genge our god þat isse. E And herd. EH mas. H laid. EH at liue. E &
noht gaf in stiringe mi fete to be, H & in stiring noht mi f. g. he. EH For
þou (om H) fraisted (founded) vs god, founded (fraisted) vs wiht fire, Als founded
fraisted is þe siluer shire. EH Þou inled vs in to snare. E bac bare, II Dro-
ninges in our bac set þou þare. H mani ma, E Þou set men be niht and dai.
H heued. E to be ai H for to ga. EH fire & water. H we foryhede. H om
to be. H Inga in þi hous. H stedfastli. E I sal yheld. H om to. H hates.
E Offrand meryhed gode þat be, Sal .I. offre vn-to the, Wiht brenninge of
shep, bede I. sal To þe net, buckes wigh-al; H Offrand merihed sal .i. bede
to þe, With brenninge of shep þat be, I. sal bede to þe nete bi tale, Wiht
buckes baþe grete and smale. EH Comes, heres sone o-non (o-nan), And I. sal
(om H) telle you ilkon (euerilkan), Þat dredes (dreden) god, alle yhe (opon to se),
Hou mikel to mi saule dide he. E gladide. E loke wickednesse, H If .i. loke
wicnesse in mi hert al. E Lauerd sal noht here what it isse H Lauerd here
noht he sal. E For þat herd god and biheld euen Of mi bisekyng to þe steuen.
H lauerd þat n. stired. H and.

LXVI.

E haue merci H rew. EH L. his face ouer vs & rew of vsse (us). H om we.
E hele in ai. E Alle folke shrine to þe god of blisse, To þe be shriuen al

Ms. Vesp. D vii.

4 Faine and glade genge, mare and lesse,

For þou demes folke in euennesse,
And genge in erthe with þi nighte
Steres þou, þat þai do righte.

5 Schriuen to þe, god, be folke; al
folke to þe schriue.

Þe erthe gaf his fruite biline.

6 Blisse vs, god, oure god, vs blisse,
And drede him alle endes of erthe
þisse.

I XVII

Rise god, and skatered his faas be;
And þat him hated, fra his face fle.

2 Als wanes reke, als wane þa;

Als meltes wax face of fir fra,

Swa sinful forworthe þai

Fra þe likam of god in ai.

3 And rightwise ete, and glade in sighte

Of god, and like in fainnes righte.

4 Singes to god, salme saies to his
name;

Waie makes to him, þe same

Þat vpstegh ouer setelgange;

Lauerd name to him be lange.

5 Glades in his sighte to seen;

Fra his face sal letted been;

Of fadre¹ of foundlinges ma,

Of domesman of widous swa.

6 God in his hali stede; god þat
inwon

Makes in hous of a won²;

7 Þat outeledes bonden-in-wa

In stalworthede in for to ga,

Als-swa þai þat smertes³ ai,

Þat herde⁴ in throghe night and dai.

8 God, when þou gas in sight of þi
folke es,

When þou forthfares in wildernes,

¹ Ms. fadres.

² V unius moris in domo.

³ exasperant.

⁴ = erde.

folke þat isse; H Shriuen folke god to be the, Shriuen alle folke te the be.
F Faine and glade more þai alle. Genge þat are grette and smalle. For þou
demes folk in euennesse. Þou rihtes genge in erþe þat esse; H F. & gl. mote
genge þat esse. For þou demes mare and lesse. Folke in euenes ai nou. Genge
in erþe rihtes tou. EH Folke to þe shrine god. EH oure god god. E erþe
þat isse.

I.XVII.

EH in cross rhymes:

Rise vp Aris god, in heuen is hegh.

And toscatered be his fas (face).

And fra his lickam flegh (drayhe) on
dregh

Þa þat here him hated has (hace).

2 Als reke wanes, wane (swurth) to
noht;

Swa wax meltes againe fire (fra
face of f.)

Als Swa¹ sinful to gronde be broht,

Fra godes face (f. of god) is (sa)
faire and shire.

3 And rihtwise (ete H þam freli fede
And make am þam glade in godes
siht,

Par lif in faines ai to mot ai lede,

Þat him seruen (here him menske)
wiht (al H þar miht.

4 Singes to lauerd god, salme saies
Vnto his name; him giues (gif yhe)
wai

Þat stegh on setel[g]ange in pas (pais),
Lauerd name be to him ai.

5 Glades in his siht to sen

For fra his face sa (E sol) sal be-
falle

Of fader of fundyng letted ben,

Of H & of demer of widues alle.

6 God is þar he ai sal be,

Wonand in his hele (hali) stede,

God intobige þat (þat inwon) makes
he

Alle of o won in hous of bede.

H 7 Þat ledes þa þat bunden are

In to stalwurthnes of miht,

Als-sa þa þat sharpen þhare,

Þat won in þroyhes dai and niht).

8 God when þou comes out in siht

Of þi folke mare and lesse,

When þou wiht (þurch) þine awen

(þi nawen) miht

Wendes in to wildernesse,

Ms. Vesp. D vii.

- 9 Þe erthe es stired: for þat heuen
Droppes, fra þe face ful euen
Of god of Sinay somdel,
Fra face of god of Irael.
- 10 Wilful raine sundre þou sal
Vntil heritage þine al;
Sothlik vnfest es ite yHITE:
For þat¹, þou fulmaked ite.
- 11 Þine bestes erde in it sal nou;
In swetnes, god, to poure graiþed þou.
- 12 Lauerd sal gif worde to godspelland,
With mikel might, in ilka land;
- 13 Of loued of loued al-mighti kinge;
And of wlite hous twinne robed
thinge².
- 14 If ye slepe bitwix middes clerkes,
Of feþre of doune of siluered werkes³,
And baft of bak of him be
In golnes⁴ of gold to se.

¹ r. For-þi? ² V et speciei domus dividere spolia. ³ V pennae columbae deargentatae. ⁴ R. palnes, V pallore.

- 15 Whil schedules of ai lastand kinge¹
Oure it, for-bi ani thinge
Snawe whittened in Selmon be þa,
Godes hille, hil fat als-swa;
- 16 Lopered hil, hil fat als-swa.
Whi ilhope² ye lopered hilles ma?
- 17 Hil in whilk welqueminge yHITE
Is to god to won in ite;
For þat sothlike lauerd þat is
Wone in ende he sal with blis.
- 18 Goddes wayne to tenthousande
Felefelded, thousandes of fainande;
Lauerd he is ai in þa
In Sinay in halw swa.
- 19 Þou stegh in heght, toke wrecched-
nesse,
Name giftes in men mare and lesse:
- 20 For noght leuand night ne dai
Inwon lauerd god suld þai³.

¹ V Dum discernit celestis reges. ² V suspi-
camini. ³ V etenim non credentes, inhabi-
tare dominum deum.

- 9 Þe erþe is stire(d), wha wate whi,
For þat (Bot for) heuen(es) droppen
wel
Fra face of god of Synai,
Fra face of god of Irael.
- 10 Wilful rain, lauerd, sunder
Vn-to þi (þin) eritage þou sal;
Hit is vnfest, (þat H) is na wunder,
For þou (om H) þi-seluen made
it al.
- 11 Bestes þat þine awen is (es),
Þai sal wun þer-in (in hit) ful stille;
Þou graiþed in þi swetnes
To þe pouer, god, at þi wille.
- 12 Lauerd sal gif to þa (þam) þat spelle
God(e) spelles þurt-out (in ani) land
Word wiht miht (mikel mith), forto
(to) telle
To (þe H) folke þat þai bifor am
(H þar) fand.
- 13 Kyngz of mihtes, of loue, of loue,
Of fairhed is beginninge;
Late þi heli hous a-boue
Twinne fra folke (al H) robbed
(reued) þinge.
- 14 If yhe slep bitwix (bitwixen) fast
Middes klerkes, made of molde
(of feþer on folde)
Of feþres of douues siluerd, þat last
(Of douue siluerd, þar alderlast)
Of bac in gulnes be of golde.

- 15 Whil ai-lastand god (king) sone o-non
Shedes (Demes) kinges ouer that,
Sn[a]we whited be (ben) þai in Sel-
mon,
Godes hille, hil þat is fat.
- 16 Lopred hil, hil fat als-swa;
Þof þat (om H) yhe be ner so
dregh (drayhen on d.),
In ille hope (hoping) whi haue yhe
tha?
- Þe (om H) lopered hilles are so
hegh (þat are h.),
- 17 Hil in (om H) þe whilc is (it is)
quemand (liking)
To god in hit (inne) for to won;
Sohtlic lauerd of al land
(For þat l. of heuen king)
Wun euer in ende (in e. euer) he
mon.
- 18 Godes waine of ten þhousand,
Of faine þhousandes maked (wel)
ma;
Lauerd (God) in tha (þam) is (is ai)
dwelland,
In Syna in þat heli swa.
- 19 Þou stegh in (on) heght (hegh), nam
(toke) wrecchednes,
In men giftes toke (nam) þou þare;
20 For noht leuand suld be hous-les,
In for to wun þat godes (lauerd)es
ware.

Ms. Vesp. D vii.

- 21 Blissed lauerd to-dai, ilkedai! smart
wai
Sal make to us god of our heles ai.
- 22 God our god sauf of makand qued¹;
And of lauerd of lauerd outgang of
ded.
- 23 Bot god sal breke heuedes of his
ilwilland,
Scalp of hare in þair giltyes gaand.
- 24 Saide lauerd: »of Basan torne, torne
sal .i.
In depnesse of þe se; for-þi
- 25 Þat þi fote be lited in blode o lim,
Þe tunge of þi hundes fra faas, of
him«.
- 26 Þai sagh þi steppes, god, steppes
of god mine,
Of mi king, þat halw es ine.
- 27 Bifor come princes samened to sing-
and þar,
In midde wenchies of timpans war.
- ¹ V Deus noster, deus salvos facienti.
- 21 Blissed god (lauerd) to-dai, ilke-dai!
Smart wai vs make god of our rede.
- 22 God our god, sauf makand (sal sauue
us) ai;
Of lauerd of lauerd outgange of
dede.
- 23 Bot lauerd (Þoweþer god) sal heue-
des breke
Of his fase þe (om H) mare and
lesse,
Þe scalp of þar heued (har ful) weke
Of goand in þar wickednesse.
- 24 Lauerd said: of (is of) Basan,
Als (Swa als) .i. wil swa sal it be,
I. sal turne, turne o-nan
In þe depnesse of þe se:
- 25 Swa (om H) þat þi fote (mot H)
lited be,
Tos (Tas) and hele (heles) alle, in
(E mi) blode;
Þe tunge of þi hundes to se,
Of him fra fas (frendes) are vngode.
- 26 Þin ingoinges (Þe ingainges), god, þai
segh,
Of mi god þe ingo[i]nges,
Of mi kynge (god) þat is so (sa) slegh,
Þat (E þar) euer (ai) wones in hali
(heli) þinges.
- 27 Bifor-come princes to syngand
Samenli wiht-oute wans;
- 28 In kirkes lauerd blisses wele,
Lauer[d] of welles of Iraele.
- 29 Þare Beniamin, yhongest es he,
In outgang of thoght to be;
- 30 Princes of Iuda forthga þai,
Dukes of þa, with am ai;
Princes of Zabulon wele ma,
Princes of Neptalim als-swa.
- 31 Sende, god, to mighte þine þus;
Fest, god, þat whilke þou wrought
in vs.
- 32 Fra þi kirke in Ierusalem,
Sal bede giftes kinges to þe als lem.
- 33 Snibbe bestes of rede þat are,
Sameninge of bules lesse and mare
In kye of folke, þat outsteke þa
Þat fanded er with siluer swa.
- 44 Scater genge þat fightings wilen al.
Come legates fra Egipte sal;
Ethiop bifor come sal he,
Hand of him to god to be.
- Bifor þe maidens of þe land,
Of yinge (yhung) wenchies of tym-
pans.
- 28 In kirkes to (ai) god yhe blisse,
To (om H) lauerd of welles of
Israel.
- 29 Þar Beniamin þe zungest (yhunist) isse,
In outgange of þoht sum-del.
- 30 Princes of Iude Iuda, forth þai gon,
Ilkan dukes als (has) wiht him;
Þe princes of Zabulon,
Þe princes of Neptalim.
- 31 Send þi miht lauerd (S. god to þi m.)
als þe (om H) leme;
Fest (And f.) in vs þat þou has
(om H) wroht.
- 32 Fra þe (þi) kirke of (to) Ierusalem
Kynge to þe giftes broht.
- 33 Snibbe bestes of rede rout,
Samening (Gering) of boles þat
(wil H) rare
In ki of folke, þat (þai H) steke out
Þa (om H) þat wiht siluer foded
are.
- 34 Scater folke wil fitynge sare (sore).
Of (Fra) Egipt comes of þat (out of
þe) land
Chosen (Legates); anoþer comes bi-
fore,
Etheop to god is hand.

Ms. Vesp. D vii.

- 35 Rikes of erthe, to god yhe singe;
Salmes to lauerd of alle thinge;
36 Salmes to god, þat vpstegh mest¹
Our heuen of heuen, vnto þe este.
37 Loke, he sal giue vnto his steuen
Steuen of might: giues blisse ful
euen
To god of Irael; mikelnes his
And might of him in kloudes is.
38 God in his haleghs selkouth to se;
God of Irael giue sal he
Might and strenghte to his folke al.
Blissed god, þat liue sal al!

LXVIII.

Beryhed make me, god, of pine,
For income watres in saule mine.

- 2 .I. am festened in slime depe esse²,
And es þare na stapelnesse³.
3 .I. come in heghnes of þe see,
And þe storme it sanke me.
4 .I. swanke criand, haase ere made
Chekes mine for pine .i. hade;
Mine eghen waned me of sighte,
Whil .i. hope in mi god of mighte.
5 Felefolded our hare of mi heued ere
þai

¹ Ms. inest. ² V in limo profundi. ³ substantia.

- 35 Rikes (of erþe H), to god yhe synge;
Singes to lauerd is mest;
36 Singes to god maked (þat made)
stiyinge
Ouer heuen of heuen, to þe est.
37 Loke he sal gif his steuen sumdel
Steuen of miht þat (sa H) loudes.
Giues blisse to god ouer (of) Irael;

- þat wilfulli hated me ai;
6 Samen-strenghted ere þai þa
Whilk þat me fileghen, mi faa—
Vnrightwiselike þai dide; for þi,
þat .i. noght robbed, þan yhald .i..
7 God, mine vnwisedomes þou wate
bitid;
And mi giltes fra þe noght ere hid.
8 Noght schame in me þam sal bitide,
Lauerd of mightes þat þe abide;
9 [þai sal be shente in me na-del, H
þat seke þe, god of Irael.]
10 For vpbraidinge tholed .i. for þe;
Oure-hiled schenschip þe face of me.
11 Fremed am .i. made to mi breþer al,
Mi moder sones pilgrime me kal.
12 For loue of þi hous swa gode
Ete me ai als ani fode,
And vpbraidings of vpbraidand þe
Alle þai fellen ouer me.
13 And .i. hiled mi saule in fastinge,
And it es made to me in vpbraidinge.
14 And .i. set mi kleþinge haire swa,
And in forbisen am .i. made to þa.
15 Againe [me] spoken þat yhate sat inne,
And in me songen þat drunken wine.
16 .I. sothlike, lauerd, mi bede to þe;

- Is (His) mikelnes, is blisse (of miht
in cloudes.
38 God in his (om H) halyhes selkouth
esse;
God of Irael sal giue
Miht and strength his folke wiht
blisse.
Blissed god þat ai sal liue! amen.

LXVIII.

EH Make me (om H) beryhed g. of sinne, For to mi saule come watres inne. I am
f. in fen ful depe, And noht (Ne) is stapelnes þat me mai kepe. EH I s. e. and
are made Mi chekes hos (hous). E wane to me. E Felefolded o. hore. E wil-
fullike. EH haten. EH flyhen me. E And þat I rest noht. H reued. EH
yheld. H Min unwisdom god. E wel wate tou. E noht hid are nou. H are
þai h. E Shame sal þai in me na-wight, þat abide the lauerd of miht. H God.
E Noht sal þai be fordone in me, God of Irael þat seken the. H i. pholed upb.
E For for þe vpbraidyng þholde I., Shenship ouerhiled mi face for-þi. H Hiled.
E br. ma, H F. to mi br. made am i. E Pilgrim to sones of mi moder als-swa
H And p. to mi moder sones for-þi. H For þat loue of þi hous ai, Hit ete me
baþe niht and dai. E Hit ete me als. H ouerþr inst. of hiled. E & I k. in
fast mi saule to be, & it [is] m. in vpbr. to me. H cloþinge. E om in. EH is
it made. EH Again me spake. EH sange. H at þe. E Tide. H of wel-

Ms. Vesp. D vii.

Time welquemed, god, ite be:

- 17 In mikelhed of merci pine
Here me, in sothnes of hele pine.
- 18 Outake me fra fnes of sinne,
Pat .i. be noghte feste pare-inne;
Pat me hates lese me fra þa,
And fra depenesses of watres ma.
- 19 Noght þai sinke me amange
Storme of watres stith and strange¹;
Ne oureswelyhe² me depenes þat is;
Ne schoune³ ouer me þe pit mouth his.
- 20 Here me, lauerd, witterli,
For frendsme es þi merci;
After mikelhed þat be
Of pine rewthens bihald in me.
- 21 Ne torne þi face fra þi childe dere;
For .i. am droued, swifteli me here.
- 22 Biwald to mi saule, and lese ite;
For mi faas, outake me yhte.
- 23 Þou wate mine vpbraidinge,
Mi schenschip, and mi schoninge.
- 24 In þi sight ere alle þat droues me;
Vpbraidinge and wrecchednes abade
mi hert to se.
- 25 And .i. abade wha samen was morn-
and
And nane was; wha roned, and .i.
ne fand.
- 26 And in mi mete gaue þai galle to be,
And in mi thriste with aysile dranke
þai me.
- 27 Paire borde be in snare bifore þa,
And in foryheldinges, and in schame
als-swa.
- 28 Dimmed be þair eghen, þat þai ne se;
And þaire bak ai croked be.
- 29 Yhet ouer þam þi wreth,
And vmgripe þam mote þi breth.
- 30 Wildernesse be mad þaire woninge,
And in þaire teldes wone nathinge.
- 31 For wham þou smate, forthfilihed
þa,
And ouer sorwe of þair(!)¹ wondes
eked þai swa.
- 32 Set wickednesse ouer þaire wickednes,
And noght inga þai in þi right-
wisenes.
- 33 Of boke of liuand be þai done awai,
And with rightwise noght writen be
þai.
- 34 .i. am pouer and sorwand to se;
Þi hele, god, onfanged me.
- 35 Loof sal .i. name of mi god with
sang,
And mikel him in loof amange;
36 And it sal queme to god ouer kalf
newe is,
Forthledand² hornes and klees his.
- 37 Se mote pouer and faine with-al;
Sekes god, and yhoure saule liue sal,
- 38 For lauerd herd pouer if þai wald
oghte,
And his bonden forsoke he noghte.

¹ V Non me demergat tempestas aquae.
² absorbeat. ³ urgent.

And his bonden forsoke he noghte.
¹ r. mi. ² V producentem.

queme. EH In m. of þi mercy here me, In soghnesse of (þi H) hele to þe (se).
E filphe. EH þere. H Þa þat. EH hate. E om me. H þam fra. H om And.
EH depnesse. H als-swa. EH Noht ne, þai om. E pare-amange. H water. EH
þat are (is) str. EH forswolyhe (E forssvoyhe). d. yhit. E ouer-shoue EH is mouth
the pitte. EH Here me lauerd for frensom (winsom) is merci of þe, After mikelhed
of þi reupes biwald in me. EH And ne. E wate wele. H Min upbraidinge wel
wast thou. E And mi. E seominge, H shoning nou. E In þi siht are alle mi fo, Pat
me drouen and done wo. H Alle mi fas are in thi siht. Pat drouen me baþe dai and
niht. EH Vpbraidinge abode mi hert. And wrecchednesse (wrecchedhed) for mikel
vnquert. EH abode. E who. H ware. H & ne was. H om and. E in snare be.
H bifor þam be in snare. E sclaunder, E sa H mare. EH Dim. E backe in c.
H ai in c. E Yhet o. þ. þi wragh to ga H Yhet þi w. ouer þam swa, EH And
bragh (batereden) of þi wragh vmgrip þa. E In w. EH om mad. E filiþed þai
sa H þai filyþed ai. E to sorgh. H mi. E þa, EH om swa. E wicnesse. E Fro
boke. E om with. H And i. H soryhand E sorful. EH onfonged. H Heryhe.
E I sal hergh. EH om mi. EH lof. E queme sal it god. E kles H cles. H isse.
H Pouer mot se. H lauerd. E For herd lauerd ai pouer þat be, And his bunden

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39 Loof him heuens and erthe als-swa,
Pe se, and alle crepand in þa.

40 For god Syon sauf make sal he,
And bigge þe cites of Iude;

41 And inwone þare sal þai yhite,
And in eritage winne ite.

42 And sede of his hine agh it mone,
And þat loue his name, in it wone.

LXIX¹.

God, bihald in helpe of me;

Lauerd, to helpe me high þou þe.

2 Schent and schoned be þai, þa
Þat sekis mi saule to do it wa.

3 Þai torne hindward and schame mote
þai,

Þat willen to me iuels ai.

4 Þai be went sone and schamed swa
Þat saies to me: »wa, wa!«²

5 Þai glade and faine þai mote in þe,
Alle þat sekis þe to se;

And saies³: »lauerd be mikled ai«,
Whilk loues þi hele night and dai.

6 Sothlik nedeful and pouer am .i.;
God, helpe þou me for-þi.

7 Mi helper and mi lesen arte þou;
Lauerd, dwelle þou noght nou.

¹ Cf. Ps. 39, 19. ² V Euge euge. ³ al. sain,
V dicant.

noht forsoke he. H om lauerd. H when. H bunden. EH Heryhe. EH om
and. EH alle wurmes in þa. EH bigged ben c. E þai sal. EH om yhit. E w.
it al H w. hit ai. E sal weldet ihit. H louen. E wun in it.

LXIX.

H Bihald god. E high of þe. E alle be þa. EH seke. Þai—ai om in E.
H Þai turn obac and shent þai be, Þai wilen iueles unto be. EH turned. H swiftli.
H om and. EH shamand. EH sain. EH om þai mote; H alle in þe. E Whilk þat,
H om Alle. E seke H þe seken. EH forto. EH sain. E ai lauerd mikled be
(Ms. he) H mikled lauerd be ai. E Þat louen ai þe hele of þe H Þat wilen
þi hele niht and dai. H And .i. am nedful & pouer to se, Þerfor god þou helpe
me. H & mi bier. E L. lang ne dwelle þou.

LXX.

H .i. hoped. E n. sh. in ai be Sal .i., in þi r. lese me (and o. me om).
E Helde þine ere vn-to me And sauue me for merci of þe, H Helde unto me
ere thin And s. me ai out of pin. EH Be to me in god forhiler nou And in
st. w. þat me sauf þou. E niht and dai H ai to be. H om mi. H tofeinge.
E art þou ai H art þou to me. E Mi god lese me. H Mi god fra sinful hand
outtake oute (r. me) for-þi. EH again l. wicli doand H doand wicli. H mi
þhild lauerd þou art. E yhoughbde H yhou yhede. E mi shilder. EH In þe
ai mi sange (mi singing ai), als fortoken (forto sek) lange Made .i. am 'Am .i.
made) to fele, and tou helper strange. H Mi mouth fild be. E Be fild. E s. þi

LXX.

IN þe, lauerd, hoped .i.; noght
schent .i. be

In ai; in þi rightwisenes lese me,
and outake me.

2 Helde to me þine ere of mighte,
And sauue me, bi dai and nighte.

3 In god forhiler to me be,
And in stede warned, þat þou sauf
make me;

4 For mi festnesse ai and nou
And mi toflight best ertou.

5 God, outake [me] fra sinful hand,
And fra hand ogain lagh and iuel
doand.

6 For þou ert mi hilde, lauerd, in nede;
Lauerd, mi hope fra mi yhouthede.

7 In þe fra wambe fest am .i. nou,
Fra magh of mi moder mi forhiler
ertou;

8 In þe ai alle mi singinge.
Made am .i. als fortakeninge
Vnto mani and ful lange;
And þou helper euer strange.

9 Be fulfilled mi mouth with loof, þat
.i. singe ai

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- 10 Ne forwerpe me in vnwelde,
 In time when .i. am of elde;
 When mi might it wanes oghte,
 Lauerd, þou forlete me noghte.
 11 For saide vnto me mi faane,
 And þat gete¹ mi saule rede made
 in ane,
 12 Saiand: »god forsake him ai;
 Filyhes bathe be night and dai,
 And vmlappes² him on-ane,
 For þat outakes es it nanes.
 13 God, ne fer þou fra me;
 Mi god, in mi helpe bihalde to se.
 14 Schent and wanande be þa
 Bakbitand to mi saule swa;
 Ouerhiled with schenschiþe and
 schame be
 Þat sekis iuels vnto me.
 15 .I. sothlik ai hope sal inwaredli,
 And eke ouer al þi loof sal .i.
 16 Mi mouth sal schewe þi rightwisenes,
 Alle þe dai þi hele þat es.
 17 For .i. knewe noght boke³ writen al,
 Ingo in mightinges of lauerd .i. sal;
 Lauerd, .i. sal mine witterli
 Of þine rightwisenes aneli.
 18 God, þou taght me fra yhouþe mine;
 And to nou sal .i. schewe [wondres]⁴
 þine.
 19 And til in vnelde and alderelde¹,
 God, ne forlete [me] in vnwelde,
 20 Til .i. schew þine arme with blis
 To strende alle þat towarde is;
 21 Þi mightinge, and þi rightwisenes,
 God, in til heghist ai þat es;
 Whilke grete things þou made to
 be—
 God, wha like is to þe?
 22 Hou fele þou schewed me drounges,
 And mani oþer iuel things!
 And turned, þou quikened me to be,
 And fra depenes of erthe led þou
 me.
 23 Þou felefalded þi mikelnes;
 And turned, roned me þou es.
 24 For and² in lomes sal .i. to þe
 schriue
 Of salme þi sothnes, god on liue,
 And singe sal .i. to þe wel³
 In harpe, halgh of Irael.
 25 Glade sal mi lippes when .i. hafe
 sungen to þe,
 And mi saule þat þou boght fre.
 26 Bot and mi tunge sal thinke alle
 daie
 Þi rightwisenes, whiles liue .i. maie,
 When þai schent and schoned be
 Þat iuels seken vnto me.

¹ V custodiebant.² comprehendite.³ litteraturam.⁴ Ms. wordes.¹ V usque in senectam et senium.² Nam³ Ms. to wel.

blisse, Al dai þi mikelhed that isse. H mikelnesse. EH Ne forwerp me in tide time
 of eld þat be, When wanes mi miht ne forsake (noht forlete) me. EH vn-to (to)
 me saiden. E fon. E in on. E God forlet saiand filyhe zhe And gripes him for
 þat outtas nan be, H Saiand god forlete him filyhes with-al And gripes him for is
 nan þat outtake sal. E Mi god. H ne f. thou noht. E om me. EH and se.
 EH Shent mot þai be (S. be þai) and wanand. Þat to (om H) mi saule are backe-
 bitand. H Ouerhiler. H þai be. EH seken. E om ai. H sal ai hope for-thi.
 H Al dai. H hele god. E swa inst. of al. E In þi mihtinges lauerd in sal I
 ga, H In mihtes of lauerd inga .i. sal. EH min sal I. E for-thi. H om Of.
 EH þi. EH onli. E Lauerd. EH lered. E shew sal [I]. EH wundres. E And
 in elde and in vnelde þat be, Lauerd ne forsake þou me. H Forsake me noht
 god in v. H Til þat. E sal shew. E alle strend. EH miht. E Lauerd.
 EH vnto h. esse. E gretinges. H Þat þou made mikelnesses to be. E Lauerd.
 E is like H like mai be. E Hou many shewed tou to me Drounges fele and iuels
 þat be. H to me. E me þou quikened nou H me q. þou nou. H erþe eft. EH
 me lede þou. E mahifolde. E om and. H i in lomes sal. H om þi sothnes.
 H god þat is. E oliue. EH to þe sal I; to om. E Mine l. sal glade when I
 singe to þe. EH om þou. E whil H wil. H shent & sh. þai be. H pinken.

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LXXI.

- God, gif þi dome to kynges þat es,
 And to þe kinges son þi rightwisenes.
 2 In rightwisenes þi folk deme þou¹,
 And þi poure in dome nou.
 3 Nime hilles pais to folke to go,
 And knolles rightwisenes als-so.
 4 Deme þe poure of folke sal he,
 And saufe sal he make to be
 Sones of poure men with-alle,
 And meke þe crauer² so he salle.
 5 And with þe sunne sal he wende,
 And bifore þe mone, in strende and
 strende.
 6 He sal douncome als in flesche³
 raine,
 Als goters droppand þe erthe ogaine.
 7 Springe sal in his daies alle
 Rightwisenes to grete and smalle,
 And mightsomnes of pees, in ai,
 Vnto þe mone be borne awai.
 8 And lauerd fra see to see he sal,
 And fra streme to meres of werld al.
 9 Bifor hime falle sal Ethiopes thicke,
 And his faas þe erthe sal licke.
 10 Kyngis of Thars and of isle lede,

¹ V ludicare (inf.). ² V calumpniatorem,
 R challenger. ³ Ms. flescher, *al.* flees; V vellus.

- Giftes gode þen sal þai bede;
 Kynges of Arabie and of Saba
 Giftes lede þai sal als-swa;
 11 And loute hime sal kynges alle,
 Alle genge hime-to serue salle.
 12 For lese sal he poure fra mightand,
 And poure þat had na helpe in land.
 13 To poure and helplesse forbere sal he,
 And saules of poure make saufe to be.
 14 Of okres and wickednes alle
 Saules of þam bie he salle;
 And worschepfull þe name of þa
 Bifore hime it sal be swa.
 15 And he salle liue, and be gyuen for-þi
 To him sal gold of Arabi;
 And bid of him sal þai ai,
 Blisse him sal þai alle þe dai.
 16 Be festenes in erthe sal he
 In heghiste of hilles; ouerhouen
 sal be
 Ouer Yban his fruyte, and blome
 sal þai
 Fra cite als fra erthe does hai.
 17 In werldes name of him haue blis;
 Bifore sunne name of him it is;
 18 And blissed be in him sal kyndes alle,
 Alle genge mykel him þai salle.

LXXI.

E of inst. of gif. H þi d. to þe k. gif. EH To deme (Deme) þi folke in
 rihtwisenesse And þi pouer in dome mare and lesse. EH Fange. ga. E He
 sal deme pouer of folke, sauf make wiht-al Sones of pouer, and crauer meke he
 sal. H om þe. beryhed. þe crauer meke; so om E And he sal be wiht þe
 mone (!) in ende, Bifor þe mone. . H And he sal be with sunne and bifor mone,
 In getinge and getinge sone. EH com doun. E a s rain in flees soft. H flees.
 E And. E dr. ouer erpe oft. EH pais, E þerfore. H To. E be out borne. EH &
 l. sal he (he sal) fra se to se. of w. þat be. EH Etheops falle sal. EH K. of
 Th. and (om H) of yle (E þe) land Giftes bede þai (Bede sal giftes) wiht þare
 hand. E om sal; H sal þai lede. EH bid inst. of loute. E kenge. E om to.
 H to him serue þai s. E & p. to whom help nan was in land H & p. to whom
 nan was helpande. H Forber pouer & h. E sauf inake. E witnesses. EH
 wurchipful. H om þe. E om of; H of þam ai. E sal be ai swa H bape
 niht & dai. EH and (to H) him sal for-þi Be giuen of gold. H biseke. E þai
 sal ai H ai sal þai. E om him. E Festenesse in e. be s. he. E vphouen.
 H In heghnesses of hilles be, Ouerhouen ouer l. is frut bes ai, And þai sal
 blome fra cite als fra erpe hai. E Als fra cise dos of e. hai. E In w. blissed
 be name hisse, H His name be blissed in werld þisse. EH þe, H om to.
 E om it. H euer name hisse. EH And be blissed, E sal in him kinde of erpe
 al H in him sal al kinde of land. H sal be him mikelland. E onlike H onli.

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- 19 Blissed laur^d, god of Irael,
 Pat does wondres aneli wel.
 20 And blissed name bi night and dai
 Of his mastehede sal be in ai,
 And be filled with his mastehede
 so fre
 Sal alle erthe, swa be, swa be.

LXXII.

- Hou gode god of Irael es,
 To þa of hert þat ere rightwis!
 2 Mi fete sothlyke negh stired ere þai,
 Negh yhoten ere mi steppes ai;
 3 For .i. loued¹ oure wicke in land,
 Pees of sinful men seand.
 4 For noght es bihalte² to dede of þa,
 And festenes in þare woundes ma.
 5 In swynke of men noght ere þai alle,
 And with men noght [be] swongen
 þai salle.
 6 Forthi helde þam pride; hiled ere
 þai
 With wickednes and þar quednes ai.
 7 Forthyhode als of fattenes wickednes
 of þa;
 Þai fore in ȝerninge of hert swa.

¹ V zelavi. ² respectus.

- 8 Þai thought and spake quedenes
 vnrighte;
 Quedenes spake þai on heght.
 9 Þai sete þair mouth to be in heuen,
 And þair tunge in erthe it ferde ful
 euen.
 10 For-þi be torned mi folke hider alle,
 And fulle daies in þam be funden salle.
 11 And þai saide: »hou wate god þis?
 And wher wisdome in heght is?«
 12 Bihald, þai sinfulle, and in werld
 mightsomand,
 Haden welthes fulle þaire hand.
 13 And .i. saide: »withouten skille for-þi
 Mi hert with-inne me righted .i.,
 And bitwix vnderand ware
 Mine handes wesche .i. þare,
 14 And .i. was swongen al þe dai,
 And in vghteninges mi þhraying¹ ai.«
 15 Ife .i. saide: ».i. salle telle swa«,
 Lo, birthe of mennes² sones schoned³
 .i. þa.
 16 .i. wend þat .i. knewe þisse;
 Swynke bifore me mikel isse:
 17 Til in god halines in .i. ga,
 And vnderstand in newest of þa.

¹ V castigatio. ² al. þi. ³ V reprobaui;
 r. schoued?

EH And blissed be niht and dai Name of his mikelhed in ai, And be filde sal
 (H sal be, filde om) wiht mikelhed hisse Alle erpe, swa be swa be, wiht blisse.

LXXII.

H of Israel god. E isse H ise. are. H ai. E yhuten. H Mine steppes negh
 toyhut are þai. H wicked. EH Pais. H om es; E nis. EH bihalinge. E tham
 H am. E Ne. EH in woundes (wounde) of þam. E For in. E þai are, alle om.
 E noht ben þai sw. H be swungen noht þai; E sare. H For-þi help(!) pride
 þam mare and lesse, Þai [er] hiled wiht wicnes and þar quednesse. E In wic-
 nesse. H Outyhede. H fathed. EH ferd. yhorning. E & þai spake quednesse
 H & qu. spake þai, E In heght þai spaken wickednesse H Wicnesse in heght
 spake þai ai. E Þai s. mouth of þam in h., H Þe mouth of þam þai set in h.
 E & tunge of þam ferd in erpe euen. H ferd in erpe, it om. E went. H here E he,
 H swa. E daies fulle in þo. H sal be funden in þa. EH hou wat (om E) god
 of Israel, Whare wisdom be in heght (is h.) sumdel. E Loke sinful and in werld
 mihtand, H Loke þai sinful and mihtsomande. E Haueden. H In werld haden
 w. in hand. E And .i. saide þenne witerli Wiht-out scil mi hert rihted I, H And
 wiht-uten scil saide .i., Rihted .i. mi hert for-thi. EH ma inst. of ware. EH
 Wesshe .i. (om H) baphe (þen) mi hend swa (twa). E swungen H swunge. E om
 And. E vghtendite H uthtentide. E ȝhraghing H þhraying. E telle sal I.
 swa, H swa telle .i. sal. EH Loke. E þine H þi, sones. H al. EH And
 (H om) I. wende at knawe (þat i knew) to se, Þis swinke is (ai H) bifore me.
 E om in; godes; I inga. H In godes helinesses til .i. inga. EH newist. EH Bot for

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18 Noght-forþi for swikedomes [þou] set
to þam ai;

Þou outphrew þam when vphouen
ware þai.

19 Hou ere þai made in vnronyngnesse!
Ferinkli bathe mare and lesse
Waned þai, forworþed þare
For þaire wickenes þai in ware.

20 Als of risand of slepe, lauerd, in þi
cite nou

Liknes of þa to noght thryng sal tou.

21 For inlowed¹ es mi hert,
And mi neres ere torned for vnquert;
And .i. am to noghte for-þi
Thringen, and na thinge wiste .i.;

22 Als mere made .i. am at se²,
And .i. am ai with þe to be.

23 Þou toke mi righthand, and in þi
wille

Led me, and toke me with blisse
mi fille.

24 What sothlyke to me es in heuen,
And on erthe fra þe, þat .i. wild
neuen?

25 Waned mi flesche and mi hert al dai;
God of mi hert, and mi dele god in ai.

26 For loke, þa þat þam ferre þe fra,
Forworth sal þai euer swa;

¹ V inflammatum. ² *al.* at þe; V apud te.

Þou forlest¹ alle sauþe to be
Þat strenen² with-outen þe.

27 And me³, cliue to god gode isse,
And set mi hope in lauerd god of
blisse;

28 Þat .i. schewe þi spellinges ilkon
In yhates of doghtre of Syon.

* LXXIII.

W^hare-to outpote þou in ende, god
gode,

Wrathe es þi breth ouer schepe ofe
þi fode?

2 Mined be þou ofe þi sameninge,
Þat þou aght fra biginniuge.

3 Þou agaynboghte yherde ofe þine
eritage yhte,

Syon hille wilke þou woned in ite.

4 Heue þi handes in þar pride in ende.
Hou lithered⁴ in halew es þe fende!

5 And mirthed er þat hated þe
In midde of þi solempnite.

6 Þai set þaire takenes, taknes wrange;
And noght knewe þai ouer heght⁵
als in outgange.

7 Als in wodes of trees þat are,
Þaire⁶ yhates with axes þai doune
scharē

¹ V perdidisti. ² fornicantur. ³ *al.* to
me. ⁴ malignatus est. ⁵ V super summum.
⁶ r. His.

sw. set þou to þam (am) ai (om H). E outwarpe. whil. H Wil uphouen þai ware
outkast þou þam. E Hou are þai maked for to se In vnronandnes to be. EH
Feringli waned þai mare and lesse, Þai forwurped for þar wickednesse. H om
of; om þi; Þar licnesse to noht; E Als of slep risand þat are, In þi cite lauerd
þare Licnesse of tham ouer alle Vn-to noht þringe þou sal. EH inloyhed. E om
And—unquert. H om ere torned. E And to noht þrungen am .i., And I ne wist
witerli. H Manged are, and .i. to noht Am þhrungen and noht wist .i. oht.
E And als m. am I made EH at þe. EH om am. H forto. H held. EH in
wille of þe. EH Þou led me and wiht blisse kep me. EH For what is to me
(to me is). EH And fra þe ouer erþe. wald. EH om þa; þat ferre (ferren) þam
fra the EH Forwurphen sal þai euer (sone sal þai) be, Þou forlesed (forspilt ai)
alle tha Wiht-out þe þat stren(e)n swa. EH & to me to kliue. E om And; H To.
H om god. EH þine. E ilkan. EH doghtres.

LXXIII.

EH Whi. E awaiput H outdrof. EH Wragh is. E bragh H brath. EH om þou.
H Whilke. EH om agayn. H of e. þine, yhte om. H Hil of Syon. E in whilke.
E wones. H ine, it om. EH hand. H in pride of þa. E of inst. of es. E & blisse
maken; hate. H & glade are þat hate mare and lesse In middes of þi mirinesse.
EH tokenes. E lange H ai. E als our heht. H & als in outgang ouer slep (!)
noht knew þai. H trees of wod. EH Wigh axes zhates (his yh.). E In h., in

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- In him-seluen; at þe laste
 In ax and in thixil þai ite donneaste.
 8 Þai brent þi halines with fire, in
 erthe same
 Þai fortrade telde of þi name.
 9 Þai saiden in þaire herte swa
 Samen þe kynered of þa:
 »To reste make we mesdaies¹ alle
 Of god fra erthe, for oght mai falle«.
 10 Oure taknes noght se we; nou profete
 nane is;
 And vs knawe namare sal he for his.
 11 Towhen, god, vpbraide sal þe fende?
 Gremes wiþerthret þi name in ende?
 12 Wharto tornes þou þi hand, and
 righthand of þe
 Fra mide þi bosome in ende to be?
 13 Bifore werldes god oure kinge, with
 hand
 Wroght has hele in midde þe land.
 14 Þou feste in þi might þe se swa;
 Þou droued dragunes heuedes in
 watres ma.
 15 Þou brake dragoun heuedes, mete
 gafe him
 To folke of Ethiope ilka lim.
 16 Þou brake welles and weles nou;
¹ V dies festos.

- Stremes of Etham dried þou.
 17 Pine es dai, and pine es nighte;
 Þou smiled griking and sunne brighte.
 18 Þou made al meres of erthe ma;
 Somer and ware¹, þou schope þa.
 19 Mined be of þis dai and nighte:
 Þe faa vpbraided lauerd of mighte,
 And folke vnwis als-swa þe same
 Þai schoned² þi hali name.
 20 Ne gine þou to bestes til be
 Saules schriuan and vnto þe,
 And saules of þi poure frend
 Ne forgete þou neuer in end.
 21 Bihald in þi witeworde swa,
 For fulfilled er þai þa
 Þat sestrede er in mirkenes
 Of erthe til houses of wickednes³.
 22 Ne be turned þe mekemade yotten⁴
 same;
 Þoure and helples sal beue þi name.
 23 Ris, god, deme þi skille in querte;
 Mined be þou in þi herte
 Of pine vpbraidinges, of þa while ai
 Are fra þe biginnand⁵ alle dai.
 24 Ne forgete steuens of þi faas;
 Pride of þas þat þe hates ai vpstegh
 þas.

¹ so R; V ver. ² V incitavit. ³ V quia
 repleti sunt qui obscurati sunt terrae domibus
 iniquitatum. ⁴ V confusus. ⁵ V ab insipiente.

ax yhit And pixel down þa kusten hit. H om in². þai down hit. EH Þai brend
 wiht fire (þi H) helines þe s. H In erþe þai f. E Alle þe kinreden þat was of
 þa, To rest alle make we Fra erþe mesdaies of god þat be; H Þai saide in
 þar bert samen kinred of þa, To rest ma we alle messe-daies of god erþe fra.
 E Oure toknes that are of miht, Noht se we þam dai ne niht, Nou prophete
 is nauther-ware, And vs knaw sal he nomare. H nis, nane om; nomare he sal
 what is. EH lauerd. E Tarded wiþer-rhet. E Whi þi hand and þi rihthand
 turnes tou Fra mid of þi bosome nou. H Whi. of þi. EH God (sothlic H) our
 kinge bifore werldes isse world pisse He wroght hele Br. hit has he h. in mid
 erþe pisse (þe e. isse). H festened. EH om swa. E Droued heuedes of dra-
 gouns. H dragun. EH be inst. of ma. H welles. EH ilkan inst. of nou.
 EH Þou dried stremes of Etham. E Þe fa vpbraided, lauerd mine of pisse. And
 tarded vnwis folke þi name þat isse; H Min of þis, upbraided lauerd þe fa. And
 folc unwis wackened þi name als-sa. E Ne g. þou to b. in land Saules þat are
 to þe shriuan. H Ne gif to bestes saules shriuan and to þe, Ne forgete in ende
 saules of þi pouer þat be. H Loke in þi witeword for ild are þai. Þat sestred
 are of erþe to houses of wicnesses ai. E For þat. Þat cestered are of erþe
 þat esse. Vn-to houses of wickednesse. EH om þe. E shent H toyhut, þe s.
 E Ris vp god, deme sal¹ mine. Be mined of vpbraidinges pine. Of tha þe while
 that ware ai Fra bigunninge al þe dai; H Ris god, deme mi seil. min þou ai
 Of þin upbraidinges þat fra biginning are al dai. E of þi fas yhit. H of þi f.
 al dai. EH Pride of þa the hate hate þe. E ai vpsiyhes hit H upsiyhes ai.

Ms. Vesp. D vii.

LXXIV.

- We salle schriue to þe, lauerd, we
sal schriue,
And we salle kalle þi name biliue;
2 We salle telle þi wondres.¹ 'When
time tane hafe .i.,
.I.¹ rightwisenes deme sal sothli.
3 Molten es erthe and alle þat erd in ite;
.I. festened pilers of it yHITE.
4 I saide to wicked: »nilles do wicli«;
And to gilti: »nilles heue horne for-
þi;
5 Nilles heue in heghte your horne
þat es,
Nilles speke ogaynes god wickednes'.
6 For ne fra este, ne fra weste, ne
fra wilde hilles;
For god demer at his wille es.
7 Þis mekes he ful ofte,
And þis vpheues he olofte.
For drinke hand of lauerd es ine
Ful menged with ripe wyne²;
8 And he helded fra þis in þis;
Bot drege of him noht is
Litteled, drinke sal al þa
Sinfulle of erthe þat ere swa.
9 .I. sothlike in werld schewe salle,

¹ Ms. I þi. ² V quia calix in manu domini
vini meri plenus mixto.

Singe to god Iacob with-alle.
10 And alle hornes of sinful breke sal
.i. þa;
And vphouen ben hornes of right-
wys ma.

LXXV.

- Knawen in Iude god es wele;
Mikel es his name in Iraele.
2 And made his stede es pais opon,
And þe wonynge of him in Syon.
3 Pare brake he myghtinges righte,
Bogh, schelde, swerde, and fighte.
4 Lightand þou wondrelike fra hilles
of ai;
Alle vnwise of hert droued ere þai.
5 Þai slepe þaire nappinge, and noht
þai fand,
Alle men of welthes, in þair hand.
6 Fra þi snibbynge, god of Iacob,
Þai napped þat horses stegh up.
7 Þou aghefulle ert, and wha to þe
Ogainestand sal fra þen þi wreth be?
8 Fra heuen herd dome þou made:
Þe erthe qwoke, and rest it hade¹;
9 When god raas in dome to stande,
Þat he make saufe alle handetame
of lande.

¹ V quieuit, R was still.

LXXIV.

E god, we sal to þe s. EH wundres. E tide. EH I haue tane. EH I riht-
wisenesses deme sal (sal deme) o-nan. EH Multen. E om þat. E erde H won.
H I sal festen his p. y. EH wicke. E nils wicli H wicli nils EH do (to) þer-forn.
EH & to giltand, nils (ne wiles) vpheue yhoure horne. V 5 om in E. H Ne wiles
upheue. H again god unrihtwisnes. H om For. E of; este om. E of. EH
domesman. E alle at. H Þat. he heues op. E Þis mekes he þis heghes he, for
drinc is ine Lauerd's hand ful menged wiht ripe wine. E Bot drege of him
noht liteled is H And his dreg noht l. is. E Drinke sal of hit alle þat are
Sinful of erþe lesse and mare, H Of hit sal drinke and haue in hand Alle þe
sinful of the land. E shew in werld. H To god of I. singe. . E And I. sal
breke alle hornes of sinful ai, And hornes of rihtwise vphouen ben þai. H om
þa; of riht for-þi.

LXXV.

EH Israel. E is his stede. H stede of him made p. is on. E his erdyngsted
H his wonynge. H Pare þen sal he breke miht. E wunderli H sellic. E þar
slep. H om þai. EH For. E horses þat st. op H þai st. on h. ob. E Agh-
ful þou art and wa againstand Þe, fra þenne þi wragh and ande, H Þou agh-
ful art and wha againstand þe, Fra þenne wil þi wrath mikel be. H When in dome god
was risand. E To saufe make, H Þat s. he make. H alle soft. E wight hert al; l. of

Ms. Vesp. D vii.

- 10 For thought of man, of hert es alle.
Vnto þe be schriuen salle;
And leuynges of [thoght] þat be,
Mesdaie sal þai make to þe.
- 11 Behetes and yheldes to lauerd god
kyngē,
Alle þat in his vmgange giftes bringe:
- 12 Til aghefullē, and til him ai
Þat gastes¹ of princes beres awai;
Til aghefullē and ai i[li]ke²
At kinges of erthe þat rike.

LXXVI.

- With mi steuen cried .i. to laued.
with mi steuen
To god, and he biheld to me euen.
- 2 In þe daie of mi drouynge
Soght .i. god of alle thinge,
With mi hend ogaine him bi night;
And biswiked .i. am nawight.
- 3 Forsoke mi saule roned to be:
.I. was mined of god with me,
And .i. am lusted; and fered³ am .i.,
And mi gaste waned for-þi.
- 4 Vmgriped⁴ min eghen wakyngē;
.I. am droued, and .i. spake nathingē.
- 5 .I. thoght daies alde þat nou er: noght.
And yheres of ai .i. had in thoght.

¹ al. gast. ² Ms. ike. ³ V exercitatus.
⁴ V anticipaverunt.

- 6 And .i. thoght bi night with mi hert
maste,
And .i. swanke, and .i. swepid mi
gaste.
- 7 Whethir in ai god forwerpe sal?
Or noght set þat .i. queme yhit
with-al?
- 8 Or in ende awai kerue mercy his,
In getynge and getynge þat is?
- 9 Or sal forgete to mylthe god ouer al?
Or his rewth in his wreth withald
he sal?
- 10 And .i. saide: nou bigan .i. negh;
Þis wendynge of righthand begnē.
- 11 .I. Mined of werkes of lauerd for-þi,
For fra beginninge of his wondres
mine sal .i.;
- 12 And .i. sal thinke in his werkes alle.
And in his findynge be woned .i.
salle.
- 13 God in his hali wai²:
Wha god mikel als oure god ai?
Þou ert god, and other nane,
Þat dos wondres manyane.
- 14 Kouth made þou forto be
In folke þe mikle might of þe.
Þou boght in þin arme þi folke at kep.
Sones of Iacob and of Iosep.

¹ V haec mutatio dexterae Excelsi. ² V
Deus, in sancto via tua.

þoht; Hali-dai; þai om. H For þoht of man shriuen sal to þe be. And leuynges
of þoht mesdai make to þe. E Bihotes H Hotes. H om to. E I. our
god E þing. H sum þing. E To dredful and to him þat gast beres awai Of
princes, to dredful at kinges ai. H To dredful & to; beres gast of prince; To
dredful & alle ilike; or e.

LXXVI.

E Wigh mi steuen to lauerd cried I. And he biheld to me for-thi; H To
lauerd .i. kried with steuen of me, With mi steuen and to me biheld he. H Bi-
soht, i om. E In mi drouinge-dai wiht mi hend god I. soht, Be niht again him
and biswiked am .I. noht. E Mi saule forsoke. EH to r. be. H minand.
EH & lusted I am. E ferd. E Griped eyhen mine. E Todreued I am. H om i.
H I þoht daies elde witerli. And yheres of ai in þoght hade i. E & be niht wiht
mi h. þoght I m. E swange. EH om i; sweped. E Whore H Whare. E forgh-
werp. H forthwerpe in ai god. E om I. EH swa (sa) yhit; E al. E Ore
awaishere he sal in ende His merci fra strend in strend: H Or he sal awai kerue
is miþe in ende Fra geting and geting of strende. H Auþer. EH god forgetes.
H wiht-al. H ald (with- om). EH manginge. E of þi. EH Of lauerd werkes
mined I witerli. E of þi. E min inst. of thinke. H & wone in his f. EH heli.
H Wha mikel als o. g. is ai. E do wundres. EH Kough þou maked. EH In þin
arm þou b. E and kepe H swa. H om and; of Iosep ma. EH segh. H lauerd.

Ms. Vesp. D vii.

- 15 Watres sagh þe, god; watres sagh þe,
And dredes¹; and droued depenesse be.
16 Miklehed ofe din of watres ma;
Steuken gafe þe cloudes swa.
17 Sothlike þin arwes forthferd wele;
Steuken of þi thoner in a whele.
18 Lightned þi brightnes to werld þis;
Þe erthe qwoke and stired it is.
19 In fele watres þi styes, and in see
þi wai,
And þine steppes noght knawen er
þai.
20 Þou ledde als schepe þi folke on-one,
In hand of Moises and Aarone.

LXXVII.

Bihaldes mi lagh, mi folke, es kouth;
Heldes your eres² in wordes of mi
mouth.

- 2 .I. sal open mi mouth in forbi-
seninges;
Speke sal .i. fra biginninge forset-
tynges;
3 Hou fele we herd and knawen þa,
And our fadres talden vs swa—
4 Noght heled fra þair sones ere þai
In other getynges, night ne dai—;
5 Looftes of lauerd and his mightes
telland,

¹ *al. dred.* ² *al. ere.*

- And his wondres he dyd in land.
6 And he raised wittnes in Iacob wel,
And lagh he set in Irael,
7 ¹Hou many sent he, so þai wore,
Til our fadres vs bifore,
To þar sones kouth to make þa;
Þat other strende knawe it swa.
8 Sones þat sal be borne and rise,
Salle telle þar sones on ilka wise;
9 Þat þai set þar hope in god ai,
And werkes of god noght forgete þai,
And bodes of him dai and night
Seke þai with alle þair might;
10 Þat þai ne be, als þar fadres fals,
Getynges wike and tenefulle als;
11 Strende þat noght righted hert his,
And noght leued with god his gaste
it is².
12 Sones of Effrem, bendand and bowe
sendand,
In dai of fight ere ogaynewendand.
13 Witeworde of god noght yhemed þa,
And in his lagh noght wald þai ga;
14 And ofe his godededes forgate þai,
And ofe his wondres, he schewed
am ai.
15 Bifore þar fadres dyd he wondres
mani an
In land ofe Egipt, in felde of Than.

¹ V quanta mandavit patribus nostris nota
facere ea filiis suis. ² et non est creditus
cum deo spiritus ejus.

EH dred. H dreued. EH depenesse. E watres kolde H w. are. E c. bolde
H c. þare. EH forghferden. EH þunner. quel. EH Til erþeli werld lihted
þi brihtnesse, . . esse. H Þi stiyhes in fele w. EH om and; þi waies (wai) in se.
EH þi. be, þai om.

LXXVII.

H Bihald. H Held. EH ere. E talde, H tolde to. E Fra sones of þam
noht helded. . H Þai are noht heled þar s. fra In o. g. for to ga. EH Telland
louerdess loffes (l. of lauerd) and mihtes hisse, . . he dide wiht blisse. EH rered
witeword. E Hou fele he send to oure fadres ware, Kough to make þa lesse
and mare To þar sones come after þa, Þat o. st. hit knaw swa; H Hou fele he
s. to our f. couth to ma þa, Þat o. getinge knaw þam swa. H om þat. H born
be & sal. E Þat þai set in god þar hope riht And noht forget þai dai ne niht
Werkes of god þat god are are(!) And bodes of him seke thai þare; H Þat þai
s. in god þar h. and noht for[ge]te þai Werkes of god and his bodes seke þai
ai. E als fadres of þa. E om and; tenful als-swa. E Getinge. H Getinge þat
þar hert noht rihted mast, Ne with god leued is þar gast. E Ne leued is his
gast wiht god of blisse. EH om of. H ware bendand. E om and. E -turnand.
H gette. E Ne in lagh his wald þai noht ga. H þa inst. of ga. E godes, dedes
om. E om of. H þam; E anay(!). E om dyd. E om land of. EH om and.

Ms. Vesp. D vii.

- 16 He brake þe see, and forthled¹ am þare,
And set watres als in bit² ware.
17 And he led am in kloude of dai brighte.
In lightinge of fire alle nighte.
18 He brake þe stane in more³ þat es.
And watred am als in mikel depenes.
19 And he outled⁴ watre of þe stane,
And he led als stremes watres on-ane.
20 And þai set yhit to him to sinne;
In wrath hegh wakened⁴ þai drines inne.
21 And god in þair hertes fraisted þa.
Þat þai asked to þar saules metes ma,
22 And yuel of gode þai spake, saide worde:
»Wher god in wildernes mai graiþe borde?
23 For he smate þe stane and watres outran,
And þe welles vnwatred⁵ þai ilkan.
24 Whether and brede giue mai he,
Outhre graithe borde to his folke to be?
25 For-þi god herd, and he forbare:
And fire kindeled ful brinnand þare
In Iacob, and ire somdele
Vpstege þanne in Irael;
26 For in god noght leued þai.
Ne hoped in his hele na dai.
- 27 And he sent to kloude fra aboute ware,
And yhates of heuen opened he þare,
28 And manna to ete rained to þa,
And brede of heuen he gaf: am swa.
29 Brede of aungels ete man þat wes;
He gaf þam metes in mightsomnes.
30 He forthbrought southenwind fra heuen,
And inled affryke in þar¹ might euen.
31 And on am rained flesche als dust might be,
Fogheles fethered als sand of see;
32 And in mid þar kastelles fellen þai,
About þar teldes þar þai lai.
33 And þai ete, and filled þai are Switheweþe, þe lesse and mare;
And þar gerninge to þam he broght.
Biswyked of þar zhorninges² ere þai noght.
34 And³ yhit þar metes in þar mouth ware
And wrake of god stegh ouer þam þare,
35 And he sloge þar fattes⁴ ilka del,
And he let þe chosen of Irael.
36 In alle þese, sinned þai yhit in thought,
And in [his] wondres leued þai noght.
37 And þair daies waned in vnnaitnesse;
And þair yheres with haste ware lesse.
38 When he had am slaine⁵, him soghten þai

¹ *al.* þurthled; V *perduxit.* ² V in *utre.*
³ in *eremo.* ⁴ in *iram excitaverunt.* ⁵ *inundaverunt* (!).

¹ V in *virtute sua.* ² *al.* yhorninge. ³ *al.* om. ⁴ V *pingues.* ⁵ V *Cum occideret eos.*

EH þurthled þam. bitte. EH þam, E als in. EH dai shire. EH Al (And al) niht in lihtinge of fire. E om als. E om V 19. H watres of st. E om þai. EH þai E þat wakned hegh. EH And þai fraisted god in þar hertes ai. Þat mete to þare saules aske suld þai. E & þai spake iuel of god saiden wic w. H & of god þai spae and saide ille w. E Wor H Ware. E om god. E And. E smot H brae. H water. EH And scaldand. E Where H Ware. H mai he giue. E And. H to liue. EH For-þi god herd herd lauerd & forbare & kin d led is fire (E fis' In Iacob, and in Israel vpstege ire E fire. EH For þai leued noht in god of blisse. Ne þai hoped in helyng¹ [hele] hisse. E om to. H aboute þat ware. E til etc. H And it rained to þam manna swa. E þam: H he gaf to þa. E Aungel bred. E inled wind. H & winde in þar miht inled he euen. H ouer. E flesche rained ouer þam. E om dust. H to se. EH Fliht-foyheles. E of þar. EH Biside. EH filde. H bathe lesse. EH yhornynge. H And b. EH yhorninge. EH om And. H Þar metes yhit. H swa inst. of ware. EH om And. H Wragh. H ouer tha, þare om. EH corn. H om alle. E zhesse. EH þai yhit. H with. H om in. EH his wundres. EH wigh high. E & when he had slain am þai soht him. E . . in griging comen to him: H Þai turned and him soht wen he had am slain,

Ms. Vesp. D vii.

And turned, and in þe grikyngē come
to him þat dai;

39 And þai ere mined for god þai
helper es,

And god hegh þar ogainbier es to
blis;

40 And in þar mouth him loued þo:
And in þai tunge þai lighed him to.

41 For þar hert noght right was with
him þare,

Ne trewe in his witeworde had þai
are¹.

42 [Bot]² he es milderthede³, neghsome
made swa

To þai sinnes, and noght lese sal
he þa;

43 And he mightsomed to torne his
wreth⁴,

And noght kindeled he alle his breth.

44 And he es mined þat þai ere flesche
in land,

Gaste gaand and noght ogaintornand.

45 Hou oft þai gremed in wildernes,
In wreth þai wakened him in drines,

46 And þai ere turned and god fanded þa,
And hali Irael gremed þai swa!

47 Noght ere þai mined of his hand,
Dai þat he boghte am ofe hand of
drouand,

¹ V nec fideles habitū sunt. ² Ms. For;
V Ipse autem est. ³ r. mildherted. ⁴ V Et
abundavit ut auerteret iram suam.

48 Als he set in Egipte his taknes mani
an,

And his fortaknes in felde of Than,

49 And turned in blode þar stremes
ranke,

And þar raynes, þat þai ne drankē;

50 And sent in am hundeflegh and it
ete þa;

Tade, and [it] forspilt þam swa;

51 And to lefeworme¹ þar fruite gafē he,
And þar swynkes to gresshope to be;

52 And þar wineyherdes in haile he
slogh,

And þar molberitrees in froste inogh;

53 And he gafē til hail meres of þa,
And þar aght to fire als-swa;

54 He sent in þam wreth ofe his mis-
likyngē,

Mislikyngē and wreth and drouyngē,

In-sandes² for euermare

Bi aungeles þat iuel ware;

55 Wai made he to stye of his wreth þare,
And fra dede noght he forbare

Ofe þar saules, and þar meres ma

In dede bilouked he als-swa,

56 And he smate doune with his hand
Alle firste getyngē in Egipte land,

Þe firste sproutes als-so þe same

Of alle þar swinkes in teldes of
Chame;

¹ V aerugini. ² V immissiones.

And in griking to him þai come again. EH þat god. isse. EH om ogain.
EH l. þai. EH him ai. E For þar hert to him riht nisse H For þar hert
was noht trew to him bot misse, EH Ne trew are (þai H) hade in witeword
hisse. EH mildherted and winsum; E om made, H om swa. E & noht for-
spilt he þa H & spilt noht þam he hade. E to turne his wragh awai H þat
is w. suld turned be. E als his wragh ai, H & al his wragh not kindled he.
EH om es. E om þai. H om ere. H fl. liuande. EH goand. EH him in. EH
wragh. E waked. E om ere. EH fonded þai. EH heli. H þai gremed. EH ai.
E Þai are noht mined. E while. EH þam. E tokninges, mani an om. E & in
feld of Than his fortokninges. EH & he. EH send. þam. EH Froske & hit.
E om to. EH gressop. mulbiritres. 53 in H after 54. E to h. þar mares ma,
H And þar mares he gaf til hail and wa. E He send in þam wragh of misli-
kinge hisse, Mislikyngē and wragh þat isse, And drouyngē, in-sondes þare Be
a....; H He send in þam alde & yhingē Þe wragh of his mislikinge, Misli-
king & wragh & drouing mare, Insandes be aungeles iuel þat ware. E To stigh
of his wragh made he wai. E Noht spared fra ded niht ne dai Þar saules,
and mares of tha In dede he bil. swa, H Þar saules fra ded noht he forbare,
And mares of þam þa þat ware, In ded bilouked he lesse and mare. EH smot.
E fristkinned H first-kined. EH sproutinges als; so om. EH swinc. H outdrof.

Ms. Vesp. D vii.

57 And he outbare als schepe his folke
mare and lesse,

And led am als herde in wilderness;

58 And he led am in hope and noght
dred he¹,

And þar faas ouerhiled þe se.

59 And he inled am in hille of his
halines,

Hille whilke wan his righthand es;

60 And fra þar face he threwe awai

Genge bath bi night and dai,

And with lote he delt am land

In a rape ofe to-delegiueand²,

61 And he made to wone fulle wele
In þar teldes kinred of Iraelc.

62 And þai fanded and gremed god on
heghte,

And his wittenesses noght gate þai
righte.

63 And þai turned³ þam and noght keped
forwarde;

Als þar fadres, in ill bow er turned
ogainewarde.

64 In wretli þai wakened him in þar
knolles;

And in þar graues⁴ at nithe þai
forthkalled⁵ him als.

65 God herd, and forsoke⁶ ilke dele,

¹ = þai. ² V in funiculo distributionis.
³ V averterunt. ⁴ V sculptilibus. ⁵ ad
aemulationem eum provocaverunt. ⁶ spreuit.

And to noghte he thrange swythe
Iraelc.

66 And he awaiwarpe¹ telde of Sylo,
His telde, in men þar he woned so.

67 And he gafe þar might in wretched-
hede,

And in hend of faa þair fairehede.

68 And he vmlouked² in swerd his folke
to be,

And his eritage forsoke he.

69 Þair yhongemen ete fire and brente,
And þair maiden es ere noght mente³.

70 Þair prestes in swerde fellen sare,
And þar widous noght weped þai ware.

71 And wakened es lauerd als slepand,
Als mased of wine mightand.

72 And he smate his faas in baft swa,
Vpbraidynge of ai he gafe to þa.

73 And þe telde of Iosep he warp fra
him,

And noght he ches kinred of Effraim.

74 Bot he ches kinred of Iuda,
Hille of Syon, þat he loued swa.

75 And he bigged als ofe vnicornes his
halines,

In land þat he grounded in werldes es.

76 And he ches Dauyd, hyne hisse,
And vpbare him alle with blisse

¹ V repulit. ² al. bilouked; V conclusit.
³ V non sunt lamentatae.

EH folk hesse; mare and lesse om. H om he led. EH fos. EH led, in om. H þam. H helines hisse. E om wan; H biwan. H isse. E And he to-werp folke, and wiht land He delt in strengþ of to-delgiuand; H And he werped awai þenne þare Fra þar face genge lesse and mare, And with l. he gaf þam lande In a strengþ of todelgiuande. E & he m. in þar teldes wel To wun þe k. of I. E god hegh ai. E witword. E noht yhemed þai, H get þai noht reht. E went. H am. E & forward noht þai get þare H & f. noht yhemd þai. E fardels. E in il bogh turned þai are, H in a bogh þai turned are ai. EH in þar hals. E niht H nigh. EH om forth. E ilkadel. H & noht warpe he s. I. E & forwarp, H & awai-werp. E theld. H of S. þen. E Teld þer he woned in men so H His teld þar he woned in men. E And in wretchednes miht of þo, i v. om. H wretchednesse; fairnesse. E And in swerd his folke bilouked he, And his e. he forsoke to se. H bilouked h. f. in s. E Yungmen of þar fir ete. H fellen in swerd. E widwes H widwed. H wep E werp. EH And wakned als slepand is lauerd of blisse (lauerd isse), And mihtand mased of win isse (misse). E in fast. H And in baften he smate his fa. H And u. H om þe. E & he warp Iacob telde. E om he. H he ches noht. E þe kynd. E þe kynde. H while. E his helines als vnicorn H als v. helines hisse. H In erþe. E groundet H grounde. E in werld biforn H in w. þisse. E & him vpbare

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Of herdes of schepe þat be;
Of after blimed¹ him name he:
77 To fede Iacob, his hyne, ful wele,
And his heritage of Irael.
78 And he fed am alle in querte
In vnderandenes of his herte,
And in vnderstandinges ma
Of his hend þan lede he þa.

LXXVIII.

God, folke come in þin eritage;
sothli
Þai fortrade þi kirke hali;
Ierusalem set þa
In yheminge of apples ma².
2 Þai set dedelike³ of þi hyne euen
Metes of⁴ þe foghles of heuen,
Flesches of þine haleghs ware
To bestes of erthe þat are.
3 Þai yhotten blode als watre strem
In vmgange of Ierusalem,
And þar aboute was it nane
Þat walde biry lepi ane.
4 Vpbraidinge ere we made al tide
Til our neghburghs vs biside,
Snerynge and heþinge fullang
To þas þat ere in our vmgange.

5 Towhen, lauerd, saltou wreth in
ende?
Kyndled sal be þi loue¹ als fire þat
brende?
6 Yhete þi wreth in genge þat noght
knewe² þe,
And in rikes þat þi name noght kald
to se;
7 For þai ete Iacob ilka lim,
And vnroned³ þe stede of him.
8 Ne mine of our alde wickenesses,
for-þi;
Tite vmgripe⁴ vs þi merci,
For þat poure made ere we
Swithe mikel opon to se.
9 Helpe vs, god, oure hele es þus;
And for blis of þi name lese vs,
And winsom⁵ to oure sinnes be,
For þi name þat es so fre.
10 Leswhen in genge þai sai:
»Whare es þar god in wham leue
þai?«,
And in berthes vnknawen⁶ be,
Bifore oure eghen, þat we se,
11 Wreke of blode, when þat þou wilt,
Of þine hyne þat es so spilt.
Inga in þi sight to seene

¹ V de post fetantes. ² V in pomorum
custodiam. ³ morticina: ⁴ al. to.

¹ V zelus. ² noverunt. ³ V desolaverunt.
⁴ anticipent. ⁵ propitius. ⁶ V Et inno-
tescat (!) in nationibus .. ultio &c.

he. H .. of shep ilka lim. E Of afterbredand H Of afterbrodded. H nam
he him. E om V 77. EH And he fed þam in vnderandnes of his hert, And
in vnderstandinges of his hend led am (þam led) in quert.

LXXVIII.

E God folke come þine e. ine, Þai fortrade kirke heli þine; H God genge
in þin e. come ma, Þi kirke heli fortrade þa. E þai. H Þai set I. niht and
dai. EH ai inst. of ma. EH dedlic. H to (!) þine hine þare. EH to. EH om þe;
fihtfoyheles. H þat ware. H And fl. of þi halyhes gode To b. of e. þe fode.
E yhutte H yhuten. E In gange. H om And — ane. E þore. E Wilke.
E We are made vpbraidinge þus Vnto o n. biside vs, H Vpb. maked are we
Til o. n. bi us be. H Sweringe. E bismar. E þa, om in H. E wraghles tou.
EH K. is. EH þat knew þe noht. H om þat. EH noht cald ne soht. E For
þat Iacob eten þai An his stede vnroned ai. E om forþi; H Of oure wicnesses
ne min þou. E þi mildhertness H þine mercies nou. E For þat vnweli for
to se Swipe mikel made are we. E Help lauerd oure hele for-thi And blisse of
þi name heli, H Help us god oure hele þat isse And for of þi name þe blisse.
H om And. E & w. euermore þou be Til oure sinnes for name of þe.
H Lauerd for þe name of þe. E Leswhenne þai sai in genge swa Whare is
nou þe god of tha, &c. H Leswhenne [þai] sai in folke whare is god of þa,
And unkid [be] in birpes bifore oure eyhen twa. EH Wreke of blod of þi hine

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- Sighynge of fotefestes¹ þat beene;
 12 After þe mikelhed of þin arme
 Agh² sonen of dedelike³ þat haue
 harme;
 13 And yhelde til oure neghburs balde
 In þair bosum seuenfalde
 Vpbraidinge of þa þat be,
 Þat þai vpbraided, louerd, to þe.
 14 And we, þi folke, and schep of þi
 fode al,
 In werld to þe schrine we sal;
 15 In getinge and in getinge
 Schew sal we þi louinge.

LXXIX.

- Þat steris Irael, take kepe,
 Þat ledes Iosep als a schepe;
 2 Þat sites oure cherubin: }
 To schew⁴ bifore Effraim, }
 Manasse and Benjamin, }
 3 Waken þi might and come nou,
 So þat beryhede vs make þou.
 4 God, þou turne vs and se,
 And schew þi face, and saufe sal we be.
 5 God, lauerd of mightes, houlang
 saltou þis

¹ V compeditorum. ² posside. ³ mortificatorum. ⁴ V manifestare (Imper. Pass.); R be shewid.

- Be wrath ouer bede of þi hine is?
 6 Þou salt fede vs with brede of teres
 eth,
 And gif vs drink in teres in meth?
 7 Þou set vs in gainesagh til our negh-
 burs þus,
 And our faas snered vs.
 8 God of mightes, turne vs and se,
 And schew þi face, and hale we
 sal be.
 9 Winyherde broght þou fra Egipt land,
 Outkeste genge and set it with þi
 hand;
 10 Leder of wai was þou ai
 In sight of it night and dai;
 Þou plantedeste rotes hisse,
 And it fulfilled land þisse;
 11 His schadw ouerhiled hilles hegh,
 And his twigges goddes cedres dregh¹;
 12 He strêked his paltres² to þe se,
 And his sproutes to þe streme to be.
 13 Wharto did þou his stanwallc awai,
 And biripe³ ite alle þat gane forbi
 þe wai?
 14 Outended⁴ it bare of wode swa,
 And a beste frate it and nama.

¹ = long, tall. ² EH palmetres, V palmites.
³ V vindemiant. ⁴ exterminavit.

þat spilt is sa (swa), Sikynge of fotefest (fetefest) in þi siht inga. E om þe. E arm heli. E Haue þou nou sonen of dedli. H to, om in E. E þat are bolde H þat are talde. EH bosem. E in seuen folde. EH Of þar (þe) vpbraidinges E for to se. EH Lauerd þat þai (Þat þat lauerd) vpbraided the. H om þi. E om al. E Be shrinen to þe sal for gode. E & geting al. E And þi louyng shew wesal. H þi lof in al þinge.

LXXIX.

E stires. tas. H Bihaldes þat steris Israel, Þat als a shep ledes Iosep wel. EH Þat sites ouer cherubyn to shew to se to shewand be. Bifor Effraim (&) Benjamin and Manasse. H Wacken lauerd E Wake in. E þusse inst. of nou. H Swa. E mak þou vs. EH om þou. H t. nou us. E & hale. EH be (ben) we, sal om. E Lauerd god of mihtes to-when sal tou Wragh ouer bede of þi hine nou, H God of mihtes lauerd mine To-wen sal tou wrath ouer bede of hine þine. E yhit inst. of eth; & gif dr. to vs in t. of mete; H Fede us with bred of teres þou sal, And g. us d. in t. in met withal. H gainsaing þus Til o. n... E to; ai inst. of þus. E vs ai. E wend. H sauf. E we be H be we. E Þou broht wineryerd. E Outwarp folke H Warp genge. EH Leder of wai þou was (Þou w. l. of w.) in siht hisse, Þou set his rotes and it fild land (erþe) þisse. EH hiled (ouer- om) h. ma. E om And. E als-swa H swa inst. of dregh. EH palmetres. EH & to þe streme his sproutes. EH Whi. E fordide þou h. s. ai. E om þat. EH fare forbi wai. H Pe bare of wode fordide hit swa. E of inst. of a.

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- 15 God of mightes, bihalde and se fra
heuen,
And se and seke þis wineyherde
euen;
16 And fulmake þat þi righthand set
to be,
And ouer mensones¹, þat þou feste
to þe.
17 Kindled to fire and blawen² with-alle,
Fra snibbinge of þi face forworth
þai salle.
18 Ouer man of þi righthand þi hand be,
And ouer son of man þat þou feste
to þe.
19 We sal noght wite fra þe; quyken
vs þou sal,
And we sal calle þi name ouer-al.
20 Lauerd, god of mightes, bihald
and se,
And schewe þi face, and hale be we.

LXXX.

Glades to god our helper with
blis,
Mirthes to god of Iacob is.

- 2 Nimes psalmes³, and giues timpan,
Sautre winsome with harp on-an.
3 Blawes in beme of newmone be⁴,
In miri dai of your solempnite;
4 For boden itz es in Irael,

¹ V super filium homines. ² Incensa igni
et suffossa. ³ V psalmum. ⁴ Buccinate in
neomenia tuba.

- And dome to god of Iacob wel.
5 Wittenes in Iosep forto be
Þat ilka thinge set he,
Fra þe land of Egipte when he ferd;
Tunge þat he ne knewe he herd.
6 He turned fra birthinnes his bake ai;
His hend in hoper¹ serued þai.
7 »In drouinge kalledest þou me,
And .i. lesed þe; and .i. herd þe
In hidel of storme: þe fanded .i.
Ate watre of againsaw for-þi:
8 'Here, mi folke, and .i. sal witnes þe;
Irael, if þou had herd me,
Fresche god bes noght in þi thoghte,
Ne fremed god bid saltou noght.
9 .i. sothlike am lauerd to se,
Þi god, whilke þat outled þe
Fra land of Egipte at þi wille;
Þi mouth outsprede and .i. it sal fille.'
10 And noghte herd mi folke mi steuen,
And Irael noght biheld to me euen.
11 And .i. left² am after þar herte
gerninges;
Þai sal ga in þair findinges.
12 If mi folke haued herd me,
Irael in mi wais if gane had he,
13 For noght thurgh hap had .i. meked
þar faas,
And sent mi hand ouer drouand þas.
14 Faas of lauerd to him lighed þa,

¹ V in cophino. ² dimisi.

EH turne bihald fra h. H & f. m. it þat set þi r. h. best. EH sone(s) of man
(men). H to þe fest. H Kindel. EH wiht. EH blaw. EH And fra (for). H Þi
hand ouer m. of. H And we ne sal w. E And noht sal we wite fra the, Þat
sal quiken vs, and þi name cal sal we. H with-al. EH turne vs & se. H ben.

LXXX.

EH o. h. (help) is he; To God of I. mirþe yhe. EH salm. H winful. E om harp.
E b. newledand be H and newmoned be. EH oure. E to I. E of god to.
E om for; .. þen set; H Witenesse euer for to be In Iosep þat fet he. EH om þe.
E he noht knawed had H he had knaw noht. EH Fra birþþ[ing]s his bac he wend,
In hoper serued his hende. EH kaldest. E tou. E And þerfor lesed I the, rest om.
H om and. E hiddel H hildel. E fraisted. E witerli inst. of for-þi. E fremd
H god fremde. E I s. am and ai sal be Lauerd þine þat led the; H .. l. to
be; God þin þat outled þe. EH Fra l. of E. bred (breded) is yhit Þi mouth
and I. sal fulfil hit. E om And. E biheld noht, H to me noht biheld. EH delt.
H þam. EH yorninges. H If þat. E hade h. H herde hade. E Israel if in.
EH For noht hade I meked þar illeweland And ouer am (om H) drouand send
mi hand. EH Louerdes faas. E l. þai H liyhed to him wide. E .. in werld

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And þar time sal be in werldes swa.
 16 And with fatnes of whete he fed
 am ai.
 And of stane of honi he filled am ai!

LXXXI.

God stode in synagoge of goddes ma;
 In middes sothlike goddes demes
 he þa.
 2 »Towhen deme ye wickenes þat be,
 And face of sinfull nime ye?
 3 Faddeles and nedefulle deme¹ to þa;
 Meke and poure rightwises swa;
 4 Outakes poure, and nedefulle ai
 Fra hand of sinful leses al dai.
 5 Þai ne wist ne vnderstode; in mir-
 kenes þai ga;
 Alle groundes of erthe stired ere þa.
 6 .I. saide: 'goddes ere yhe,
 And sones hegh² al on to se.'
 7 Yhe sothlike als men die sal alle,
 And als an of princes sal yhe falle.
 8 Rise, god, deme þe land nou,
 For in al genge herde³ saltou.

LXXXII.

God, wha like to þe be sal?
 Ne stint ne blinne, god, with-al.

¹ al. demes. ² filii Excelsi. ³ V hereditabris(!).

2 For loke, þine faas dined ai,
 And þat þe hated heued vphoue
 þai.
 3 Ouer þi folke liþhered þai rede,
 And ogaines þi haleghs thought þai
 quede.
 4 Þai saiden — comes nou to ga.
 And fra folke forlese we þa,
 And be mined sal na dele
 Ouer¹ þe name of Iraele.
 5 For þai thought hali samen ai,
 Ogaines þe bi night and dai
 Witeword set þai, for [to] wite:
 Teldes of Idume and Ismaelite,
 6 Moab, Agariene, Gebal,
 Amon, Amalech with-al,
 Outen als of oþer land
 In tounes of Tiri war² wonand;
 7 Sothlike Assur with þam come he,
 In helpe of sones of Loth to be.
 8 Als Sisar and Madian make to þa.
 Als Iabin in scaldand³ Cyson, swa—
 9 Þai forworthed in Endor,
 Þai ere made als thoste of erthe þar-
 for.

10 Als Oreb set þe princes of þa,
 Als Zeb and Zebec and Salmana.
 11 Alle þar princes whilke saiden he:

¹ V ultra; = R. ² V alienigenae cum
 habitantibus Tyrum. ³ in torrente.

sal be ai, H And in werldes sal be þar tide. EH om he; fed he þa. H ston.
 EH om he. E fild þam swa H fild are þai swa.

LXXXI.

EH in kirk of godes to (þat) be. H And. EH in mid. H om sothlike. H of
 godes. EH om þa. EH wickednesse; þat be om. E nimes þat esse; H &
 nimes þe f. of sinful esse. EH Nedeful and faderles demes þa E Meine. H ma.
 H om ai; E nedful and pouer þat be. E lese yhe; H Leses fra hand of
 sinful. E Be stired alle groundes of e. ma. E arte. E dei. E om alle. H sal
 dee als men. E om an. H And falle als on of princes þen. E werld. EH erde.
 E salt tou H salt þou.

LXXXII.

EH God wha sal be like to þe, Ne stint (þou H) god ne letted be. EH þi
 faas þai. H om þat. E hated þe. EH vpbare. H þai liþer. EH again.
 E phot. E Comes alle þai saiden swa H Þai saiden comes a[n]d we sal ga.
 H genge. E om þe. H Þe name ouer of Israel. H hollic. E For on hollic samen
 zohit þai. H Again. H baþe n. H Set þai witeword. EH for to. E Of þar teldes.
 Ydum. EH Withouten of. E Do to þa als Madian and Sysar land H Make to
 þa als M. & Cysar. E Als Iabin in Cyson scaldand. H þar inst. of swa. E zhost
 H þost. E Set pr. als O. H om þe; principes. E Alle pr. þat saiden of tha þat be

Ms. Vesp. D VII.

»In eritage goddes halines hagh we«.

12 Mi gode, als whele set þam,
Als stubble bifore wind lickam¹.

13 Als fire þat brennes wode, swa,
Als lowe swiþand hilles ma,

14 Swa in þi storme filghe þas þou
sal,

And in þi wreth todreue am al.

15 Fille þar face with schenschip ai,
And þi name, lauerd, seke sal þai.

16 Þai schame and be let in werld of
werld swa,

And þai be schent and forworthe þa;

17 And þai knawe þat name to þe,
lauerd is;

Þou ane heghiste in alle erthe þis.

LXXXIII.

Hou loued þine teldes bene,

Lauerd of mightes, albidene!

Gernes and wanes mi saule als-
swa

In porches of lauerd to ga;

2 Mi hert and mi flesche onhand
Gladed in god liuand.

3 And sothlike ilka sparw

Findes him hous, wide or narw,

¹ V ante faciem venti.

And þe turtil to him a neste,

Þar he mai with his briddes reste.

4 Wenedes þine, lauerd of mightes,
Mi kinge and mi god dai and
nighes!

5 Seli þat in hous þine won;
In werlde of werldes loue þe þai
mon.

6 Seli man of wham es helpe fra þe,
Vpsteghynges in his hert to be

Sete, in dene of teres ma,
In stede whilke he sete swa.

7 Sothlike blissinge giue sal
Lagh-berer; þai sal ga with-al
Fra might in mighte; be scene on-on
God of goddes sal in Syon.

8 Lauerd, god of mightes, here bede
of me;

God of Iacob, with eres bise.

9 Oure forhiler, bihald nou,
And in face of þi crist se þou;

10 For better es a dai dwelland
In þi porches, ouer a thousand;

11 .I. ches outcasten forto lin

In þe hous of god is min,

Mare þan forto won with-inne

Teldes of þam þat ere in sinne.

Godes helines in eritage agh we, H Als þe pr. þat saiden mare & lesse With e.
agh we godes helinesse. E quel H a quel. E s. þam to find. EH And als.
E bifor þe face of wind. H om fire. E wod in land H wode of tre. E Als
blastes hilles ar swiþand H Als logh mas hilles to brennand be. EH In þi storm
salt þou flyghe þam swa. EH to-dryue (dreue) þa. EH al inst. of ai. E seke
lauerd. EH þai sal. E be dreued H be to-dreued. EH ai inst. of swa. E For-
done and for-wurþen be ai H And shente and forwurþen be þai. EH lauerd
to þe. E one.

LXXXIII.

EH wel loued. E teldis. E mightis. EH Yhorned and waned saule of me.
E for to. EH be. H Mi flesshe and mi hert in land EH Þai gladed. H yhit
ilka; Hous to him findes. E And sohtlic sparow hous findes him to, And turtur
nest þer may his briddis do. EH Lauerd of mihtes wenedes þine, Mi kynge art
þou and god mine. H Blissed. E while. EH in þi hous won. E In werldes of
werld. H of werld. H þai looue þe. E while. E Vpstiyhinges in hert sette he H In
is hert upstiyhinges wel set he, EH In þe dale of teris ma. H In þe st. E while
þat, H þat. E S. blissinges giue sal ai Berere of lagh, ga sal þai, .. Sal god.
H For laghberer blissinges giue sal, Þai sal ga fra miht with-al, Be sen þen he
sal o-non God of g. in S. E god loke nou. H bihald god mine. E .. of crist
þin bihald þou, H And loke in face of crist þine. E outkaste f. be. E of
god of me. E Mare þan to wone teldis inne Of sinful þat lin in sinne. E For

Ms. Vesp. D vii.

- 12 For *mercy* and sothnes loues god alle,
 Hap¹ and blis lauerd giue salle.
 13 He sal noght schere fra godes þa
 In vnderandnes þat ga.
 Lauerd god of mightes, blissed be
 Þe man þat hopes ai in þe.

LXXXIV.

- Þou blissed, lauerd, land þine esse,
 Þou torned Iacob wricchednesse².
 2 Þou forgafe of þi folke wickedenesse,
 Þou hiled þar sinnes mare and lesse.
 3 Þou leyd alle þi wreth þat þou
 was inne,
 Þou torned fra wreth of misliking þine.
 4 Torne vs, lauerd, our hele es ai,
 And turne þi wreth fra vs awai.
 5 Wher þou salt wreth to vs with-
 outen ende?
 Or streke þi wreth fro strende in
 strende?
 6 God, þou turned qwycken vs sal,
 And þi folke sal faine in þe al.
 7 Schew til vs, lauerd, þi merci,
 And þi hele gyue vs for-þi.
 8 .I. sal here what lauerd god spekes
 in me,
 For in his folke pais speke sal he
 9 And ouer his halyghes al in quert,

¹ V gratiam. ² captivitatem.

- And in þas þat turned ere til hert.
 10 Þowheþer negh dredand him his
 hele isse,
 Þat in our land mote wone his blisse.
 11 Merci and sothnes with him¹ met þa;
 Rightwisenes and pais kissed ere² swa.
 12 Sothnes fra erthe sprongen es,
 And fra heuen forthloked rightwise-
 nes.
 13 Sothlike frendsomnes lauerd giue sal,
 And þe erthe sal giue his fruyt
 with-al.
 14 Rightwisnes bifore him sal ga ai,
 And his steppes sal he set in wai.

LXXXV.

- Helde, lauerd, þine ere and here me,
 For helpes and pour .i. am to se.
 2 Yheme me³, for halgh .i. am in land;
 Saufe make þi hine, mi god, in þe
 hopehand.
 3 Haue merci of me, lauerd, ai,
 For to þe cried .i. alle dai;
 Faine saule of þi hine for-þi,
 For to þe mi saule houe .i..
 4 For þu, lauerd, softe and milde to se,
 And of fele rewthes til al kalland þe.
 5 With ere bise mi bede, lauerd kinge,
 And bihald to steuen ofe mi bisekinge.

¹ V obuiauerunt sibi. ² osculatae sunt.
³ V animam meam.

god loues sothnes with-alle. H For god loues merci and sothnesse, Lauerd giue
 sal hap and blesse. E Noht sal sckre. E vnderandnes. EH om god. H om man.
 H ai hopes.

LXXXIV.

EH erþe. H þat inst. of þine. E om of. H for solke þine w. H slaked. E om
 þat. E om es. EH & fra vs wend þi w. E War þi wrath in ai sal til vs wend.
 H om to vs. H Oper. E salte streke. H tu. EH in þe with-alle. E Shew lauerd
 þi merci til vs. EH til us, E þus. E spekis. E pais in his folk sp., H speke
 pais in his f. E þo H þa. EH Bot. E hele isse his H h. is hisse. E wone
 mot, H inwun (mot om). E om his. E .. þai, .. ai; H With him met merci
 and sothnesse, Kist are pais and rihtwisnesse. EH is sprungen euen. EH And
 rihtwisnes biheld (loked) fra heuen. EH And f. EH om ai. E And in wa sal
 he set his st. swa, H & h. st. in wai sal be swa.

LXXXV.

EH þin ere lauerd. EH am i. EH Yheme mi saule for haligh am I to be.
 E mi god þi hine H þine mi god. EH hopand in þe. EH al þe day. E s.
 & meke, H milde and meke. EH om of. H mercies. E Bise mi bede with
 eres þine, H With eres bese lauerd mi bede nou. E .. of by-sekinge meine;
 H And steuen of mi sekinge bihald þou. E om i. H Is nan like to þe in godes

Ms. Vesp. D vii.

- 6 In day ofe my drouynge cried .i.
to þe,
For þat þou ai herdeste me.
7 Nane es in goddes to þe, lauerd, like,
And after þine werkes es nane slike.
8 Alle genge, whatkins þou made to be,
Sal come and bide bifore þe,
Lauerd, bath day and nighte,
Mirþe sal þi name of mighte.
9 For mikel ertou, and wondres doand;
Þou ert god ane in alle land.
10 Lede me, lauerd, in þi wai þat esse,
And .i. sal inga in þi sothnesse;
Euer faine mote mi herte,
Swa þate ite drede þi name in querte.
11 .I. sal schryue to þe, lauerd god, in
alle hert myne,
And in ai sal blisse name þine;
12 For mikel es þi mercy ouer me to
dwelle,
And mi saule þou toke fra inreste
helle.
13 Lauerd, wicked inrase in me,
And sinagoge of mightand be,
And soght mi saule dai and nighte,
And noght set þai þe bifore þar
sight.

- 14 And þou, lauerd, rewer and milde-
herted maste;
Tholeand, and ofe fele milþes, and
sothfaste.
15 Bihald in me witterli,
And ofe me þou haue merci;
Gife heste¹ to þi childe in to wone,
And saufe make þi handmayden sone.
16 Make taken in gode with me,
Þas þat me hates þat þai se²;
For me, lauerd, helped þou,
And me roned ertou nou.

LXXXVI.

- Groundewalles his in hali hilles;
Lauerd he loues, als his wille es,
Yhates of Syon, wele mare
Ouer alle teldes þat Iacobes ware.
2 Blissefullike³ es saide ofe þe
Þat erte goddes aghen cite!
3 »Mined ofe Raab sal .i. be,
And ofe Babiloyn, witand me;
4 Loke, outen, and Tirus mare,
And folke of Ethiope, þai war
þare«.
5 Nou whar Syon sai sal: »man« yhit,
And a man es born in ite.

¹ V imperium. ² et confundantur, is om.
³ Gloriosa.

auerd mine. E lauerd to þe l. EH And is nane after þi werkis ilike (a. werkes þine). EH Alle genge whatkins þou made com þai sal (sal þai) And bid (om E) bifer þe lauerd and blis þi name al (ai). E For þou art and doand wundres swa, Þou art g. ane and no ma; H For þou mikel doand for-þi Wundres, þou art god onli. H om lauerd. E Lede [me] lauerd in þi wai, And inga sal I. night and day In þi sothnes, faine mot hert mine, So þat hit drede ai name þine. H Faine sal mi hert þe same Swa þat hit ai drede þi name. EH . . l. mi god in al mi hert, And blisse þi name in ai with (in) quert. EH þi merci is mikel. H nam, E An þou outake mi s. EH God. E ouer. E Þai soht; bi dai; And noght forsete þe in þaire s.; H Ouer-al in saule þai soht, And bifer þar siht þai set þe noht. H lauerd god. E rewand H rewþeful. EH om of; mercis. E Se in me and haue merci of me, Giue host to þi child wil be, Sauf make to won in blis Son of þi handmaiden esse. E token; H Tokeninge in gode m. E to. EH Þa. haten. E For þou lauerd helped ay And roned art me be niht and day; H And be shent, for þou niht and dai Me helped lauerd and roned ai.

LXXXVI.

E His groundwallis in hillis hey, H Groundes of him in hilles heli; EH L. he l. witterli. E Yhatis. EH al þe. E Cite of god swa faire to se. EH Of Raab sal I, E be wonand H mined be. E & B. me are wittand. E Syon inst. of outen. H Nouwhat. E Nou Syon sai sal man & man born in hit isse,

Ms. Vesp. D vii.

- And he ite grounded forto be,
 Heghiste es of alle to se?
 6 In writtes of folke lauerd sal telle þare
 And princes, of þam þate in ite ware.
 7 Als of alle fainede may be,
 Is¹ þe woningstede in þe.

LXXXVII.

- Lauerd, god of mi hele, in dai
 cried .i.
 And bi nighte bfore þe, sothli.
 2 Inga in þi sight bede mine,
 Vnto mi praier helde ere þine.
 3 For fulfilled es mi saule of wa,
 Mi life neghed to helle als-swa.
 4 .I. am wened in ilka land
 To þas þat ere in flosche falland²,
 Made am .i. als man to se
 Withouten help, bitwix dede fre;
 5 Als wounded, slepand þat are
 In throghe, of wham mined [þou]
 es namare,
 And þai oute of þi hand for ai
 Ere outshouued³ nighte and dai.
 6 Þai set me in slogh inrest⁴ esse,
 In schadow of dede, and in mir-
 kenesse.

¹ Ms. in. ² V Aestimatus sum cum descendentibus in lacum. ³ repulsi. ⁴ in lacu inferiori.

- 7 Ouer me es þi wreth stedde,
 And al þi stremes ouer me þou in-
 ledde.
 8 Fer made þou mi kouth fra me,
 Þai set me wlatinge to þam to be.
 9 .I. am giuen, and .i. noght outyhed;
 Mine eghen heuid¹ for mi wrecched-
 hed.

- 10 Lauerd, to þe al dai .i. cried,
 Mine hend to þe .i. outspred.
 11 Wher wondres to dede saltou do?
 Ore leches sal rere, and schrine
 þe to?
 12 Wher ani in thrughes sal telle þi
 milthnes,
 Ore in tinsel² þi sothnes?
 13 Wher knawen sal be þi wondres in
 mirkenes,
 Ore þi rightwisenes in land of for-
 getelnes?
 14 And to þe, lauerd, cried .i.,
 And mi bede bfore-come þe arli.
 15 Wharto, lauerd, awaiputtes þou bede
 mine,
 Fra me þou turnes face þine?
 16 I am poure, fra mi yhouth in swinke
 and wa;

¹ V languerunt. ² so R. ³ V praeveniet.

And he grounded hit, heghest in blisse. H And he þat wones ai in blisse
 Grounded hit, þat heghist isse. E Lauerd sal telle in writtes of folc yhite And
 of princes, of þa þat war in hit, Als of al gladand þat be, Woningstede his in
 the. H telle sal; & of pr. of þa; Als of fainande alle m. b., Is.

LXXXVII.

E I cried be day; H in daies liht Kried .i. bifor þe and bi niht. E ai inst.
 of sothli. E Inga in bedde in sight þine, Helde þine ere to bone mine; H Inga
 in þi siht mi bede nou, To mi beene þin ere helde þou. EH For filde is mi
 saule with iuels ma (& wa). H & mi l. H in h. EH wend. E þurgh-oute þe
 l. E Wigh. H þa, om in E. E I am made ... be, H Als a man made is of
 me. E Als wounded in zhrohes slepande, Of whilk þat namare in land Nis
 minde; and fra þi hand be þai Outshouued baþe n. & d.; H Als w. þat slep-
 and ware, Of þe whilke minde is nomare, And þai are baþe niht & dai Out-
 shouued of þi hande ai. E and of m. E O. me fest is þi brath nou H O. m.
 festened is wrath of þe. E ouer me led tou H led þou ouer me. H me fra.
 H to þam swa. EH noght out l. EH sorryheden for w. E I kried to þe lauerd niht
 and dai, I spred to þe mi hend ai; H To þe lauerd ai .i. gredde, Al dai to þe
 mi hende .i. spredde. E Whore H Where. EH rise. E Where telle sal ani in
 þrogh þat esse Þi mercy or in .. H Where telle sal ani in þroyhes þi mild-
 hertnes, Oper .. E Where sal þi wundres þi merknes Or in land of forgetting
 þi rightwisnes. H ben, sal om. E forthcom sal H sal forthcom. EH Whi.
 H mi bede fra þe, Turnes þi lickam fra me. E om þou. E Pouer am I. E om

Ms. Vesp. D VII.

I am vplifted, .i. am meked, to-
droued swa.

17 In me forthferd wrethes ofe þe,
And þi radneses todreued me.

18 Þai vmgafe me als watre al dai,
Þai vmgafe me samen ai.

19 Neghbu[r]gh and frend fered þou
fra me,
And mi kouthe, fra wrecchedhed
to be.

LXXXVIII.

Mildehertnesses of lauerd in ai
Sal .i. singe, bi night and dai;

2 In strende and strende schew sal .i.
Þi sothnes in mi mouth for-þi.

3 For in euer, saidest þou,
Þi merci sal be bigged nou
In heuens; graiþed sal¹ be als-swa,
Sal þi sothfastnes in þa.

4 I graiþhed witeworde to be with
Mi chosen; .i. swore to Dauid,
Mi hyne: til in euermare
Sal .i. graiþe þi sede mare,

5 And bigge sal .i., for to be

¹ om?

In strende and strende, þe se[t]e¹ ofe
þe«.

6 Schriue sal heuens þi wondres, lauerd,
swa,

And þi sothnes in kirkes of halyhes,
ma.

7 For wha þat in kloudes, sal
Euened be to lauerd al,
Like to lauerd sal he be
In sonnes ofe god forto se?

8 God, þat blissed es dai and nighte
In rede ofe his halyhes brighte,
Mikle and aghfulle es fullange
Ouer alle þate ere in his vmgange?

9 God lauerd ofe mightes, wha to þe
like mai be?

Mightand ertou, lauerd, and þi sothnes
in vmgange ofe þe.

10 Þou lauerdes ofe mighte ofe see nou,
And stiringe ofe his stremes slakes
þou.

11 Þou meked, als wounded, proude
swa,
In mighte of þine arme forspilte þi
faas².

¹ Ms. sede. ² r. faa (pl.).

fra. E wo. EH I am heyhed and mekid and droued so (swa). E In me
þurghferden wragh þos(!) of þe H In me feirden þine wragh es ma. H & þine
radnesses me droued þa. E Samen þai vmgaf me ai. E Pou fled frend and neghbur
fra me; H Pou feired fra [me] neghburgh & frende, And fra wr. mi kouþe kende.

LXXXVIII.

E Mercis of lauerd ouer al In euer-mare singe I sal. H baþe n. 2 om in H. E In
st. & st. shew and ma kouth Sal I þi sothnes in mi mouth. E For in ai said þou
witerli, Be bigged in heuens sal mercy; H For þou saide in ai with steuen, Þi
merci bigged bes in heuen. E For graiþed sal be day and nighte Þi sothnes in
þam ful right; H For gr. wel sal be swa Þi sothfastnesse mast in þa. EH I
set my (om H) witword to chosen mine, I swore to Dauid (Daui) mi hine, Til in
euermore (euer) þat be (for to be) |Sal I forgrape (set) þe sed (sete) of þe. E And
til in strend and in strende Sal I bigge þi sede (r. sete) in ende; H And als-
swa i bigge sal In strende and st. þi sete with-al. E Heuenes lauerd þi wondres
shrine sal H Shriue sal h. lauerd wundres þine. H For þi s. kirkes of h. is ine.
E al inst. of ma. E For who in kloudes bes euend to lauerd þat wones, Like
bes he to god in godes sonnes; H For wha in cloudes to lauerd sal euened
be, In godes sonnes to lauerd like bes he. EH God þat glades, E niht and dai
H with his miht. E ai inst. of bright. E is amange H is he lange. H To þat are.
E Lauerd god of mightes mast to se, Wha es may be like to þe?, H Lauerd god
of m. þat is ai, Wha is like to þe be mai?; EH Mihtand art (þou H) lauerd and
strong (amang), And þi sothnes in þin vmgang. H of mihtes of þe se, nou om.
EH leyes tou, H adds: þat be. E proude in might H pr. dounriht. E Of þin
arm forspilte þou þi fas dounriht, H Pou to-spilt þi fas in arm of þi miht.

Ms. Vesp. D vii.

- 12 Pine ere heuens, and land þine isse;
Ertheli world and folhed hisse
Þou grounded; þe north to be,
And þou maked als þe se.
- 13 Thabor and Hermon in þi name
Sal glade; þine arme, with mighte
þe same.
- 14 Feste be þi hand in ilka land,
And vphouen be þi righthand.
Rightwisenes, and dome als-swa,
Forgraiþinge ofe þi sete ere þa.
- 15 Milthe and sothnes sal forgan
Þi face. seli folke þate mirthinge
kan.
- 16 Lauerd, in lighte of þi likame
Sal þai ga; and in þi name
Glade sal þai alle þe dai,
And in þi rightwisenes be vphouen ai.
- 17 For blisse ofe þar might ertou biforne,
And in þi welequeme vphouen bes
oure horne.
- 18 For ofe lauerd es oure vptakinge,
And ofe hali Irael oure kinge.
- 19 Þan spake þou in dreame to þa
Þine halyhes, and saidest swa:
»I. sete helpe vnto mightand,
And vphoue chosen ofe mi folke in
land.
- 20 I. fand mi hine þat es, Dauid,
And mi hali oyle i. smered him with.
- 21 For mi hand sal helpe him beste,
And mine arme ite sal him feste.
- 22 Noghte frem¹ in him sal þe faa,
Ne wicke son² set to dere him swa.
- 23 And .i. sal slide³ fra his face his
illewiland,
And torne sal .i. in fleme him hatand.
- 24 And mi sothnes and mi merci with
him al;
And in mi name his horne be vp-
houen sal.
- 25 And set his hand .i. sal in see,
And in stremes his righthand to be.
- 26 He called⁴ me: 'mi fadre þou erte,
Mi god, and keper of mi querte'.
- 27 And .i. firstgeten sal set him reghte,
Forbi kinges of erthe on heghte.
- 28 In ai sal .i. yheme to him mi merci
And mi witeworde trewe to him for-þi.
- 29 And .i. sal set in werld ofe werld
sede his,
And his trone als daies ofe heuen,
in blis.
- 30 And ife sones ofe him forlete mi lagh
And in mi domes noghte haues gane
with agh;
- 31 Ife mi rightwisenes wemmed haue þai
And mi bodes noghte yhemed ai:
- 32 I. sal seke in yherde wickenes of þa,
And in swepinges þar sinnes swa;

¹ V proficiet. ² filius iniquitatis. ³ al.
slitte; V concidam. ⁴ V invocabit.

EH erþe. E Werld of erþe. EH And (Þou) staþeled. E to þe. H om And.
H als-swa. H name riht. H Þai sal glade, þin arm with miht. E Be fest be(!)
þi hand of might H Þi hand be fest als alweldand. E hand riht. EH Merci.
EH mirþe kan. H of miht of þam. E þou art. H art þou al. H queming, wele
om. E þair h.; H our h. be uphouen sal. EH heli. E in dreame sohtli To þi
halyhes þat are heli. H are and. E And saidest I set help in mihtande. H vnto
om; mihtand for-thi. E mi corn of folez. H And chosen of mi folke uphoue i.
EH heli oli. E wiht H wid. E Mi [hand] sothlice. H Ne sun of wicnes ...
wa. EH slit, sal om. E om his face. EH om sal i. E alle him H are him.
H om merci. H with him þerform. E be houenup. H uphouen bes his horn.
E & hand sal I set in þe se H & .i. sal set his hande in se. E his rithand
in stremes. E & fonger. E & firstkinned him set sal .i. H & .i. first-kined
sette him salle, EH Hegh for-be kinges of erþe for-þi (alle). E wisli inst.
of for-þi. E om of werld. EH his sede euen, And his sete als daies of
heuen. E And if his sones mi lagh forlet þo H & if sones forlete mi lag swa,
EH And in mi (om H domes noht wil þai wil noht go ga, Mine rihtwisnes/ses,
if wemme þai oght (om H). H mine. E yheme H yhemen; E in þoght.
E wicnes H wicnesses. E of am. E sinnes of þam. H ma. EH Bot mi

Ms. Vesp. D vii.

33 Bot mi merci noght sprede fra him
sal .i.,

Ne dere in mi sothnes, for-þi;

34 Ne wemme mi witeworde, and þat
forthga¹

Ofe mi lippes, vnspeyde noght make þa.

35 Anes swore .i. in mi haligh—if .i.
liegh Dauyd?—:

His sede in ai sal wone me with,

36 And his setel als soʒne in mi sighte,
And als mone þat schines brighte
Fulmade in euer newe,
And wittenes in heuen trewe.

37 Þou awaipute and þou forsegh,
Forbare þi criste þat es slegh.

38 Þou towarp witeworde of þi hine es,
Þou wemmed in erthe his halines.

39 Þou fordide his haies² mare and lesse,
Þou sete his festninge ferdennesse.

40 Bireued him alle forthgaand þe wai,
He es made vpbraiding til his negh-
burghs ai.

41 Þou vphoue righthand ofe him thrin-
gand,

Þou fayned alle his illewilleande.

42 Þou towarp help of swerde his,
And noght helpand him in fight þou is.

43 Þou fordede him fra klensinge klene,

¹ V quae procedunt. ² sepes.

And his sete in lande þou gnade bidene.

44 Þou lessed daies ofe his time ware,
Þou toyhet¹ him with schenschip þare.

45 Towhen, lauerd, turnes tou in ende
at laste?

Als fire sal bren þi wreth faste?

46 Min whilke mine aghte²; for sothlike
nou

Wher mennes sones vnnaitelike set
þou?

47 Wha es man þate liues, dede sal
noghte se?

Fra hand ofe helle his saule take
sal he?

48 Whare, lauerd, þine alde mercies
ere þa,

Als to Dauyd in þi sothnes sware
þou swa?

49 Mined be, lauerd, ofe vpbraidinges
of þi hine,

Ofe fele genge .i. withheld in bosume
mine;

50 Pat þe vpbraided þi faas, lauerd ofe
blis,

Pat vpbraided of manginge of þi
criste is.

51 Blissid in ai lauerd of mighte:

Swa be, swa be, dai and nighte.

¹ perfudisti. ² V Memorare quae mea substantia.

milþe (merci) noht spred him sal I (sal i sp. him) fra, Ne dere him in mi sohtnes swa. EH Ne ine sal wemme (om E). E om þat. E Fra. EH Enes. E om mi. E if Daud a dai Legh I, his sede sal wun in ai. H wid. E sete als sinne(!); .. þe mone shinis bi night, F. maked in euermare n.; H And setel of him als briht Als þe [sun] is in mi siht, Als mone ful maked in ai new. E Þou sohtlice H And þou. EH awaidrof. E om þou. EH Hiddest. swa s. H to-wurp E to-wurd. isse. EH helinesse hisse. H ford[i]dest. E festnes H festinge. ferednesse. H Alle bireued him. EH forbi-yhode (yhed) way. H om made. EH to. H om right. E gladed. EH to-wurp. E helper of swerd H swerd of helper. E in siht noght helpand him H in f. him helpand noht. H om in land. EH tognod; þou om. EH Daies of his tide (time) made þou lesse. E forspilt H toyhut. E with shendnesse H wiht dreuednesse, þare om. E turnes tou lauerd in ende H l. in ende turnes tou, E Brennis þi wrath als fire þat brende H Als fir brennes þi brath nou. E Min whilke is mi staphelnesse, For þou set men sones in ydelnesse; H Min whilke mi sped, for soghlic yhet Vnnaitlic alle mensones þou set. EH Who. H om man. H noht sal. H His saule fra h. of b. EH tak he. EH Þin elde (alde) mercies lauerd whare are, Als tou to Daud in þi sothnes (To D. in þi s. als tou) sware. EH Min. H of upb. lauerd. E vpbrayding. E Pat of fele folce I helde H Of f. folc þat .i. withheld. EH bosome. EH Pat þai (Þai þat) vpbrayded, E þe louerd þi fa H l. þi fas þat be. E Pat þai vpbrayded þe of manginge of þi crist swa H Manging of þi crist þat þai upbr. þe. E Blissid lauerd ai be he H Bl. lauerd is in ai. E In euermare sal be sal be. H niht & dai.

Ms. Vesp. D vii.

LXXXIX.

- Lauerd, pou ert made tofflighte til vs
 Fra getinge in getinge þus.
 2 Ere þat hilles ware þat bene,
 Ore schapen was land bidene
 And werld, fra werld and in werld
 isse
 Pou ert god ai, fulle ofe blisse.
 3 Ne turne pou man in mekenes nou;
 And pou saïdeste: »mensones, torne
 you«.
 4 For bifore þin eghen a thousand
 yhere
 Als yhistredai þate forthyhed here,
 5 And yheminge¹ in night; for noght
 ere hade,
 Yheres ofe þam sal be made.
 6 It wites als gresse areli at dai;
 Areli blomes, and fares awai;
 At euen doun es it broght,
 Vnlastes², and welkes and gas to
 noght.
 7 For þat we waned in þi wreth,
 And to-dreued ere we in þi breth;
 8 Pou set oure wickenesses in þi sight
 to be,
 Oure werld in lightinge ofe face ofe þe.

¹ V custodia. ² V induret (!).

- 9 For alle oure daies waned þai,
 And in þi wreth waned we ai.
 10 Oure yheres til vs ere ai,
 Als spinnandweb¹ thought þai;
 Daies ofe oure yheres in þa
 Sexti yhere and ten als-swa,
 11 And ife in mightandes, fourskore
 yhere;
 And mare of þam swinke and sorw
 here;
 12 For ouercomes þan handtamenesse,
 And we ben mended mare and lesse².
 13 Wha knawes might ofe þi wreth es,
 And telle þi wreth for þi radnes?
 14 Þi righthand kouth make pou swa,
 And lered ofe hert in wisdomes
 ma.
 15 Turne — towhen, lauerd mine? —
 And winsome³ be ouer þi hine.
 16 Fullefilled ere we wele areli
 Thurgh þi mighte with þi merci;
 And we gladed ere, grete and smale,
 Lusted in oure daies alle.
 17 We ere fained for daies whilke pou
 meked vs,
 Yheres in whilke we segh iuels þus.
 18 Bihald in þi hine, and in þi werkes
 ma,

¹ V aranea. ² V quoniam supervenit
mansuetudo, et corripiemur. ³ deprecabilis.

LXXXIX.

E L. in-flith art made to vs H L. to us made art in-fleinge. E and g.; H and in getinge. H om þus. E Er hilles ware nou þat are, Or þat erþe shapen it ware Or werld, fra w. and vn-to w. þisse, ... H Er hilles ware made or shaped erþe nou Or werld, fra werld in werld god art þou. EH om þou. H to be inst. of nou. EH said. E þat gane es here. E zemninges. H of n. H & gas awai. EH At euen late. EH welyhes. EH gos. E om þat. EH wanen. E wraht H wragh. E braght H bragh. EH om to be. E lithing H lithting. EH of þi face briht. E om V 9. H wane. E Oure zheres als irain þhohte are swa, Daies of oure zheris sexti ten in þa; H Oure yheres til us are wroht Als an irain are thai þhoht, Daies of oure yheres als-swa Sexti yher & ten in tha. E If sothlic. EH in weldinges. EH faur-skore. E soryhe. H soryhe and swinc. E sal mended be. E of þi wrath to se H of wrath of þe. EH Or for þin agh (þi radnes) dar (om H) telle þi wragh what be. EH Þi rihthand make swa (swa make) kouth in quert, And in wisdom lered of hert. E Turne lauerd to nou, and be Bisekandlic ouer hine of þe; H Turne l., towhenne nou, And bisekandlic ouer þi hine be þou. EH At moryhen er we filde (filde are we) erly, Þurgh þi might with (of) þi merci, We (And) gladed and lusted are we In al oure daies for to se (be). V 17 om in H. E whilc þou mekednes (!), And zheris whilce iuels seh we þus. EH Bihald in þine (þi) hine swa (ma), And in þi werkis, right and (om H)

Ms. Vesp. D VII.

- And stere ai wele sones ofe þa.
 19 And brightnes of lauerd be
 Our vs, ofe oure god, to se;
 And werkes ofe our hend ouer vs
 righte,
 And werke ofe our hand righte dai
 and nighte.

XC.

- Þat wones in help heghist¹ mai be,
 In forhilinge ofe god ofe heuen dwelle
 sal he.
 2 He sal sai to lauerd: mi helper ertou
 And mi toflight; mi god, in him
 hope sal .i. nou.
 3 For he lesed me fra snare ofe hun-
 thand,
 And fra wither-worde² in land.
 4 With his sculdres sal he vmschadow
 þe al,
 And vnder his fethres hope þou sal.
 5 With scheld vmgife þe sal his soth-
 nes;
 And noght saltou drede fra drede
 þat night es³,
 6 Fra arwe þat es in daie fleghand,

¹ V in adiutorio Altissimi. ² V a verbo
 aspero. ³ a timore nocturno.

- Fra wighte¹ þat es forthgaand
 In mirkenes, and ofe inras ai,
 And of þe deuel ofe middai.
 7 Falle sal þai fra þi halfe bi tale
 A thousande ofe grete and smale,
 And ten thousand fra þi halves righte;
 Bote to þe sal þai negh na-wight.
 8 Bot with þine eghen bihald þou sal,
 And foryheldynge of sinful se with-al.
 9 For þou ert, lauerd, hope mine;
 Heghist set þou toflight þine.
 10 Noght sal iuel to þe helde,
 And swepinge sal noght negh to þi
 telde;
 11 For to his aungels sente he of þe
 to sai,
 Þate þai þe yheme in al þi wai;
 12 In handes þai sal þe bere on-ane,
 Þat thurgh hap þou ne spurn þi fote
 til stane.
 13 Oure aspide and basiliske saltou ga,
 And fortrede lioun and dragoun al-
 swa.
 14 »I. sal lese him, for he hoped in me;
 Forhile him .i. sal, for mi name
 knewe he.
¹ V a negotio.

sones of þa. E And be shining þat is so bright Of lauerd our god ouer us liht,
 H And be shining of lauerd briht Of our god ouer us dai and niht. E And
 werkis of oure hend right nou Ouer us, and werkis of oure hend right þou.
 H ouer us r. þou, . . . riht ouer us nou.

XC.

E in heghest help he salle. E In for[hil]ling H [i]n shilding. E om he. H Vnto
 lauerd sal he sai. E keper H onfonger. H art þou al. H And als mine in-
 fleing al. E I sal hope in him n. H i sal, nou om. EH For snare of honters
 lesid he me fra. EH als-swa inst. of in land. E om his. EH axeles (axles).
 E shadw þe he salle. E hope sal tou alle. E om scheld. H sal umgif þe
 E for niht-drede esse H fra nihtlic radnesse. E Fra arwe þat fliyhand is in dai,
 Fro with goand in merknesse ai, For in-renning nane þat mai be, And for
 deuel of middai to se; H Fra þe a. in dai fliyhande, Fra þe wiht þat is goande,
 Fra merkenesses, fra inres ai, And deuel of m. E Fall sal fra þi side of þa
 A þousan, and ten thousand ma Fra þi riht halues, bot to þe Noght sal þai
 negh ne derand be; H Fra þi side sal þai falle A thousand fulli with-alles, . .
 (= V). E Bot bihald þou salt þine eghen withal H Bot b. wiht þine eyhen þat
 be, EH & f. of sinne (sinnes) se þou sal (sal tou se). EH in-fleing. E Noght
 com to þe sal iuel to weld H Noht to þe sal come iuel þinge, E Ne swinging
 sal negh þi telde H And noht negh sal to (ms tou) þi teld swaing. E For
 with his angels he send for þe, Pat þai zheme þe, in al þine waies be; H For
 til aungeles his of þe send he, In alle þi waies þat þai yheme þe. EH hende.
 EH ilkane. E on H to, stane. E sal to. E om and. H om al. EH him

Ms. Vesp. D vii.

- 15 He cried vnto me witerli,
And .i. sal here him for-þi.
With him .i. am in drouinge hisse,
.I. sal him outake and him blisse;
16 With lenghte of daies fille him .i. sal,
And schew to him mi hele with-ale.

XCI.

- Gode es to lauerd for to schriue,
And salme to þi heghist¹ name bi-
liue;
2 To schew areli þi mildehertnes,
And bi night þi sothfastnes;
3 In a tenstringed sautre,
With sange in harp and mikel gle.
4 For þou lusted me, lauerd, in þi
makinge al,
And in werkes of þi hende glade
.i. sal.
5 Hou mikel, lauerd, þine werkes ere
þai!
Swyth depe þine thoghtes ere ai.
6 Man vnwise sal knawe noght,
And foele noght vndrestand þese
oght.
7 When sinful ere sprungon als hai,

¹ V Altissime.

And schewed ere al þat wirke wicke-
nes ai:

- 8 Þat þai sterue in werld of werld, þis¹;
And þou, lauerd, heghist in euer is.
9 For loke, lauerd, þine faas alle,
For loke þine faas forworth þai salle,
And to-sprede sal mare and lesse
þas þat wirken wickenesse.
10 And vphouen als vnicorne sal be mi
horn,
And mine elde in merci ofe fulhed²
þar-forn.
11 And forsegh min egh, lokande,
þas þat ere mine illewillande,
And riseand in me liþerande
Here sal min ere in ilka lande.
12 Rightwis als palme blome sal he,
Als cedre ofe Yban manifalded be.
13 Set in hous of lauerd, in porches swa
Ofe hous ofe our gode blome sal þa;
14 Yhte felefold in elde ofe fulhed þai
sal,
And welequemand³ be; þat þai
schewe with-al:
15 For⁴ rightwis lauerd our god he esse,
And in him is noghte wickednesse.

¹ = þis is.² V in misericordia uberi.³ V bene patientes (tr. r. placentes). ⁴ V ut
annunciant quoniam.

lese. EH I sal him forhil. E He kried to me, I sal for-þi Here him, for with
him am I, In drouinge be niht and dai, I sal him outake and blis him ai; H He
cried to me .i. sal here him, wiht him am .i. In drouing, .i. sal outtake him,
glade him for-þi. EH om him H .i. fille.

XCI.

E To shriue to lauerd gode it esse, And singe to hegest name hisse; H Gode
is to shriue to lauerd of blisse, And singe to his name hethist isse. EH erli þi
mercy, And þi sothnes bi niht for-þi. H strenged. E sautery. E mekil. H With
singinge in harpe pat be. E For þou me lusted in makinge of þe And in hend-
werce þine glad sal I be. E mekled H mikled. E þi. EH ai. EH made are
þai. H Vnwisman, E be noght knawand H sal noht knaw in land, EH &
fole sal nogh zhees (þese noht) vndirstand. EH sprungon are. E shewden
H shewen, ere om. E om al. EH wicnes wirken. E þat isse H nou, inst. of þis.
E & þou art louerd in ai heghest in blisse, H Lauerd heghist in ai art þou. E For
lo lauerd þi fas, lo þi fas forwurth salle, And þat wirke wicnes to-sprede bene alle.
H ben þai m. & l. Alle þat. E be houen . . sal mi. E fulli inst. of ofe fulhed.
EH And forsegh mi min, egh mi fas and in me risand, And here sal mine ere
(Mi e. sal h.) in me (to) liþerand. H And als. EH felefalded. E Planted in
hous of lauerd ai, In porches of godis hous blome sal þai. H al inst. of swa.
H he sal. E And zht in eld of fulhed manifal þ. s. H felefolded . . ben þai. E And
þai sal be wel þholand þat þai shew al. H om be. H be sal þai inst. of with-al.
H riht. EH na w.

Ms. Vesp. D vii.

XCII.

Lauerd riked, fairhed schred he
to se;
Schred is lauerd strenghte¹, and him
girde he.
2 For he festned werld ofe erthe al,
Whilke þat noght be stired sal.
3 Graipede þi sete fra þenne and nou;
God, ofe þe werlde² ert þou.
4 Þai vphoue, louerd, stremes euen,
Vphoued stremes þair steuen.
5 Vphoued stremes þar flodes amange,
Fra steuens ofe watres fele strange.
6 Selkouth are heuinges ofe þe se:
Selkouth in heghtis lauerd es he.
7 Þine wittenesses leuelike³ are þai
Maked swith mikle, nighte and dai.
Þi hous, lauerd, halines ite feres⁴,
In lenghte ofe daies and ofe yheres.

XCII.

God ofe wrekes lauerd, ai sal be;
God ofe wrekes f[re]lli⁵ dide he.
2 Þat demes land, vpheue nou;
To proude foryholdinges⁶ yheld þou.

¹ V indutus est d. fortitudinem. ² a seculo.
³ credibilia. ⁴ decet. ⁵ Ms. ferli. ⁶ al.
foryheldinge.

3 Towhen, lauerd, sinful þate isse,
Houlange sinful sal make blisse?
4 Þai spake and saiden¹ wickednes,
Þai sal speken, al þat wirken vn-
rightwisenes.
5 Þi folke, lauerd, meked þa,
Þine eritage þai swanke als-swa.
6 Widow and comelinge slogh þai,
And stepchildre þai drape al dai.
7 And þai saiden: »god sal noght se,
Ne vndrestand god Iacob sal he«.
8 Vnwise in folke, vndrestand yhte;
And foles, oþerwhile yhe wite²!
9 Þat planted ere, noght here sal?
Ore þat feinyhes³ egh, noghte sees
with-al?
10 Þat vndretakes⁴ genge, noght threpe
mon,
Þat leres man wisdom to kun?
11 Lauerd he wate mennes thoghte,
For⁵ vnnaite ere þai and worth noghte.
12 Seli man, lauerd, wham lere þou
sal
And of þi lagh teche him with-al;
13 Þat þou slake him fra daies ille,
Whils dike be doluen sinful tille.

¹ V Effabuntur et loquentur. ² V aliquando
sapite. ³ r. feinyhed. ⁴ V corripit.
⁵ quoniam.

XCII.

H om riked. EH he sherd fairehed. E Sherd, is om. H He sherd fai[r]hed.
EH F. werld of erpe (erþeli w.) festened he a. H W. be stired noht hit sal. E Gr.
is þi sete nou H Gr. þi sete god is nou; EH For þan of. EH om Þai. E flodes
lauerd H stremes lauerd. E Vphoue H Vpraised. E þe flodes. E Vphoue
flodes. EH þar stremes (steuen) strang. E Fra st. of fele watres amange
H Fra watres ful mani amange. E hauenes E Þine wittenesses leuandlic in ai
Swiþe mekil maked are þai, II Þine wiknesse(!) niht and dai Mikel leuandlic made
are thai. EH om lauerd. E feres helinesse. H and in. E daies mare and lesse.

XCIII.

E wrekis. EH lauerd sothli. EH he did freli. E Vpheue þat demes þe erþe
swa, Yheld foryhelding to proude ma; H Vpheue þe land þat demes nou, To
proude foryheldinge yheld þou. E To-when sinful lauerd alle, To-when sinful
glade salle. H s. þat are ai; .. blisse make sal þai. E Þa said and spaken.
E Al spake, H Þai saide alle. EH wirke. EH Widw. E þai drape ai H drape
þai with wogh. E slogh thai H als-swa þai slogh. E noght se sal lauerd þis
H god noht se sal. E god of I. isse; H Ne god of I. understande al. E Vndir-
standis unwis in folke þat be H Vnd. wise (!) in f. yhit. E witte yhe. H set.
E sal with-al H sal he. H And. E feinhd H feinyhen. E noht bihald sal
H noht sal se. E þhretes H ayhes. EH he mun. EH mannes. E ydel.
E whom lerid has tou H þat lered in sagh. E him taght has nou; H & þat
þou taht him of þi lagh. EH leyhe. EH Whil. E sinful dike be d. EH For

Ms. Vesp. D vii.

14 For lauerd sal noght his folke schouue
awai,

Ne his heritage forlete neuer a dai.

15 Vntil þat rightwiseness

Be turned in dome þat es;
And whilke bisiden ite in querte?
Alle þat rightwise are ofe herte.

16 Wha sal rise with me ogain liþerand?
Ore wha sal stand with me ogain
wickenes wirkande?

17 Bot for þat lauerd helpe[d]¹ me snel,
Littelles² woned mi saul in hel.

18 Ife .i. saide: »stired mi fote be«³,
Þi merci, lauerd, helped me.

19 After mikelhed ofe mi sorwes in herte,
Þine roninges fained mi saule in
querte.

20 Whor sete ofe wicknes sal cleue to þe,
Þate feinyhes swinke in bode to be?

21 Þai sal yherne in saule ofe right-
wise ai,

And blode ofe vnderandes⁴ fordo sal
þai.

22 And made es god toflight to me,
Mi god in helpe ofe mi hope es he.

23 And yhelde to þam he sal wickenes
Ofe þam, and in þar iuelnes

¹ Ms. helps. ² V paulo minus. ³ motus
est. ⁴ et sanguinem innocentem condemnabunt.

Forlese he sal þam fra blisse,
Forspille am lauerd our god þate isse.

XCIV.

Comes. to lauerd mirthe we;
Singe we to god our hele es he;
2 In schrifte his face bfore we nim,
And in salmes mirth we to him.
3 For god mikel lauerd apon to se,
And kinge ouer alle goddes es he.
4 For alle endes of land in his hand
ere þa,
Heghnesses of hilles his ere al-swa.
5 For his es þe see, and ite made he,
And drinesse schope his hand to be.
6 Comes, bid we¹ and dounefalle,
Wepe we bfore lauerd alle,
Þat vs maked til his blisse;
For þate he lauerd our god isse,
7 And we folke ofe his fode in land
And þe schepe ere ofe his hand.
8 Ife ye haue herd his steuen to-dai?
»Ne willes harden your hertes ai,
9 Als afre dai in taryngnesse
Ofe fandinge in wilderness²,
Þar your fadres fanded me swa,
Fraisted, and segh mi werkes ma.

¹ V adoremus. ² V sicut in irratione,
secundum diem tentationis in deserto.

1. noght awaiput sal (utput lauerd sal noht) folc his, Ne his h. forsake (forlete his h.) þat is. E Vnto þat þenne; & biside it alle ... Whilke þat ...; H Vnto þat rihtnes be turned in dome with quert, And biside hit alle rihtwise of hert. E Or stand. EH om þat. E me helps. EH Litellesse. EH mi fote stired. EH it helpid (helped). soryhes. E Þi. E fained mi hert; in q. om. H Where. EH cloue. E þat friþes(!) s. in bedde. EH zhorned. H of rihtwis gode. E vn-dirand blode. H And þai sal fordo unrihtwis(!) blode. E & lauerd made inflit is t. m. H lauerd infl. EH And. E om mi. E g. helper .. to be. E And he sal yheld þo þar wicnes, and [in] þar iuelnes Forlese am, forlese þam sal lauerd oure god es; H And he sal yheld until þam ai Wicnesse of þam niht and dai, And in þar iuelnesse forlese þa, Forlese þam lauerd oure god sal swa.

XCIV.

EH glad e! we. EH Mirthe. E Bifor-nim we in shrift face his. H His f. in sh. E spalmes. E to him with blisse. 4 om in E. H For mikel god lauerd and king of blisse, Mikel ouer alle godes he isse. E in his hand al endis of erþe. H erþe. EH And h. H hees. E of him ar ma. E & he made itte; H For hit made his is þe se. E & d. hand of him shope ybitte. H down we. H And wepe b. E Bifor god and wepe we alle. H m. us to. E Whilk þat vs maked for to be. E l. o. g. es he H god oure lauerd he isse. H om haue. E His steuen if zhe h. h. H wiles E whilis. E hertis. E tariingis; H Als in tariange after dai esse. EH fondinge. EH Þer (Where) fonded me zhoure fadres war. H Fonded.

Ms. Vesp. D VII.

- 10 Fourti yhere to þat strende wrath
was .i.,
'Þai dwele¹ in hert' and ai saide .i.,
11 And þai knewe noghte mi waies;
als .i. swore swa²
In mi wreth: In mi rest if þai sal inga.

XCV.

- Singes to lauerd a newe sange,
Singes to lauerd alle erthe amange.
2 Singes to lauerd, and his name ye blisse;
Schewes fra dai in dai hele hisse.
3 Bitwix genge his blis schewe ye;
In alle folke þat his wondres be.
4 For mikel lauerd, swith looflike to se;
Aghfulle ouer alle goddes es he;
5 For alle goddes of genge deuelnesses³
ere þa,
Lauerd sothlike heuens made ma.
6 Schrift in his sighte, and fairenes;
Halines and miklehed in his halingnes⁴.
7 Bringes to lauerd, genge of contre⁵,
Bringes to lauerd blisse, þate be,
And worschip als-swa; þe same

¹ Ms. dwelle. ² V ut (R et, al. quibus)
juravi. ³ daemonia. ⁴ sanctificatione.
⁵ patriae gentium.

H seghen. EH w. þare. E Faurti zhere to þat str. knelid [I], H F. y. kliued
i þis str. bi. EH And, E in hert dwele þai H þai d. with hert ai s. I. H swar.
E And þai zhesse knew noght right Waies mine day and night, Als in mi wrath
swore I best, If þai sal inga in mi rest.

XCV.

EH om a. E new s. with blisse. E al e. þat isse. E blisse ze ay. H lof
hisse; E Sh. his hele fra day in day. H In alle folke. H In alle genge,
EH wundres his (his w.) þat be. E and inst. of swith, H and swipe. louelic.
E Shiþe (r. Swiþe) aghful. H Ouer alle g. aghful. E riht H ma, inst. of er
þa. E m. with might H maked þa. E In his siht shrift and fairzhede. E He-
lines H Helinesses. E helihed H helinesse. EH cuntre. H Blisse to l. bringe
yhe. E gode þing þat be. E Blis and w. als, H And w. bringe yhe, ..
H Blisse to l. to .. E ingos. H & in is porches in yhe ga. EH in his p. heli,
E isse H swa. E Al erþe of his f. st. be. EH lauerd. EH For he rihted
(stered) erþeli werld be stired (þat stire) noht sal. E D. sal he folc in e. al.
H sal he al. EH Faine sal h., E and glaþe erþe þ. H & þe erþe glad be.
E Stire. H And with his fulhed be stired þe se. E Make blis sal þe f. ma, H Þe
feldes faire þai sal make blisse. H om alle. E are. H in þam isse. E Þenne
al trees of wodes sal glade. E For face of l. þat þam made, H For þe f. of
l. gode. E erþe H þe erþe. EH He sal deme erþeli werld in euennesse,
E And his folc in sothfastnes H & þe f. in his sothnesse.

XCVI.

E g. þe erþe with-all H g. þe e. with gle. E Ylles mani glade þai sal
H Faine mote ylles mani be. E ful lange, Þai. H Kloudes in is umgang and

- Bringes to lauerd blisse to his name.
8 Beres offerandes, and ingas in por-
ches his;
Biddes lauerd in porche hali hisse.
9 Stired fra his face alle erthe be;
Þat god riked, in genge sai yhe.
10 For he rihted werld, noght stired
sal be;
Deme folke in euennes sal he.
11 Faine heuens and [glade] land þisse;
Be stired þe se and fulhed hisse;
Mirthe sal faire feldes ma,
And alle þat euer es in þa.
12 Þan sal glade alle trees of wode
Ofe face of lauerd faire and gode,
For he comes with mikel blis,
For he comes to deme land þis.
13 He sal deme þe werld in euennes,
And þe folke in his sothnes.

XCVI.

- Lauerd riked: glade land for-þi;
Faines¹ yles mani blissefulli.
2 Kloudes and dimnes amange,
Þa sal be in his vmgange;
¹ r. Faine.

Ms. Vesp. D vii.

- Rightwisenes and dome als-swa
 Rightinge of his sete ere þa.
 3 Fire bifore him sal forgane,
 And in his vmgange swiþe sal he
 his faane.
 4 Lightend his leueninges to werld of
 land þis;
 Segh and stired þe erthe it is.
 5 Hilles als wax stremeden þai
 Fra face of lauerd night and dai;
 Fra face of lauerd, es swa brighte,
 Alle þe land thurgh-out his mighte.
 6 Heuens scheweden rightwisenes his,
 Alle þe folke þai seghe his blis.
 7 Alle schente be þat bidden *graves*¹,
 als
 Þat mirthen in þar vigours² [f]als³.
 8 Biddes him, his aungeles ilkon.
 Herd and fained es Syon,
 9 And gladeneden doghtres of Iude,
 Lauerd, for domes of þe.
 10 And⁴ þou, lauerd, heghist ouer alle
 land nou;
 Swiþe mikle vphouen ouer alle god-
 des ertou.
 11 Þat loues lauerd, iuel hate yhe;
 Lauerd swa wele yhemes he

¹ V sculptilia. ² = figours; V simulacris.³ Ms. als. ⁴ *al.* For; V Quoniam.

Saules ofe his haliyhes, swa
 Fra hand¹ of sinfuller leses he þa.

- 12 Light to rightwise sprongen es,
 And to right of herte fainenes.
 13 Faines in lauerd, rightwise, with
 blisse,
 And schriues to minde of halines
 hisse.

XCVII.

- Singes to lauerd newe sang: þat be.
 For wondres mani an did he.
 2 He keped to him righthand hisse².
 And his arme þat hali isse.
 3 Kouth made lauerd his hele esse,
 In sighte of genge he vnheled his
 rightwisenesse.
 4 Mined he es ofe his merci wele,
 And ofe his sothnes to hous ofe
 Iraele;
 5 Alle meres ofe land þai seghe
 Þe hele of oure god swa slegh.
 Mirthes to lauerd, alle land, with gle;
 Singes and glades, and salme yhe.
 6 Singes to lauerd in harp euen,
 In harp and ofe salme with steuen;
 In bemes ledandlike³ to se,

¹ Ms. land. ² V Salvavit sibi dextera ejus (nom.). ³ in tubis ductilibus.

dimnesse, Rihting of his sete dome and rithnesse. E forga lange. H sal he scald
 his fa; E And in-loyhe (ms. soyhe) it sal his fas in his vmgange. E Lighteden
 H Lihted. E om his. EH leuininges. E to erþeli werld H til erþe þ. H Segh
 þe erþe & st. E Hilles als w. melted þai For lauerdes face, for lauerdes face
 al erþe ai: H Hilles stremeden als wax for lauerdes face. For lauerdes al erþe
 þat wace. E Shewden heuens. E om his; H his r. E And folc seghe his blis
 more and lesse H And seghe al folke his bl. þat esse. EH Shent be al,
 E þat loute biries als. EH Þat (And þat) blis man make. E licnes EH fals.
 E alle halyhes o-non. E gladed H fained. EH For lauerd heghest ouer al erþe
 (H ouer al erþe lauerd heghest) art tou. E om mikle. H om vp. E art nou
 H nou. E louen. H Hates iuel þat lauerd loue. E ful wele loues(!). H L. yhemes
 þat is aboue. E of helle lesid. E isse. EH F. rihtwis in lauerd of b. E om
 And—hisse.

XCVII.

EH New sang to l. sing yhe For þat (om H) w. done has he, He helid to
 him his hand righte And his heli arme of (wiht) miht. E his h., in sight esse
 Of genge vnheled h. r.; H his h. to be, In s. of g. his r. vnheled he. E Of
 his mildher[t]nes mined he w. H He is mined of his mercis sum del. E om his.
 H of þe hous. EH erþe. H seh þai. H god is ai. E al erþe þisse. H erþe.
 H om and. H gl. al with blisse E ful euen. E in salme. EH in st. E beme.

Ms. Vesp. D vii.

- With steuen ofe beme horned þat be.
 7 Mirthes in sighte ofe kinge lauerd is;
 Stire þe se, and fulhed his;
 Werld ofe erthes do so yhte,
 And whilke þat erden in ite.
 8 Stremes sal plaie handes, samen
 Hilles glade sal with gamen,
 Ofe sighte of lauerd alle-mightand,
 For he comes to¹ deme þe land.
 9 Deme sal he þe werld in right-
 wisnes,
 And þe folke in euennes.

XCVIII.

- Lauerd riked: folke wrethed²; he
 þat sites ouer cherubin: þe erthe
 stired be.
 2 Lauerd in Syon mikel isse,
 And hegh ouer al folke in blisse.
 3 Be schriuen to þi mikel name be þai,
 For aghfulle and hali es ite ai,
 And þe worschip of þe kinge
 Loues dome ouer alle thinge.
 4 Pou graiphed rightinges; dome nou
 And rightwisnes in Iacob made pou.

¹ Ms. do. ² r. wrêthe? V irascantur.

- 5 Vpheues lauerd oure god, and biddes
 yhte
 Schamel ofe his fete, fore hali es ite.
 6 Moyses and Aaron in his prestes be,
 Samuel bitwix am for¹ his name
 kalled he;
 7 Þai kalled to god, and he herd am;
 In beme ofe kloude he spake to þam;
 8 Þai yhemed his wittenesses ma,
 And þe bode þate he gafe to þa.
 9 Lauerd oure god, þou herd am swa,
 Neghsom was tou vnto þa;
 And wrekanð bi nighte and dai
 In alle þar findinges was tou ai.
 10 Vpheues with alle your mighte
 Lauerd our god ofe heuen brighte,
 And biddes in hille hali his,
 For hali lauerd our god he is.

XCIX.

- Mirphes to lauerd, al erthe þate es;
 Serues to lauerd in fainenes.
 2 Ingas of him in þe sighte
 In gladeschip bi dai and nighte.
 3 Wite ye þat lauerd he god is þus;
¹ r. þat? V qui.

E ledenlic, E with gle H þat ben. E And st. H h. bidene. H M. to lauerd
 kinge þat isse. EH Be stired. EH als-swa inst. of do so; H þa. E & þe
 swilk þat wones i. h., H & al þat euer wun in þam ma. H plaie sal. H hende
 E with hend. E vphene sal for. H sal þai. H In s. E of l. for to se H of
 l. for mikel blisse. E For to deme þe land coms he. H þe erþe þisse. E He
 sal deme EH erþeli werld.

XCVIII.

H þe folke, E wragh ma H wraghed yhit. E stire þe e. swa H þe e.
 stire hit. H mikel is in Syon. E is he. H Heghist ouer folke ilkon. E al
 f. to be. EH To þi mikil name, E shriuen be þai H be þai sh. forþi.
 H For hit is mikel and heli. E dome þat es, Pou made in I. and rightwisness.
 E .. and loutes wisli þe sh. of his fete for it is heli; H .. wihte blisse, Loutes
 þe sh. ... it isse. EH Moyses in his prestis (In his preste M.) Aaron þe same,
 And (om H) S. bit. am þat kald his name. EH kald. EH om to; H him.
 H And in. H Witnesses of him yhemed tha. H om And. EH om þat. H to
 þam als-swa. E þou h. þa H þa herdest pou. EH to þam, E swa H nou.
 E And wr. of al þinges Was þou in al þaire findinges, H God and als-swa
 wrekanð In alle þar f. here in lande. EH Vpheues lauerd oure god in blis (in
 ai), E And biddis in hille heli hisse, For þat euer isse heli Lauerde oure god
 sothfastli; H And biddes him baþe niht and dai In the hil swa heli hisse,
 For heli lauerd our god he isse.

XCIX.

H god. E Inga zhe ai in is s., H Ingas in his s. to se. E .. þat is so
 bright; H In gladnes and mikel gle. E yhe wele H yhe lauerd. EH þat god

Ms. Vesp. D vii.

- And he vs made, and oure-selfe
noghte vs.
- 4 His folke, and schepe ofe his fode,
Ingas his yhates þat ere gode
In schrift; his porches þat be,
In ympnes; to him schriue yhe.
- 5 Heryes ofe him name swa fre,
For þat lauerd softē es he;
In euermare his merci esse,
And in strende and strende his soth-
nesse.

C.

- Merci and dome with-alle,
Lauerd, to þe singe .i. salle.
.I. sal salme, and vnderstand in
vnwemmid wai,
When þou salte come to me ai.
- 2 .I. thorghyhode¹ in vnderandnesse
ofe mi herte
In mid ofe mi hous in querte.
- 3 Noght set .i. to be in sighte
Bifore min eghen thinge vnrighte;
Wemmednesses ere doand
Hated .i. in ilka land.
- 4 Noght kleued to me wickeherte
for-þi;
Heldeand framē liþer noght knewe .i..

¹ V Perambulabam.

- 5 Dernlike his neghburgh bakbitand
Him filiyhed .i. with fote and hand.
- 6 With proude egh and vnfillandlike¹
herte,
With ite ete .i. noghte in querte.
- 7 Min eghen to trew of land þat be,
Swa þat þai ai site with me;
Gaand in vnwemmid wai,
He serued me nighte and dai.
- 8 Noghte sal he won me biside
In mid ofe mi hous, þat does pride;
Þat spekes quednes, noghte righted²
swa
In sighte ofe min eghen twa.
- 9 In vghteninge .i. slogh with hand
Alle þe sinful ofe þe land,
Þat .i. forspille fra goddes cite
Alle þat wickenes wirkand be.

CI.

- Lauerd, here þe bede of me,
And mi krie mote come to þe.
- 2 Noghte turne þi face fra me; in
whatkin dai
.I. be droued, helde þin ere to
me ai;
- 3 In whatkin dai .i. kalle þe,
Swithlike þan here þou me.

¹ V insatiabili. ² direxit.

es he þus. E He made vs. E Folk his. EH shep. EH Inga zhe (Ingas in)
his zh. gode. E p. biliue H yhour liue. EH to him ye shriue. E Loues his
name with mekil blisse, For þat soft lauerd he esse; H Name of him ai looue
yhe, For soft is l. for to se. H In ai merci of him e. H and in.

C.

H witerli E es so fre. H sal i, E L. sal I sing to þe. E And I sal vnd. . .,
When þat þou coms . . . ; H In unwemmed wai when þou comes to me, I sal
salme & understand be. H I þurthyhode wiht mikel quert In underandnesse of mi
hert. E with quert. H And noht set i dai ne niht. E Noht set I before mine
eghen þing vnriht, Doand wemmednes hated I with miht. H Þat ware w. d.,
I hated. E N. cliued with me hert wicke f., H N. c. to me hert untrew.
E Boyhand. H i knew. H Stilli. E Bacbitand dernli neghburyhe hisse, Him
f. i with-ouen misse. E om egh. H unfilland. H With him. H at trew. E of
erpe be H of hert to se. EH om ai. E sal sit. EH Goand. H He sal noht wun.
E spekis. EH rihted I. H om swa. H of m. e. for-þi. EH In morning sal I
(om E) slo w. h. EH forles. E fro.

CI.

EH Ne turne. E in what dai H to be, H In what [dai] i be dr. E þin ere
held. H om ai. E kald haue I þe H i kalle þe sal. EH Swiftli. H here þou me

Ms. Vesp. D vii.

- 4 For waned als reke mi daies swa,
And mi banes als krawkan¹ dried þa.
- 5 .I. am smiten als hai, dried mi herte,
For .i. forgate to ete mi brede in
querte.
- 6 Fra steuen of mi sighingnesse
Kliued mi mouth to mi flessche.
- 7 Like am .i. made to pellicane of
annesse²;
Made am .i. als nighte-rauen in
housefes³ esse.
- 8 .I. woke, and made .i. am for-þi
Als a sparw in hous aneli.
- 9 Alle dai vpbraided me mi faa,
And þate me looned ogain me swore
þa:
- 10 For askes als ite ware brede .i. ete,
And .i. mengid mi drinke with grete;
- 11 Fra face ofe wreth, ofe dedeinyhe
of þe;
For vpheueand tognodded þou me.
- 12 Mine daies als schadwe helded þai,
And .i. dried als it ware hai.
- 13 And þou, lauerd, erte with-uten
ende,
And þi mininge in strend and strende.
- 14 Þou riseand, lauerd, onon
Salte haue merci of Syon;
For time of ite to haue merci,
For þat time comes, witerli.
- 15 For quemed to þi hine his stanes ai,
And ofe land ofe it hafe reuth sal
þai.
- 16 And drede sal genge, lauerd, þi
name þat is,
And alle kinges of erthe þi blis,
- 17 For bigged lauerd Syon bidene,
And in his blis ite¹ sal be sene;
- 18 He biheld þe bede of meke þat be,
And þar praier noghte forsoke he.
- 19 Be writen þese² in othre strende al,
And folke þat sal be made looue
lauerd sal.
- 20 For he forthloked fra his hali beghte,
Lauerd fra heuen in erthe biheld
righte;
- 21 Þat he herd sighinge ofe fotefestes
sone,
Þat he lesed sonnes ofe fordone;
- 22 Þat þai schewe in Syon lauerds name,
And his lofe in Ierusalem þe same,
- 23 In comand³ þe folke in on ai,
And kinges þate lauerd serue þai.
- 24 He answerd him in wai ofe his mighte.
Feunesse of mi daies schewe me
righte.
- 25 Ne againekalle me in mid of daies
mine,
In strende and strende ofe yhere
pine⁴.

¹ V cremium. ² V solitudinis. ³ Ms.
houseses; V in domicilio.

¹ R he. ² V haec. ³ Ms. Incomand.
⁴ V anni tui, pl.

with-al. E For mi daies als reke waned þai And mi bones als kraukan dried þai. H ai, . . . þai. EH and dried. H For. E sikingnesse; H of sikingne strange. EH Kliues. E flesse, H flesshe lange. EH I am made E like H als; to om. E wilder- nesse. EH I am made a(l)s. E houseuesese H housheues esse. E I am made. H I woke, als sparw and made [am] .i. In a hous that isse oneli. E Als sparow in h. þat es onli. EH Mi fos (fas) vpbrayden (upbraided) me al dai. E om þat; loued me. EH þai. H For þat. E aske als ware b. H bred als aske. E & mi drinke menged I. E For face of wragh of þe mislikand, For þou to-gnod me vpheuand. H For . . . of mislikinge of þe; . . . tognod. EH shadw. E ai. E als dos þe h. E lauerd risand. E For comen is þe time H For time comen is. EH his stones to þin hine qu. (qu. to þi hine). EH & of his [land] merci haue. E & dr. sal þi name al geng þat isse, H & þi name lauerd dr. sal fole . . EH om alle. EH For lauerd bigged Syon to bene. H om his. EH om þe. E & bede of þam. H bene. EH In oþer strend (kinde) be þisse writen alle. E om folk, EH om þat. H lauerd loue. H om forth. EH heli. H fra erþe to heuen. EH segh recht. E om he. EH siking. EH om And. E om folk. H an. EH om ai. EH þat þai serue (serued) lauerd (om in H) ilkone. H om him. E Fewnes H Fonesse. E om me. E middes. H stapeled þou. H om sal.

Ms. Vesp. D vii.

- 26 In biginninge, lauerd, þou grounded
land,
And heue[n]s ere werkes ofe þi hand.
27 Þai sal forworth, and þou sal be ai;
And als kleþinge elde sal alle þai,
28 And als hilinge wende saltou þa,
And þai sal be turned swa:
And þou þi-selfe þat ilke ert al,
And þi yheres noght wane þai sal.
29 Sones of þi hine þar-in sal wone,
And þar sede in werld be righted
mone.

CII.

- Blisse, mi saule, to lauerd ai isse,
And alle þate with-in me ere¹ to hali
name hisse.
2 Blisse, mi saule, to lauerd ofe alle
things,
And nil forgete alle his foryheldinges;
3 Þat winsom es² to alle þine wicke-
nesses,
Þat heles alle þine sekenesses;
4 Þat bies fra steruinge þi life derli,
Þat crounes þe with rewþes and with
merci;
5 Þat filles in godes þi yherninges al:
Als erne þi yhouthe be newed sal.

¹ V omnia quae . . sunt.² propitiatur.

- 6 Doand mercies lauerd¹ in land.
And dome til alle vnright tholand.
7 Kouthe made he to Moises his waies
wele,
His willes til sones of Israel.
8 Rewful and mildeherted lauerd gode.
And mildeherted, and langmode.
9 Noghte wreth he sal in euermore,
Ne in ai sal he threte, þar-fore.
10 Noght after our sinnes dide he til vs.
Ne after our wickenes foryheld vs
þus.
11 For after beghnes ofe heuen fra
land,
Strengþed he his merci ouer him
dredand;
12 Hou mikle estdel stand westdel fra,
Fer made he fra vs oure wickenes
swa.
13 Als rewed es fadre of sones,
Rewed es lauerd, þare he wones,
Of þa þat him dredand be;
Fore our schaft wele knawes he.
14 Mined es he wele in thoghte
Þat duste ere we, and worth noghte:
Man, his daies ere als hai,
Als blome ofe felde sal he welyen
awai.

¹ Ms. larued.

H om and. H salt. H And alle als. EH om alle. H om als. H mange.
E sal þou. H manged. EH & þou þat ilke þi-self is al. EH om þai. E þai
inst. of þarin. wun. E be rihted in w. mun.

CII.

EH Mi saule to lauerd þou blisse. E þat in me are H þat is wiht me.
EH om to. EH heli. EH om to. E ouer þinges H als kinge. H nil þou.
H om alle. H foryheldinge. EH winsomes. H þi wickednesses. E al þi.
E Þat fra steruinge þi lif boght he H þat boht fra steruing þi lif wisli. E Þat
with merci and reuthes crounes þe. E þi yorning al H y. of þe. E Be
newed als of erne þi zhoupe sal H Newed als e. þi y. sal be. H Lauerd
mercis is doande. E to. E His waies to M. kouth m. he w. H his w. to M.
EH And his. to. EH Merciful. E Mikil m., H And mikel m. EH and of.
E long. EH Noht in euermare (euer) E wragh sal he H w. he sal. E þretand
sal he be H sal he þr. with-al. E efter. H om he. EH wicnesses yheld to (til)
vs; E om þus. E fro h. to l. H He stre[n]þed. H euer. EH fra westdele esse.
E wickednesse; EH om swa. EH Als rewes fader þe (of) sones als-swa Is
lauerd rewful (Rewped is l.) vn-to (to) þa, Þat (þam) him euer dr. be. E He is
mined þat we er dust of wai, Man his daies als þe hai, Als blome of feld bi
niht & dai Swa sal he welyhe al o-wai; H He mines þat we are dust man als
hai, His daies als blome of felde swa welyhe sal þai. H in him þhurthfare.

Ms. Vesp. D vii.

15 For gaste, thurghfare in him it sal,
And noghte vndrestand¹ he sal with-
al;

And knawe namare sal he
His stede where þat ite sal be.

16 And lauerdes merci eure dwellande,
And til ai our him dredeande;

17 And in sonen ofe sonen his right-
wisenes,

To þas þat yhemes witeworde his,

18 And mined sal þai be² nighte and dai
Of his bodes to do þam ai.

19 Lauerd in heuen graiþed sete his,
And his rike til alle sal lauerd in
blis.

20 Blisses to lauerd with alle your mighte,
Alle his aungels þate ere brighte,
Mightand ofe thew, doand his worde
swa,

To here steuen of his saghs ma.

21 Blisses to lauerd, alle mightes his,
His hine, þate does þat his wille is.

22 Blisses lauerd with wille and thoghte,
Alle þe werkes þate he wroghte,
In alle stedes ofe his lauerdschipe ma.

Blisse, mi saule, ai lauerd swa.

¹ V subsistet. ² V sunt.

CIII.

Blisse, mi saule, lauerd nou!

Lauerd mi gode, swith mikel ertou.

2 Schrifte and fairehed schred þou
righte;

Vmlapped als kleþinge with lighte.

3 Strekand heuen als fel with blis;
þat hiles with watres ouerestes¹ his,

4 þat settes þin vpsteghinge kloude,
þate gaas ouer fetheres of wyndes
loude;

5 þat makes þine aungels gastes figh-
and,

And þin hine fire brinnand.

6 þat grounde[d]² land ouer staþelnes
his —

Noghte helde sal in werld ofe werld
þis.

7 Depnes als schroude his hilinge³ alle;
Ouer hilles his⁴ watres stande salle.

8 Fra þi snibbinge sal þai fle,
For steuen ofe þi thoner fered be.

9 Vpsteghes hilles, and feldes doungeas
In stede whilke þou grounded to þas.

10 Mere sete þou whilke ouerga þai ne sal,

¹ V superiora. ² Ms. groundes.
³ V amictus. ⁴ al. om.

EH om he sal. E And in euer(!) know sal he Mare his stede where it . . H And
noht sal he know mare His st. where þat hit was are. EH merci of lauerd fra
euer. EH & to in ai. E And his rihtwisnes in sonen of sonen To þa þat is
witword zemes and mones. H rihtw. his. yheme his witeword isse. E And
mined are of his bodes ai To do þam bi niht and dai, H And his bodes are
minande To do þam in alle lande. E diht. H gr. his sete al. E om rike.
E sal l. to al in blisse H til alle lauerd sal. E Blisses lauerd dai and niht
Al his angels faire [&] briht, Mihtand with þew doand his word, To here of
sayhes of him þe rorde; H Blisses lauerd alle aungeles hisse isse, Mihtand
with þew doande word hisse, Forto here euer the steuen Of his sayhes gode
and euen. H om to. E Al his mihtes lauerd zhe blisse. E . . yhe þat don
willes hisse H . . þat done his wille þat isse. E Blisses lauerd al þat is oht,
Werkis of him . . H Vnto lauerd blisse yhe Alle werkes of him þat be.
EH stede of lauerdship hisse. EH Mi saule ai lauerd þou (in to l.) blisse.

CIII.

EH Mi s. blisse lauerd ai and nou. E mikled. E kyng inst. of right. E V.
with lith als with kleþing, H V. als with shroude with liht. H Spredand
heuenes. E hilest. E ouemast H houermast. E setted. H upstiyng þine þe
kloude. EH mas. H gastes þine aungeles briht. E þi. H fir br. liht.
EH grounded. H ouer staþel[n]esse þe land. EH In werld of werld E noht held
sal misse H bes noht heldand. EH watres, his om. EH For. þunner.
EH Vpstiyhe sal h. . . ga. EH to þa. H Þou set mere þat forbi-ga . . E til.

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- Ne turne to hile þe lande with-al.
 11 Þat outsendes welles in dales ma;
 Bitwix mid hilles sal watres ga.
 12 Drink sal alle bestes of felde wide;
 Wilde asses in þar thriste sal abide.
 13 Ouer þa wone sal foghles ofe heuen;
 Fra mid of stanes gife sal þai steuen.
 14 Fra his ouermastes hilles watrand;
 Of fruite ofe his werkes filled bes
 þe lande;
 15 Forthledand hai to meres ma,
 And gresse to hinehede¹ of men swa;
 16 Þat þou outelede fra erthe brede,
 And herte of man faines² wyne rede;
 17 Þat he glade likam in oyele beste,
 And brede þe herte ofe man sal feste.
 18 Be fullefilled sal trees ofe felde ilkan,
 And þe cedres of Yban
 Whilke he planted with his hand;
 Þare sal sparwes be nestland,
 19 Wilde haukes hous [es] leder of þa.
 Hilles hegh til hertes ma,
 And þe stane bi dai and nighte
 Vntil irchones es toflighte.
 20 He made þe mone in times lange;
 Þe sunne, it knew his setelgange.
 21 Þou sete mirkenesses, and made es
 nighte gode;
 In ite sal forthfare alle bestes ofe wode:
- 22 Lyoun whelpes romiand þat þai reue
 swa,
 And seke fra god mete vnto þa¹.
 23 Sprungen es sunne, and samened
 ere þai,
 And in þar dennes bilouked sai be al dai.
 24 Oute sal man ga vnto his werke,
 And til his wirkeinge til euen merke.
 25 Hou mikelere, lauerd, þine werkes;
 ma
 Alle in wisdom made þou þa;
 Ilka land fulfilled es ite
 With þine aghte thurgh þi wite.
 26 Þis see mikel and roume til hende:
 Þar wormes ofe whilke es nan ende,
 27 Bestes smaller with þe mare.
 Þider schippes sal ouerfare;
 28 Þis dragoun þat þou made biforn
 For to plaie with him in skorn.
 Alle, fra þe þai abide
 Þat þou gife þam mete in tide.
 29 Giueand þe to þam, gedre þai sal;
 Þe oppenand þi hand, with-al
 Alle sal þai mare and lesse
 Be fulfilled with þi godenesse.
 30 Þe sothlike turnand þi likam,
 Þai sal be dreued; þe gaste ofe þam
 Þou salte outbere and wane sal þai,
 And in þair duste sal turne for ai.

¹ V servituti. ² r. faine.¹ V sibi.

H erþe. EH om out. E hilles. E in d. barz H in d. þare. EH fare inst. of ga.
 E of wode when am liste H of felde in list. EH Abide sal wild asses in þar þriste.
 EH sal wun. H siht-foyheles. E om of. EH þai sal giue. E Fra ouemast his
 h. springand H Hilles fra his ouemastes springande. E be fild sal H fille sal.
 E Fortheledend. E to mares hai H hai to m. þen. H om swa; E ai.
 E lede out. EH faine sal. EH oli. E om þe. H & hert of man bred.
 EH Be fild (fild). H Whilke þat he sette. E be sparwes nestland. es om. E to h.
 E ston EH þat lies in ling(e). EH Til. EH is it insleinge. EH In time
 (times) he made þe m. for lange. EH om it. H þe s. E merknes. H om and.
 E om es. H niht is. E þurghfare. H forthfare sal. E whelpis. E r. at reue
 þa H r. smale and grete. E m. þam swa; H þat þai reue and seke fra god
 þar mete. H Þe sunne is sprungen. H om and. E þai are H are þai
 þenne. E And byloked in þar dennes are þai þare H & b. are þai in þar
 denne. E Outga sal man. H to. E to, om in H. E derke. E louerd ar.
 H Hou m. are þai for to se Þine werkes louerd, þou made to be Alle in
 wisdom bi dai and naht, Fulfild is þe erþe with þin aht. E Þe land ouer-al
 it is fulfild With þine aght swa als þou wilt. E roume end. EH wurmes.
 E Shipes þare-þurgh (ouer þare) sal fare. E Þi. H tou. EH shoþe. E Al.
 H Openand þe. E Al sal þai sothlic. E wendand. H om sal. E lette.
 EH & wane (E wans) þare mayne. E sal þai. EH t. ogayne. H om and.

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- 31 Outsend þi gaste and made þai sal
bene,
And new saltou þe face of erthe
bidene.
32 Be blis of lauerd in werlde þis;
And¹ faine sal lauerd in werkes his.
33 Þat bihaldes land and to qwake
makes ite;
Þat neghes² hilles and þai smoke
yhte.
34 .I. sal singe to lauerd in mi life for-þi,
.I. sal salme to mi god hou lange am .i..
35 Winsome³ to him be mi speche al;
.I. sothlike, in lauerd like sal.
36 Wane sinful fra erthe, and wike þat
isse,
Swa þat þai noght be. mi saule,
lauerd blisse!

CIV.

Schriues to lauerd, and his name
ye kalle;

Bitwix genge schewes his werkes alle.

- 2 Singes to him dai and nighte,
Alle⁴ salmes to him; telles righte
Alle wondres of him witerli;

Heryed be his name hali.

¹ *al. om.* ² *V tangit.* ³ *Iucundum.*
⁴ *r. And.*

- 3 Faine mote herte of lauerd sekand.
Sekes lauerd in ilka land,
And ye be feste; whil þate yhe mai,
Sekes þe face of him ai.
4 Mines ofe his wondres þat [h]e¹ made
kouth,
Fortaknes and domes ofe his mouth.
5 Sede ofe Abraham, hine hisse,
Sones ofe Iacob, his chosen to blisse,
6 He lauerd oure god in euermare;
In alle erthe his domes are.
7 He was mined in werld ofe his wite-
worde hende,
Ofe word þat he sente in thousand
strende;
8 Þat he welesete for Abraham sake,
And ofe his aath vntil Ysaace;
9 And he set it to Iacob in bode wele,
In witeworde ai² to Iraele;
10 Sayand: ».i. sal giue þe þe land of
Chanaan
Stringe ofe þine heritage on-an«;
11 When þai ware ofe schorte tale,
Fone and his tilthe grete and smale³.
12 And þai fore fra genge in genge þare,
And fra rike til other folke þat ware.

¹ *Ms. be.* ² = *ece?* cf. *ayhed v. 22*; *V* in
testamentum aeternum. ³ *V paucissimi et*
incolae ejus.

E be made þai sal H made ben þai nou. E om þe; f. of e. alle H þe f.
of e. salt þou. E In werld be of l. blisse, H In w. þ. blisse of l. be. EH om
And. H Lauerd in his werkes faine sal he. EH erþe. E om and. EH mas.
E in lif min wisli. EH om sal. E Bliþeful be mi speche for-thi, Sothlic in l.
like sal I. H Bliþeful. EH Sinful fra erþe (H euer) waue þai (þa), E And
wicked als baþe niht and dai H Fra erþe, wicked do als-swa, EH Swa þat
noght (om H) be þai (þai be) bot to (forto) misse, Mi saule vn-to lauerd blisse.

CIV.

EH & kalles name his. H Shewes bit. g. EH werkis his is (om H).
EH Singes to him and salmes him to, Telles al his wundres mo (to), Heryhed be
ye witterly (mare and lesse), In his name þat es heli (In his heli n. that esse).
E Faine mot hert of þe sekand, Lauerd þat wones in ilk a land, H Faine hert in
ilka land Of þat are lauerd sekand; EH Sekes lauerd and fest be yhe (ben), Seke
(Sekes) his face (name) ai to (forto) se. H of him. EH whilc. H His fortoknes.
E hine his ai. E his ch. are þai H Lauerd our god in ai is he, And in al
erþe his d. be. E Mined of his witword in world was he H He mined of his
w. in w. to wende. EH om þat. E str. to be. H om wele. E aght H agh.
E om it. EH And in. E to ai in H in ai to. EH Kanaan land EH Streng.
H om þine. E erit. þi hand H in þi hand. EH When of short tale (Of sh. t.
whenne) þai ware, E To fone and his erers thare H Few and of his comeling
þare. EH And fra geng (folke) in genge (folke) fore þa (ferd þai), E Fra rike
to oþer geng als-swa H And fra r. in folke oþer ai. H om he. H to dere

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- 13 Noght lete he man dere to þa:
And kinges for þam thret: he, swa:
14 "Nil yhe negh min cristes nou.
And in mine prophetes nil lithre þous.
15 And he called hungre ouer land
brode
And alle festnes of bred forgnode.
16 He sent bifore þam berne to be:
In hine salde Ioseph es he.
17 Þai meked of him fete þare
In fotefestles¹. harda þat ware:
Irne thurghyhode his saule ful grim:
Til þat worde come of him.
18 Speche of lauord þat was of might:
Inloghed him bi dai and night:
Þe kinge sent, and lesed ilka lim:
Prince of folke, and forgafe him.
19 Lauord of his hous him he made,
And prince of alle þe aghte he hade;
20 Þat² he lered his princes als him-
selfe reghte.
And his aldemen teched sleghte.
21 And inyhode Israel in Egipte hand:
And Iacob tiler was in Cham land.
22 And he ayhed³ his folke swith mikel
And he feste him ouer his faan.
23 He turned þair herte, þate þai suld
hate folke his.

¹ Ms. fotefestnes. ² V auxit.

- And do swikedom in his hine is¹.
24 He sent Moyses, his hine was, so,
Aaron wham he chese him to.
25 He set wordes of taknes in þam,
And of fortaknes in land of Cham.
26 He sent merkenesses, and dimmed þa,
And noghte gremed his saghes swa².
27 He turned þair watres in to blode,
And sloghe þair fisches þate ware
gode.
28 He forthbroghte froskes, þe land of
þa.
In thirles³ of þar kinges ma.
29 He saide, and handflegh⁴ come to
falle.
And gnattes in þar endes alle.
30 He set þar raines haile ful schire,
In land of þam brennand fire.
31 And smate þar vinyhes and figetres
in-twa.
And forgnode tres of endes of þa.
32 He saide, and gressop sone come
þare.
And brese of whilke na tale ne ware;
33 And he⁵ ete in land of þas alle þe
hai,
And it ete al þe fruyte of þar land
awai.

¹ V in servos ejus. ² V et non exacerbavit sermones suos. ³ in penetralibus. ⁴ Ms. handflegh. ⁵ r. it.

þa E d. þam amange. H om And; .. ma, E And he þret for þam kynges
strange. H þou; cristie. E Ne wiles negh mi cristis be. EH mi. E liþer nil
yhe H noht l. wil þou. EH erþe. E He send a berne by-for þa. H Iosep
in hine salde. E is I. swa. E Þai meked baþe niht and day In fote-festeles
his fete ai. H fete of him þat ware. festles. E þurhtfor H þurthferd.
EH Vnto. E Speche of lauord at þe end Inloghed him þe kyng send, And he
him lesid ilkalim. H Speche of l. inloghed him. Þe king send and lesed him.
H Þe prince .. E and he lete him. E he him. H als h. ware. E & þat he
taht his elde sleght H & his elde sleght tath þare. E outlend. H was tiler.
E Cam. H swiþe mikel his folc. E onon. E fon. E þat is folc hate suld þa;
H To hate his folke turned he hert of þa. H To do. E sw. do. E swa
H als swa V He send his hine þat es Moyses. Aaron him while þat he ches;
H He send M. hine hisse. A. whilke he ches to blisse. EH Wordes of (his H)
tokenes he set to (in) þam (E þat). EH He merkenes send s. merkenesses; and
cestred þa. H gr. he þar EH sayhes. E watres of þam in b. EH in l.
E of þam. E of kynges of ham. E houndflegh. E þair endis. E hail swa,
Fire brenand in land of þa. H In þar l. þe. H And he. E smot. H win-
yherdes. E om and; þar figetres þare. EH tognod tre. E of þar e. þare.
EH grishop (gressop) com onon. H breses. EH na (E to) tale was on. EH it.
in þar l. al þar þe. H om þe: E þar. E erþe. E firstgeten H firstgoten.

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34 And he smate al firstskinned in land
of þa,

Sproutes¹ of þar swinke als-swa.

35 And he led am with siluer and golde,
And was nane in þar kinne seke on
molde.

36 Fained es Egipte in forthcome of
am,

For inlai drede of þa ouer þam.

37 He spred kloude in þar forhilinge
brighte,

And fire to schine to þas bi nighte.

38 Þai asked, and come þe edisshenne²,
And with brede of heuen he filled
am þenne.

39 He brake þe stane, and watres out-
sprange,

Yhoden stremes in drie ful strange.

40 For he mined of his worde hali and
milde

Þat he had to Abraham, his childe.

41 And he led his folke in gladnesse,
And his chosen alle in fainnesse;

42 And gaf þam rikes of genge þare,
And swinkes of folke aghthe þai mare;

43 Þat þai yheme his rightwisenesses ai,
And lagh of him seke nighte and
dai.

¹ V primitias. ² coturnix.

CV.

Schriues to lauerd, for gode he is,
For in werld es merci his.

2 Wha sal speke of lauerd mightinges,
Herd sal make alle his louynges?

3 Seli þat yhemes dome þat es,
And in alle time does rightwisenes.

4 Mine of vs, lauerd, in welqueme of
folke þine;

Seke vs in þi hele, god mine:

5 In godenes of þi chosen to se,
To faine in faines of þi genge þat be;
Þat þou be loued nighte and dai
With þine heritage in ai.

6 We sinned with our fadres mide;
Vnrighte we dide, wienes we dide.

7 Our fadres in Egipte noght vnder-
stode

Þine wondres þat ere swa gode;

Þai ware noght mined for-þi

Ofe mikelhed of þi merci.

8 And þai taried vpsteghand in se,

Rede se. and þam sauued he

For his name, swa hali isse,

Þat kouth sulde þai make mighte hisse.

9 Ande he snibbed þe rede se,

And drie es it made to be;

CV.

E goude. E his merci isse. E Who. E om of. E Herd make al of him l.
EH Seli whilc þat (om H) zhemen dome ai (dome yh.) wide, And done rith-
wisnes (Þat r. done) in al tide. E Lauerd in queme of þi folc min of vs, In
þi hele þou seke vs þus. H Seke us hele þenne þou art ine. E To se of þi
chosen in godnesse, To faine of þi genge in fainnesse, Þat þou .. H For
to se ai in godnesse Of þi chosen mare and lesse, In fainnes of þine genge nou,
In þin eritage loued be þou. E with o. f. þat be, H Oure fadres we sinned
mide. H Vnrihtli .. wicli. E did we .. did we. EH om in Egipt. E so.
H minande. E In H Þe. H upstiyhand E up[s]teyhand. E om se₂. H beryhed.
E isse ful of blisse H swa gode þat isse. EH make (E made) sulde þai (he).
E m. misse. H dried. E And he snibbid þe rede se, dried it isse, And he led

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- And he led am in depnesse
Als it ware in wilderness.
- 10 And he sauued am ofe hand ofe
hatand,
And boghte am ofe hand ofe ille-
willande.
- 11 And he hiled with watre þam dro-
uand;
Ane ofe þam noghte left in land.
- 12 And in his wordes leued¹ þai,
And looued his lofe nighte and dai.
- 13 Tite dide þai², his werkes forgate;
Þai held noghte vp³ his rede with
þate.
- 14 And þai yherned yherninge in wil-
dernes,
And þai fanded god in drines.
- 15 And he gafte to þam þair askinge,
And to þair saules he sent fillinge.
- 16 And in castelles Moises taried þa,
Aaron, ofe lauerd halgh, als-swa.
- 17 Þe erthe es opened and swelyhed
Datan on-on,
And hiled ouer sameninge ofe Abiron;
- 18 And brinte in þar sinagoge fire ful
bryghte,
Þe lowe it swath sinful dounrighte.
- 19 And a kalfe in Oreb maked þai,
And baden þe graue nighte and dai,
- 20 And þair blisse turned þai
In liknes ofe a kalfe etand hai.
- 21 Þai forgate god þam sauued hade,
Þat mikeliness in Egipte made,
Wondres in land of Cham to be,
Aghfulnesses in þe rede se.
- 22 And he saide, forlange biforn,
Þat he suld am haue forlorn;
If noght Moises his chosen righte
Had standen in breking in his sighte,
- 23 Þat he suld turne his wrath am
fra,
Þat tospilte he had noghte þa.
And for noghte þai had þe land
Þat yhernandlike was in þar hand;
- 24 Noght leued þai to his worde oghte,
And morkedene¹ with þair thoghte
In þar teldes þare þai lai;
Steuens of lauerd noghte herd þai.
- 25 And he houe his hand ouer mare
and lesse
For to felle þam in wilderness,
- 26 And ate² he toworp in birthes sede
ofe þa
And forspilt þam in rikes swa.
- 27 And bigunen es Belphegor þe quede³,
And þai ete offrand ofe þe dede.
- 28 And þai gremed him in þair findinges:
And felefaldede in þam ere fallinges⁴.

¹ Ms. noghte l.² R þai had done,³ V sustinuerunt.¹ V murmuraverunt.² overl.³ V Et

initiati sunt(!) Beelphegor.

⁴ ruina.

am in depnes als in wildirnesse. E And fro hand of hatand sauued he þa, And he boght þam of hand of fa. H s. þam fra. H & ouerbiled water. E helid. H of þa. E Noht of þam left on liuand. E And þai leued wordes his ware. H l. þai ma. E And þai loued his loue þare H And his herybyng heryhed þa. EH Sone. E om dide þai; H þai dide. E þai f. EH yhorned. E yhorninges. H & god þai fonded. E And he send in þar s. f. E godes H lauerdes. E And þe. EH om es. E swoloyhed H swolyhed. E om onon. E Abyran. E & in þaire s. brend fire þare. Þe logh swaþe sinful þat ware. H And þe logh swoth. E of O. E And þai bade þe deueles vigour ai H And deueles uigours þai bad aldai. E manged. H þai ai. H Vnto a kalf ware etande hai. E And þai. H sauued þam. EH in Cam land. E Aghnesses H Vggliis. EH þam. E Ne had .. Standen. H corn. EH And (Þat) he turned his wrath þat ne tint (& noht forles) þa, And for noht þai had þe land zhornanlic sa. E Þai trowed noht his worde þare And þai groched les and mare In þaire teldes and noht herd þai Steuens of l. niht no dai; H Þai leued noht is word and morkeden un-euen In þar teldes and herd noht lauerdes steuen. E ouer þam his hand þat esse. EH Þat he feld þam .. H And outwurpe; E And in byries he outkast of þa. E ma. E & offred B., H & b. are .. quedes. EH offrandes. H dedes. E in his f. EH is in þam. E squattinge H swacching.

Ms. Vesp. D vii.

- 29 And Finess stode and quemed wele:
And þe scatthinge¹ lefte ilkadele;
30 And it es wened to him in right-
wisenes,
In strend and strend til in ai þat es.
31 And gremed þai him in scorninge
At watres ofe againesaingē;
And swonken es Moises for þa;
For þai gremed gaste ofe him swa,
32 And he twifalded² in his lippes.
Noght spilt þai
Genge wilke saide lauerd til am ai;
33 And menged bitwix genge þai are,
And þai lered þar werkes þare;
And þai serued fals vigours ofe þam,
And in sclaunder es it made til am:
34 And þai offred[þar] sones and doghtres
als
Vnto deuels þate ere fals,
35 And þai spilt blode vnderand swa,
Blode ofe þar sones and doghters ma,
Whilke þai offred blode and bane
To fals vigours of Chanaane.
36 And dropen³ esþe land in blodis swa;
And smitted in werkes ofe þa;
And þai streneden mare and minne
In þar findinges al with sinne.
- 37 And wrath es lauerd with his folke
in wrath,
And his heritage he has in wlatþ.
38 And he gafe þam in hend ofe genge
ma;
And lauerdes ere of þas, þat hated
þa.
39 And þai droued þam swithe sare
Þat þar iuel frendes⁴ ware;
And meked vnder þair hend þai are.
Ful ofte he lesed am of kare,
40 [Bot]² in þair rede þai gremed him ai;
And in þar wickednesses meked ere
þai.
41 And he sagh when droued þai ware,
And þar bede herd he þare.
42 And he mined ofe witeworde, him
rewed for-þi
After mikelhed ofe his merci;
43 And in mercies gafe he þam,
In sighte of alle þat þam nam.
44 Saufe make vs, lauerd our gode, þus,
And fra birthes samen vs;
45 Þat we be schriuen to þi name hali,
And glade in þi loofe witerli.
46 Blissed lauerd, god ofe Irael,
Fra werld and vnto werld wel;

¹ quassatio. ² distinxit. ³ V infecta, R interfecta.

⁴ V inimici. ² Ms. For.

EH wend. E Fra st. in st. E om til. H til in aines. E þai gremed H þai taried. E om him. H water. E of þa. H & for þam swanke M. ilka lim. H om þai. E his gast swa H þe g. of him, swa om. EH And he twifolded in his lippes two (twa), Noht tint (forles) þai genge þat (whilc) lauerd said to þa. EH & þaire werkis l. þai þ. EH & þaire fals vigoure (uigours) serued þai, And it is made (om H) to þam in sclandre (shame) ai. E om þai; E þar s. þar d. a. H & þai o. þar sones swa And þar doghtres to deueles ma. E of vnderand. E om swa; H þare. E d. in land; H And þar sones and þar dohtres ware. H had offred, EH euerilkane. E & d. is þe l. blode inne, And bismitted is hit with sinne, In werkis of þam niht and dai, And in þaire findinges stened þai; H And slain is þe land to dede In blodis that ware swa rede, And bismitted in þar werkes it is, And þai stened in þar findinges mis. E & lauerd is wragh in f., E with wragh H with bragh. H om he. EH in lagh. E om of. E þare inst. of ma. H lauerd are of þam. E And þat hated lauerd ouer þam are. E And þen (ms. þou) droued þam þar fa And al meked are þai swa Vnder hend of þam to ga, Ful oft [he] lesed þam of wa; H And þen droued þam in land Þa þat war þar ilwilland, And meked under þar hende are þai, Oft lesed he þam niht and dai. EH For. EH And in (om E) þar wicnesses. EH þai droued w. H he h. þar bede. H om And. EH of is w. EH & in his m. E al þa þat. E Lauerd oure god vs sauf sauf(!) þou. H nou inst. of þus. E And samen vs fra birþehes nou H & fra b. vs s. þou. EH Þat in þi heli name (In þi h. n. þat) we be schriuen, An[d] glade in þi loue in while (whil, in om) we liuen. E vn-to in w. in wel.

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And alle folke with hert sal saie
Swa be, swa be, nighte and daie.

CVI.

- 1 Schriues to lauerd, for gode he is,
For in werld¹ es merci hise,
2 Saie þai with gode wille and thoghte
Whilke þat ofe lauerd ere boght,
Wham he boght of hand of faa,
Fra rikes samened he þa,
3 Fra sun-springe to setelgange,
Fra north, fra þe see swa lange.
4 Þai dweled in annes, in drihede; wai
Ofe cite ofe woningstede noght fand
þai;
5 Hungrand and thristand als-swa, —
Þe saule ofe þam waned in þa:
6 And þai cried to god when droued
þai ware,
And of þar nedinges he outnam þam
þare;
7 And he led þam in right wai,
In cite ofe woningstede þat ga suld þai.
8 To lauerd his mercies be schriuen,
And his wondres to mensones þat
liuen:
9 For vnnait saule he filled with fode,
And hungrand saule he filled with
gode.
10 Sittand in schadow ofe dede and
mirkenes,
¹ V in seculum.

- Bunden in iren and wrecchednes,
11 For speches ofe god gremed þai
And taried rede ofe heghist ai,
12 And meked in swinkes es hert ofe
þam,
Þai ere seke, and nane was þate
helped am:
13 And þai cried to lauerd when droued
ware þa,
And ofe þar nedinges he lesed þam
swa;
14 And he outled am fra schadow ofe
dede and mirkenes,
And brake þar bandes mare and
lesse.
15 To lauerd mercies ofe him be schri-
uen,
And his wondres to mensones þat
liuen:
16 For he forgnod yhates brased ware,
And slottes irened brake he þare.
17 [He toke þam fra wai of þar wienesse, H
For þai are meked for þar unriht-
wienesse].
18 Alle mete es wlated þar saule suld
fede¹,
And negh þe yhates of dede þai
yhede:
19 And þai cried to lauerd when droued
ware þai,
And fra þar nedinges he lesed am ai;

¹ V Omnem escam abominata est anima eorum.

E .. þerto sai þai H þat isse þai sai. H om be₁. E mot it ai.

CVI.

E of inst. of es. E Sain þat are boht of lauerd while he boht fra Hand of fa, fra rikes samened he þa. H Þa whilke. Whilke. E in drines ai, Wai of .. non. H Þai dweled alle in onnesse, In unwattri, in drinesse. Wai of cite niht and dai Of wonin[g]stede nan fand þai. E Hongrand. E om Þe. EH lauerd. H ware þai. E outoke H lesed. H am ai. EH His mercies to lauerd. EH For he fild empti (tome) s. EH and in m. EH with. EH Speche of l. for. E þa. EH & rede of heghest þai taried swa ai. EH For. E es þar heht H is þar h. in swinkes onan. EH And þai. EH om and. E nis þat helpis in quert H wha helped ne was nan. EH war þai. E fro. EH am ai. EH & fro merkenes and shadw of ded led (om E) he þa And þar bandes he brak in-twa. EH His mercis to l. E For he gnod brasan zhates swa H For brasan yh. to gnod he. EH And iren bandes (slottes) brak he ma he brak in þrel. E He nam þam fra þaire wickednesse. E fra. E Þar saule is wlated als (r. al) mete gode H Al m. wlated is saule of þa. E om negh. zhode; H And to yh. of d. neghed þai swa. E om þai.

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- 20 He sent his worde, and heled þam,
And fra þar steruinges he þam nam.
21 To lauerd his *mercies* be schriuen,
And his wondres to mensones þat
liuen;
22 And offre þai offrand ofe loofe þat is,
And in gladeschip schewen werkes his.
23 Þat in schippes in¹ see ere dounga-
ande,
In fele watres wirkinge makande,
24 Þai sagh werkes ofe lauerd þare,
And wondres of him in depe þate are.
25 He saide, and stode of storme þe gaste,
And vphouen ere stremes maste.
26 Þai vpstiyhen vntil heuen,
And þai dounga to depnesses euen;
Þe saule ofe þam lesse and mare
In iuels sculked² ite þare.
27 Þai ere dreued and ere stired als
dronken mis,
And al þe wisdom ofe þam swe-
liyhed is:
28 And þai cried to god when droued
ware þai,
And ofe þar nedinges he outeled
am ai;
29 And he sete in winde³ his stormes
stithe,
And his stremes leften lithe⁴.
H 30 [And þai fainned þat þai ware stille;
¹ *az. þe.* ² *V tabescebat.* ³ *in auram;*
R in soft wind. ⁴ *siluerunt.*

- And he led þam in hauen of wille].
31 To lauerd his *mercies* be schriuen,
And his wondres to mensones þat
liuen;
32 And in kirke of folke him vphene þa,
And in setel ofe elde¹ þai him loofe
swa.
33 Stremes in wildernes sete he,
And outgange ofe watres in thriste
to be;
34 In saltmersche land fruitberande,
Fra iuel ofe in it wonande.
35 He set in weres² ofe watres wildernes,
And in outgange ofe watres land
wareles.
36 And þare bilouked he hungrand ware,
And cite ofe woningstede sete he³ þare;
37 And þai set wineyherdes, and feldes
þai sewe,
And þai made fruite ofe birthe newe.
38 And he blissed am, and felefalded
þai be;
And þare meres noghte lessed he.
39 And þai ere fone made, and swon-
ken ere þa,
For drouinge of iuels, and sorw and wa.
40 Vhotten es a flitinge⁴ oure princes a
dai,
And made to dwele in wigeling⁵,
and noghte in wai.

¹ *V seniorum.* ² *stagna.* ³ *constituerunt.*
⁴ *V contemptio.* *R contentio.* ⁵ *V et errare*
fecit eos in inuio.

H þai ware. EH of. H am þare. E om þar. H outnam. E *Mercies* of him to l. . .
H Shriuen be lauerd *mercies* hisse And his w. to m. with blisse. EH & þai
offre o. of l. esse (al dai). E And shew his werkis in gladnesse H & his w. in
gladship shewen þai. H þe se E þe se in shippes. E dounstiyhand. H mani.
H doand. E Werkes of l. al þai segh And in depnes his wondres slegh.
H & his w. in depe þat ware. EH and blast of storme (it H) stode. EH his
stremes wode. E Þai stiyhe to heuen, þai ga to depenes, Þaire saule sculked in
euelnes; H Þai upstiyhe til heuenes and to depe doun ga, In ineles sculked þe
saule of þa. H om ere. EH droued. H als drunken and stired misse. E om
ere. EH & al þar w. swolohed (swolyhed) is. EH lauerd. EH led, oute om. þam.
E inset in. EH storme. EH wexen. E are faine. E & in hauen he led þam
of þar w. E *Mercies* of him to l., H His m. to l. E þai; H & þai upheue
him in kirke of f. ma. EH þai loue him, E ai. He set stremes in wilder-
nesse. H . . þat esse. E euelnesse H iuelnes. E He set dam of w. w., H In
weres of w. he set w. H erþe. V 36 om in E. H & þare he louked
þat . . H þam. E felfolded H Swipe mikel & þar . . are n. l. he. EH &
fone made ar þai (are þai m.). E om and. E þai are. H for sorch. E s.
sare. E A flit is yhotten. H flitte. E ouer þar p. þai To dwelle in. H And

Ms. Vesp. D vii.

- 41 And he helped poure fra wrecched-
hede,
And he set als schepe hinehede.
42 Rightwis sal se, and glade with-al;
And al wienes his mouth stoppe sal.
43 Wha wys and sal yheme þese in land?
And mercies ofe lauerd sal vnder-
stand?

CVII.¹

Graiþhed mi hert, god, graiþhed
mi herte is;

.I. sal singe and salme in mi blis.

2 Ris, sautre and harp for-þi;

In þe grikinge rise sal .i. .

3 Schriue to þe, lauerd, in folke i sal,

In birthes singe to þe with-al;

4 For mikel ouer heuens þi merci es,

And to þe kloudes þi sothnes.

5 Vpheue ouer heuens, god, and ouer
al land ai .

Be þi blisse; þat þi loued lesed be
þai,

6 Saufe make þi right hand, and here
me.

God in his halegh spake he:

7 »I. sal glade, and drihed² twinne .i. sal,

And dene of teldes mete with-al.

8 Mine es Galaad, Manasse mine leued;

And Effraim fanger ofe mine heued.

¹ Cf. Ps. 56, 10—14; 59, 5—13. ² V Siccimam.

- 9 Iuda mi kinge es ofe blis,
Moab ketel of mi hope is;
10 In Ydume sal .i. þinne mi scho;
Outen, frendes ere made me toa.
11 Wha sal lede me in warned cite?
In Ydume wha sal lede me?
12 Noghte-ne þou, god, outdrafe vs swa?
And in oure mightes, god, noght
saltou outga?
13 Gif til vs helpe of drouinge;
And¹ hele ofe men ful vnnai. thinge.
14 In god might make sal we,
And to noght our faas lede sal he.

CVIII.

God, mi loof ne lete þou²!

For þat mouth of sinful nou

And mouth of swikel, þat does mis,

Ouer me open it is.

2 Þai spake againe me with tunge
swikel,

And with wordes ofe hatred mikel

Vmgafe þai me witerli,

And ouerwonnen me selwilli³.

3 Als⁴ þai me loued, me bakbate þai;

And .i. sothlike badde night and dai.

4 And þai set againes me for godes wa,

And hatereden for mi louered swa.

5 Set ouer him sinful in land;

Þe deule on his righthalues stand.

¹ *al.* For. ² V ne tacueris. ³ gratis;
R of selfe will. ⁴ V Pro eo ut.

made am to. E And pouer and helples helped he And set his hinehed als shep
to be. EH Se sal rihtwise & faine w. E Wha w. and is þis zhemand.
H and yhemes. EH sal he.

CVII.

H Graiþhe E Diht. EH lauerd. H d. is mi hert. H & s. in quert. E Rise
mi blisse rise sautre f., And herp in grikin r. s. I H Aris s. ris h. f. EH To
þe in folc lauerd (l. in folke) shr. I sal. E And in birþe salme . . E isse. EH om
þe. EH om Be. E þi corn. E Hale. E riht half. EH spoken has. E twin
with-al; H & dele dr. .i. sal. EH dale. E mete I sal. H keper. EH mi. EH I.
kyng^e is of mi b. E pot. E Ydum. H are frendes. E me lede. EH Vntil Y.
E Whare noht þou, H Whare þou, noht om. E lauerd. E outdroue H output.
E om our. E to. EH For. man. E oure fas to n.

CVIII.

For—nou om in E. E of sinful, E for to se H ouer me, EH Opened it is
(is hit) E ouer me H forto be. H With swikel tunge again me spake þai. H sayhes.
EH hateredene, H ai. H alle for-thi. E self wisly. EH om And. bade.
E again H gain. E loue[r]e]den. H again. E And þe d. EH om his.

Ms. Vesp. D VII.

- 6 When he es demed, fordone outga
he;
And his bede in sinne it be.
- 7 Fone be þe daies ofe him,
And his bischeoprike þate other nim.
- H 8 [His sones be faderlesse þar lif,
And a widw be his wife].
- 9 Drecchand¹ his sones be outborne
awai,
And thigge mote þai night and dai,
Outekaste be þai for euermare
Fra þar woningstedes þat ware.
- 10 Ransake mote gaueler his aghte;
And outen reue him swinke and
maghte.
- 11 Nane be him helper þat him knew;
Ne be, þat his stepchilder rew.
- H 12 [Pe sones of him in were² be ai;
In o strende his name be don awai].
- 13 In minde turne þe wickednesse
Of his fadres mare and lesse
In sight of lauerd; and sinne na
dai
Ofe his moder be done awai.
- 14 Again louerd ai be þai swa,
And forworth fra land þe minde ofe
þa:
For þat nocht es he witerli
Mined forto do merci;
- 15 And filyhed helples and thiggand,
- 1 V Nutantes. 2 in interitum.
- And stungen with herte, to quelle
in land.
- 16 And he loued malloc dai and nighte:
And come sal it on him to lighte;
And blissinge wald he nocht swa,
And ferred sal it be him fra.
- 17 And malloc he cled als wede —
And als watre it inyhede
In his inwardes al at anes,
And als oyle in his banes.
- 18 Be [it] to him als schroude with whilke
hiled he is,
And als girdel þat ai gird es mis.
- 19 Þis mote be þe werke of þa
Þate bacbite me ate lauerd swa,
And þat spekes iuels ma
Again mi saule to do it wa.
- 20 And þou, lauerd, do with me for-þi
For þi name, for soft es þi merci.
- 21 Lese me, for poure and nedful
am .i.,
And mi herte es dreued with-inne
me, sothli.
- 22 Als schadw when heldes, fornomen¹
.i. am,
And forschaken² als gressop, with
gram.
- 23 Mi knees vnfeste for fast ere þa;
And mi flesche es manged, for oyle
swa.
- 1 V ablatius. 2 excussus.

EH om es; demde. E forspilt. H in s. made be. EH be made daies.
E wedu. E Drecchand ouer born be is sones and bigge ai, Outkast fra þar
woningstedes ai be þai. H Dr. be þa o. a., And þiggande þai n. & d. H om
for. EH al his. E r. his sw. H & reue mote fremde his s. E .. þat liuand
esse; .. rew st. hisse. E And in a. H againturne w. E and þe sinne
H & sinne yhit, E Of his moder neuer blinne H Of his m. fordon noht be hit.
H Ai be þai againe l. s. EH erpe. E For þat þat he mined noht To do
merci in hert ne þoht. H he is noht. H And he. EH man helples. H to
sla. H & malloc loued he niht and dai; E .. in to gan. E An com to him
it sal o-nan H And hit sal com unto him ai. H als-swa, E haue noht wald he.
E fra him sal it be. E inrest. EH ones. EH oli. E boues. EH om it. H hiled
with (whilk om). E is he. E om als. E with while he ai gird sal be H he
girde is ai with misse. E Þis werke of þam be to se Þat at lauerd bacbite me,
& þat speken i. als-swa, A. saule mine to sla; H Þis werke of þam at lauerd
þat bacbite me, Þat speken iueles again mi saule to be. E & þou l. for þi
name do to me, For soft is þe mildhert[n]les of þe. EH nedful & poure. EH in
me, E for-þi H dreri. E kusten inst. of fornomen. E forsaken. E grishop
H gressshop; E þat is am H am i lame. EH M. k. for fast (fasting) E vnfest es
shent H are manged shent, And for oli my fleshe is went. E to EH þam.

Ms. Vesp. D vii.

24 And .i. am made vpbraidinge til am ai;
 Pai sagh me, and paire heuedes
 stired pai.

25 Helpe me, lauerd mi god, and me
 Make saufe, for þe merci ofe þe.

26 And wit pai þate þi hand þis yhte,
 And þou, lauerd, maked ite.

27 Pai sal werye him,¹ and blis saltou.
 Pas þate in me rises nou,
 Schente mote pai be, nighte and dai;
 Þi hine sothlike faine sal ai.

28 Kled mote pai be als, þe same
 Þate bacbite me, ai with schame,
 And hiled be pai mare and lesse
 Als twifold kloth² with paire schend-
 nesse.

29 To lauerd in mi mouth sal i. schriue,
 And in mid of fele loofe him mi liue:

30 Þat in righthalues of poure es stan-
 dand,
 Þat he saufe make mi saule fra fili-
 yhand.

CIX.

Lauerd saide to mi lauerd ofe might:

»Site opon mi halues righte,

2 Whils .i. sal set þe faas ofe þe
 Schamel ofe þi fete to be«.

3 Yherde of þi mighte on-on
 Send sal lauerd fra Syon,

¹ V illi, nom. pl. ² sicut diploide.

To be lauerd¹ thurgh þe land
 In middes ofe þine illewilland.

4 »With þe, biginninge in dai of þi
 mighte,

In schineinges of haliyhes brighte;
 Ofe wambe, in þis werld to be,
 Bifore daistern gate .i. þe«.

5 Lauerd sware, and noghte² with-al,
 And forthinke it noght him sal:
 »Þou ert preste, ofe for to recke³,
 After ordre of Melchisedeke«.

6 Lauerd fra þi righthalues breke
 Sal⁴ kinges in dai of his wreke.

7 Deme in birthes he sal to se,
 Fulfille fallinges als sal he,
 Sqwat sal he heuedes, blode and bane,
 In þe land ofe maniane.

8 He dranke ofe wel in þe wai;
 For-þi he heued his heued vp ai.

CX.

In al mi hert, lauerd, to þe schriue
 .i. sal,

In rede of rightwise, and sameninge
 al.

2 Grete werkes of lauerd ere wroghte,
 In alle his willes ere þai soghte.

3 Werke ofe him schrifte and mikel-
 nesse;

And in werld es his rightwisenesse.

¹ V Dominare. ² al. a nothe. ³ V Tu
 es sac. in aeternum. ⁴ V confregit.

EH segh. E om me. H om þair. EH heued. EH Sauf make. EH om þe.
 E Pai sal wery him & þou sal blisse þat rise in me, Þi hine sothlic faine sal
 he. H .. & þou blisse sal Þat in me inrise wiht-al, Sh. be þa be n. & d. ..
 E Þat bacbite me kled be þai Wiht shame baþe bi niht & dai; H Pai be kled
 in werld þe same, Þat .., ai om. E ouerhiled. EH twifald. E mantel
 II klagh. E To l. swipe mikel in ... E om of. H on pouer rihthalues.
 H To sauf make.

CIX.

H apon. EH Whil. E foos. E om to. E For to lauerd þurgh-out. E In-
 mid of þi. E of dai. E With brihtnesse of h. liht. E Of wombe ful witerli,
 .. þe gat I. EH swor a nothe. E in ai to recke. H After hode. E sal breke,
 Kinges in his dais sal wreke. H in his dai of w. E Dome in b. so sal he.
 E .. for to be. E Swatche H Squatche. H heues. E bone. one. E of
 bournand. E For þat heued he heued vp ai. H om he; heuen.

CX.

E om lauerd; shr. sal I þe to. E so. E are ai; .. soth are þai. E Shrift
 his werk. E in w. of werldis his. E Mildherted and mil[s]ful l. isse, Minde he

Ms. Vesp. D VII.

- 4 Minde he made ofe wondres his;
Milde-herted and rewfulle lauerd is.
Mete he gafē in ilka lande
To þas þate ere him dredande.
- 5 Mined of his witeworde in werld sal
he be;
Mighte of his werkes to his folke
schew sal he,
- 6 Þate heritage of genge gife he to þa.
His hendwerkes sothnes, dome als-
swa.
- 7 Trew al his bodes, in werlde ofe
werlde feste ai;
Made in sothnes and in euennes ere
þai.
- 8 Byngē to his folke lauerd sent he;
He bade his witeworde in [ai] schulde
be.
- 9 Hali and aghfulle es name his.
Beginninge of wisdomē lauerd drede
is;
- 10 To alle him doand, gode vnderstan-
dinge.
In werld ofe werld es his loueinge.

CXI.

- Seli man þat dredes lauerd of blis,
Swith mikel he wille in bodes his.
- 2 Mightand in erthe his sede bes alle;
Strende ofe rightwise blissed be salle.
 - 3 Blisse in his hous, and ricchesse,
And in werlde ofe werlde his right-
wisnes.

- 4 Sprungen in mirkenes to righte lighte
is,
Mildeherte and rewfulle and rightwis.
- 5 Blithefulle man he es for-þi
He þat lenes and has merci,
Wele-settes his saghes in domes al;
For in ai noghte be stired he sal.
- 6 In euer minde rightwis sal be¹;
Of iuel heringe noght drede sal he.
- 7 Graiþe es his herte, nighte and dai,
To hope in lauerd; fest es ai
His hert; noght stired sal he be,
His faas til he forsee².
- 8 He tospred, gafē to poure þate had
nede.
Þe rightwisenesse ofe him, to mede,
Wones in werlde ofe werld þer-
forn;
In blis vphouen sal be his horn.
- 9 Sinful sal se, and wrath he sal,
And gnaiste his tethe he sal with-al,
And sal sculke to be awai;
Yhorninge ofe sinfulle forworth sal ai.

CXII.

- Herihes lauerd, þat childer be;
Name ofe lauerd herihe ye.
- 2 Name ofe lauerd ai be in blisse
Fra heþen forth into werld þat isse.
 - 3 Fra sunne springe to setelgange
Herihandlike³ name ofe lauerd amange.
 - 4 Hegh ouer alle genge lauerd isse,
And ouer heuens es his blisse.

¹ V In memoria aeterna erit justus. ² V
despiciat. ³ V laudabile.

m. of w. h. E þo H þa. E hand-werkis. E sheued he. E Þat giue erit.
of g. to þo. E handwerke. deme als-so. E Trew are al his bodes ai, Fest in
werld of werld ar þai, Maked most in sothnesse, And als-swo in euennesse.
E send inst. of bade. E in ai to be. E om es. EH dred of lauerd. E Til.

CXI.

E dredis. E om he; wil in b. isse. E & werld. E To riht in merkenes
liht sprungen isse. E Milsful. EH sayhes. EH dome. E In eueninge rihtwis
rihtwis sal be. E Of heryng iuel. E Graiþed til hope in lauerd hert hisse,
Samen festened hert hisse isse, He ne sal noht stired be Til þat his foos ..
H His wiþerwines. H and gaf. EH om had. E om þe. E þar-forn. E &
he. H tegh. E om he sal. E & he. E Sinful þhorninge. E sal I ai.

CXII.

E childre. EH ai haue bl. E For þis nou vntil in. E Herghlic. EH is.

Ms. Vesp. D vii.

- 5 Wha als god oure lauerd þate wones
in hegh,
Meke thinges in heuen and in erthe
he segh¹,
6 Fra þe erthe helplesse raisand,
And ofe thoste þe poure rerand,
7 With princes þat him bilouke² he,
With princes ofe his folke to be.
8 Þat geld in houses makes wonand,
Moder ofe sones to be faineand.

CXIII.

- 1 IN outegate ofe Irael,
Oute ofe Egipte come swa wele;
Iacob hous—was glad for-þie —
Ofe þe folke ofe barberie:
2 Made es Iude his halinesse,
Israel his might he esse.
3 Þe see segh, and flegh onane,
Hindeward turned es Iordane;
4 Hilles als wetheres fained þare,
And knolles als lambes ofe schepe
þate are.
5 What es þe, see, þat þou flegh nou?
And þou, Iordan, obake þat went
eretou?
6 Hilles, als wetheres gladed ye?
And, knolles, als lambes ofe schepe
þat be?
7 Ofe face ofe lauerd þe erthe stired
isse,
Ofe face ofe god ofe Iacob blisse;
8 In weres ofe watres þat turnes stane,
And kliffes in welles ofe watres to
gane. —

¹ V respicit. ² colloctet.

- 1 Noghte til vs, lauerd, noght til vs
nou,
Bote til þi name blisse gife þou,
2 Ouer þi merci and þi sothnesse;
Leswhen sai genge: »þair god whare
esse?«
3 Oure god sothlike in heuen es kid;
Alle þat euer he wald he did.
4 Lickenes ofe genge, siluer and gold,
Weikes ofe men hend ofe mold.
5 Þai haue mouth, and sal noght speke
with-al;
Eghen þai haue, and se þai ne sal.
6 Þai haue eres, and here ne sal þai
oghte;
Nese-thirles þai haue, and smel sal
noghte.
7 Hend þai haue, and noght sal þai
Grape with þam, night ne dai;
Fete þai haue, and sal noghte ga;
In þaire throte noght crie sal þa.
8 Like be to þam þate make am swa,
And alle þat traistes in þam ma.
9 Israel hous hoped in lauerd ofe
blisse;
Þar helper and þar forhiler he isse.
10 Aaron hous in lauerd hoped þai;
Þar helper and þar forhiler he es ai.
11 Þat dredes lauerd, in lau[er]d hoped
ma;
Helper and forhiler es he ofe þa.
12 Lauerd ofe vs was minand,
And vs he blissed with his hand.
He blissed þe hous ofe Irael;
He blissed þe hous ofe Aaron wel.

E Who. EH louerd oure god. E Mekenesses. E Help[les] fro þe e. risand.
E ȝost H þost. EH hous. E erand. E swo fainnande; to be om.

CXIII.

EH outgang. E barbari. EH helinesse. E Þe se he s. E a-non. E Hinward.
EH is. E wepers H Als. E ware. EH & Iordan. E fained. E meres. E to þi
n., H om til. E milþe. E werkis. H wid-al. E se ne þai. E & here sal þai
noht oght H & noht here sal o. EH Grope. H bi niht. E go. E Noht kri
in þar throte sal þo. H Leke be þam. E þo so. EH traisten E oght in
þo. EH louerd. E forheler. E hoped in l. so. E Helper & forhiler he is of
þo. EH dreden. E in him h. þai, Þar h. & þar f. he is ai. E he was.
E he vs. E vs inst. of þe hous. H dreden E dredend. E þe mekil. E om

Ms. Vesp. D vii.

- 14 **P**at dredes lauerd, al blissed he,
 Þe littel with þe mare to be.
 15 Eke mote lauerd ouer yhou,
 Ouer yhou and ouer yhour sones
 nou!
 16 Blissed ofe lauerd be yhe ma,
 Þat maked heuen, erthe als-swa.
 17 Heuen ofe heuen to lauerd be;
 And erthe to mensones gaf he.
 18 Noghte dede, lauerd, sal looue þe
 alle,
 Ne in to helle þa þat doune falle.
 19 Bot we þate liuen, lauerd we blisse,
 Fra hethen and in to werld þate isse.

CXIV.

- I** lued, for þat lauerd ofe heuen
 Ofe mi bede sal here þe steuen.
 2 For he helded to me his ere wiseli,
 And in mi daies kalle sal .i.
 3 Sorwes ofe dede vmgafe me ai,
 And wathes ofe helle me fand þai.
 4 Drouinge and sorwe bath fand .i.:
 And name ofe lauerd .i. kalled for-þi,
 5 »A, lauerd, lese mi saule«. mildeful
 lauerd al
 And rightwise, and oure god milse¹
 sal.
 6 Yhemand smalle lauerd es he;
 .I. am meked, and he lesed me.
 7 Turne, mi saule, in þi reste to be,
 For lauerd wele did he to þe.

¹ Ms. misse.

- 8 For he toke mi saule fra dede, min
 eghen twa,¹
 Mi fete fra slithinge þer .i. ga.
 9 Qweme to lauerd .i. sal in land
 In þe rike ofe liueand.

CXV (continuation of preceding).

- 10 **I** leued, .i. spake for-þi;
 Swithe mikel sothli meked am .i..
 11 .I. saide in min outgange²:
 »Ilke man ligher es amange«.
 12 What sal .i. yhelde to lauerd fre
 For alle þat he has yholden me?
 13 Drink ofe hele take .i. sal,
 And name of lauerd kalle with-al.
 14 Mi behotes yhelde sal .i.
 Bifore alle his folke for-þi.
 Derworthi es in lauerd sighte
 Þe dede of his haliyhes brighte.
 15 A, lauerd, for .i. am þi hine;
 I. þi hine, ande sone ofe hande-
 maiden þine:
 16 Pou brake mi bandes, .i. sal to
 þe
 Offre offrand ofe lofe þate be,
 And name ofe lauerd ful ofe mighte
 Sal .i. kalle bathe dai and nighte.
 17 Mi behotes yhelde sal .i.
 In sighte ofe alle his folke for-þi;
 18 In porches ofe lauerdes hous brighte
 als beme,
 In mid ofe þi Iherusaleme.

¹ V oculos meos a lacrymis. ² excessu.

mote. E Blisse yhe lauerd with hand Þat maked erpe als-so þe land. E of
 heuens. E helyhe. E Noht in til. E om þa.

CXIV.

EH loued. H his ere to me. E For louerd heldid his ere to me al. E I
 sal. E Sorghes H Sorihes. E wozes H wopes. H fonde E onfong, E ai.
 E þo inst. of bath. E om of. EH kald. E milsful. EH om lauerd. E Louerd
 and r. E fra ded and pine, Mine eghen for (r. fro) teris, fro slidyng fete mine.

CXV.

E For þat I spacke leued I, I sothlic mikild and (!) meked for-þi. E lither.
 E helynge. E yheld for-þi. EH þe folke. E sal I. E mi l. E Pou br. mi b.,
 vnto þe Offre o. I sal þat be Of herzing, and name with-al Of louerd euer I
 sal [cal]. EH Mine hotis. E y. ful witerly. E . . sal I. EH lauerd. E And in mid.

Ms. Vesp. D vii.

CXVI.

Heri^hes lauerd, alle genge þat be;
Alle folke, him heri^hye yhe.

- 2 For ouer vs feste his merci esse,
And in ai es lauerdes sothnesse.

CXVII.

Schriues to lauerd, for gode he isse,
For in werld es merci hisse.

- 2 Saie nou Irael: for gode he isse,
For in werld es merci hisse.
3 Saie nou Aaron hous for-þi:
For in werld es his merci.
4 Þat dreden lauerd, saie þai:
For in werld his merci ai.
5 Fra drouinge lauerd kalled .i.;
And lauerd herd me in brede for-þi.
6 Lauerd helper to me es he;
Noghte sal i. drede whate man does
me.
7 Lauerd helper es to me;
And mi faas .i. sal forse.
8 Gode to traiste in lauerd it es ai,
Þan traiste in ani man be mai.
9 Gode to hope in lauerd es ite,
Þan to hope in pri[n]ces yhte.
10 Alle genge vmyhode me ma;
And in name ofe lauerd for .i. am
wroken in þa.
11 Vmgiuand vmgafe me swa;
And in name ofe lauerd for .i. am
wroken in þa.

12 Als bees vmgafe þai me þare,
And þai brente als fire in thornes ware;
And in name ofe lauerd for-þi
Wroken wele in þam am .i..

- 13 .I. am pute, .i. am turned¹, þat .i.
suld falle;

And lauerd vpfange me with-alle.

- 14 Mi strenghte and mi lofe lauerd es he;
And made ite² es in hele to me.

- 15 Steuen ofe gladschipe and ofe hele
sal rise

In þe telde ofe rightwise.

- 16 Lauerdes righthand made might,
lauerd hand righte

Vphoue me; lauerd righthand made
mighte.

- 17 Noght sal .i. die, bote line .i. sal;
And lauerd werkes telle with-al.

- 18 Zraihand³ lauerd me zrahed³ he,
And to dede noght gafe he me.

- 19 Rightwise⁴ yhates open to me þa:
And in þam .i. sal inga,

.I. sal schriue to lauerd. þis yhate
lauerdes isse,

Rightwise sal ga in ite with blisse.

- 20 .I. sal schriue to þe, for þou herd me,
And made ere tou me in hele to be.

- 21 Þe stane whilke biggand forsoke,
Ite es made in heued ofe þe noke⁵.

- 22 Fra lauerd maked es þisse,
And in oure eghen wonderfulle ite isse.

- 23 Þis es þe daie þat lauerd made to be;

¹ V Impulsus eversus sum. ² r. he. ³ = ags.
þreagan þrean (pr. þreade) castigare. ⁴ r.
rightwisnes. ⁵ V in caput anguli.

CXVI.

E him ai H lauerd. E hergh H heyhe. E fest ouer vs. E And sothnesse
of lauerd is in ainesse.

CXVII.

E his merci isse. H Irael hous. E his merci esse. E Sai nou Aaron hous for
god he isse. E his merci isse. E sai þai for-þi. E is his merci. E Fro.
E And in brede lauerd herd me f. V 6 om in E. E Gode is to traist in loue[r]d of
blisse. E man þat isse. E To hope in lauerd it is gode yhit. H traist; E pr.
wiht. E mo. E in þo. E so. þo. E þai vmgaue me þore. E brind. E For
þat wroken in þ. EH onfonge. E strenth H streng. E om lof. E om sal rise.
E In teldiþ of r. and lele. EH Louerd. E and riht. E did might. E I sal noht
degh bot l. with-al And werkis of l. tel I sal. H dee; lauerdes. E Þraghand
.. þraghe, H Zrayhand .. zrayhed. E Open me rihtwis yhates so. H om to.
E go. E lauerd yhate þisse. E in hit sal go. EH art to. E om Þe. E of
noke. E Of. E And wundre in oure eyhen. H om þat. E om to be.

Ms. Vesp. D vii.

- Glade we in ite, and faine we.
 24 A lauerd, sauſe make þou me;
 A lauerd, in querte to be.
 Blissed be, þe wilde and tame,
 Whilke þat comes in lauerdes name.
 25 Fra lauerdes hous to you blissed we;
 Gode lauerd, and til vs lighted he.
 26 Settes miri daie in thickenesse,
 Vnto horn þat ofe weued esse.
 27 Mi god þou erte, and .i. sal schriue
 to þe;
 Mi god þou erte, and .i. sal vpheue
 þe.
 28 .I. sal schriue to þe, for þou herd
 me nou,
 And to me in hele made ertou.
 29 Schriuies to lauerd, for gode he isse,
 For in werlde es merci hisse.

CXVIII.

- Seli vnwemmid ere in wai,
 In lagh ofe lauerd þat gane ai.
 2 Seli þat ransakes witnes hisse,
 In alle þar hert sekis him for blisse.
 3 Noghte þate wicknes wirken ai
 In his waies yhoden þai.
 4 Þou bade þine bodes ilkedele
 To be yhemed swith wele.
 5 Whine¹ ware mine waies righted swa
 To yheme þine rightwisenesses ma!
 6 Þanne schente sal .i. noghte be,
 In alle þine bodes when .i. se.
 7 Schriue vnto þe sal .i.
 In rightinge ofe hert for-þi,

¹ V Utinam.

- In þate þat .i. lered mare and lesse
 Domes ofe þi rightwisenesse.
 8 Þhine rightwisenesses .i. sal yheme
 in thoght:
 Towarde, frawarde¹, forlete me noght.
 9 In what yhungir righte[s]² his wai? 𐀀
 In yhemand þi saghes ai.
 10 In alle mi hert soghte .i. þe:
 Fra þine bodes schouue³ noghte me.
 11 Þine speches hide .i. mine hert with-
 inne,
 Þate .i. sul noght to þe sinne.
 12 Blissed, lauerd, ai ert þou;
 Þine rightwisenes lere me nou.
 13 In mi lippes schewede .i.
 Alle domes ofe þi mouth for-þi.
 14 In þe waie ofe þi wittenesses
 Am .i. lusted als in alle richesess.
 15 In þine bodes wun⁴ sal .i.,
 And bihalde þine waies witerli.
 16 In þi rightwisenesses biþinke .i. sal,
 Þine saghes noghte forgete with-al.
 17 Foryhelde to þine hine, quiken me, 𐀀
 And .i. sal yheme saghes ofe þe.
 18 Vnhile mine eghen, and bihald .i. sal
 Wondres ofe þi lagh with-al.
 19 Comelinge am .i. in erthe to se,
 Hide noghte þine bodes fra me.
 20 Langed mi saule to yherne ful wide
 Þine rightwisenesses in alle tide.
 21 Þou snibbed proude; werihed be þai
 Þat helden fra þi bodes ai.
 22 Bere fra me vpbraidinge and for-
 hoghte⁵,

¹ V usquequaque. ² Ms. righted. ³ V
 repellas. ⁴ exercebor. ⁵ contemptum.

E Faine we in it and glade. E sond for to be. E yhe wild. E Fro. H zhitnesse.
 E Settes mirie dai þerform In thicnesses to þe weued horn. E his mercy isse.

CXVIII.

E vnwemed. EH ar. E And godes lagh þat gangen ai. EH ransake.
 H witnesses. EH seke. E with b. EH bad. E Suld be. EH swipe. E wor
 mi. E so. mo. H suld. E it. E more. E rihtwissenesse EH sal I. H lere.
 E froward. E yhungir yhemed þi w. EH þine. H sayhes. E Fro. EH mi.
 EH ne suld noht. EH art. EH rithwissenesses. E I shewed in lippes mine
 Alle þe domes of mouth þine. E om þe. E rihtwissenesses. E I lusted als in
 richesesses. E þi. wone. H sayhes. EH þi. E Vnhile. EH Wundres. E C.
 in erþe am I. E fro me for-þi. E Mi saule wiled. EH zhorne. H prude.
 EH weried. E fro. EH þine. E Vpbraydinge and forsakinge bere fro me, For

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Pine witnesses for .i. soghte.

23 Sothlike aldermen þai seten
And againes me þai speken;
And þi hine þat eure esse
Woned in þi rightwisenesse.

24 For and þi wnesse thought mine;
And mi rede rightwisenesse þine.

7 25 Cliued mi saule to þe¹ flet:

After þi worde qwiken me yhetz.

26 .I. schewed mi waies, and þou herd
me:

Lere me þi rightwisenesse þat be.

27 Of þi rightwisenesse lere me þe wai,
.I. aryhed(!) in þi wordes² ai.

28 For sleue³ sleped saule myne:
Festen me in wordes þine.

29 Wai of wicknes stire fra me nou,
And of þi lagh milthe of me þou.

30 Wai of sothnes ches .i. for-þi,
And þi domes noghte forgete .i..

31 To þi witnesses cliued .i. to be:
Lauerd, nil tou schend me.

32 Wai of þi bodes ran .i. with querte,
When þou tobreddeste mi herte.

7 33 Lagh set to me, lauerd, wai

Of þi rightwisenesse, and .i. sal
seke ite ai.

34 Gife to me vnderstandinge al,
And þi lagh ransake .i. sal,
And yheme wele bi night and dai
In al mi herte, whils liue .i. mai.

35 In stihe of þi bodes lede þou me,

¹ Ms. þi. ² EH wundres; V et exercebor in
mirabilibus tuis. ³ Ms. sleme? V prae taedio.

For þat .i. walde in it be.

36 Helde mi hert in witnesses þine,
And noght in yherninge¹ to be ine.

37 Turn min eghen, þat þai fantome
ne se;

In þi wai quiken þou me.

38 Sete to hine þine for mede
Speche þine ai in þi drede.

39 Cute mine vpbraidinge þat .i. am
wende;²

For þi domes winsome and hende.

40 Loke þine bodes yherned .i.:

In þine euennes quiken me for-þi.

41 And þi merci, lauerd, come ouer 7
me;

þi hele after speche of þe.

42 And answer to vpbraiding me .i. sal,
For .i. hoped in þine saghes al.

43 And ne awai-bere fra mi mouth
Worde of sothnes þat es kouth,
Toward fraward, night ne dai;
For in þi domes ouer-hoped .i. ai.

44 And þi lagh ai sal .i. yheme,
In werld and in werld of werld to
queme.

45 And .i. yhode in brede to be,
For .i. soghte bodes of þe.

46 And .i. spake of þi witnesses in kinges
sightz,

And noght was schente, dai ne nightz.

47 And .i. thought in bodes þine,
þat .i. loued als life mine.

¹ V avaritiam. ² V suspicatus sum.

I s. w. of þe. E And sothlic þe prince s. E And I þi hine ai þat isse, Was
woned. H pine witnesses. H rihtwisenesse. E Mi saule cliued. E quikend.
E Pine(!) waies I kid. E rihtwisnesse of þe. E om þe. EH wundres. E Slep
mi saule for sleuthe in rest, In þi wordes þou me fest. H sleue. E fro me stire
þou, & in lagh milthe of me nou. H & þi l. of me m. þou. E I ches and soght,
& þine d. forgete I noht. E In þi wnesse louerd cleued I, Ne wil þou
shend me for-þi. E I ran in q. E to-brededest þi h. E Vnderstanding giue to
me And I sal ransake lagh of þe, And yheme whil I haue quert Til I liue in
al mi hert. H yheme hit. E Led me in stigh of bode þine For it wald I to
go ine. E þi witnesses. HE yhorning E of richesses. H om þat. H þai
ne fantum E f. þai ne. E In þi sothnes. E vnto þi h. to. E om þi. E Kut
m. v. for ilhoped am I, For þine d. winsum witerli. EH zhorned, E I to se.
E om for-þi. E And come ouer me louerd þi mercy. E þi speche for-þi.
E til. EH word I sak. E For in þine s. hoped I al. E of mi. E of rihtwisnesse
is. E T. f witerli. H om ouer. E om ai. E yheme I sal. E .. with-al.
E wnesse. E shent was I. E And in þi bodes ai I phoht While I loued more

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- 48 And .i. houe mi hend to þi bodes
mare and lesse
þat .i. loued, and woned¹ in þi
rightwisnesse.
7 49 Mined of þi worde to þi hine be
nou,
In whilke hope to me gafē þou.
50 Þis roned me in mekenes mine,
For me qwikened speche þine.
51 Toward frawarde proude dide wicli,
And fra þi lagh noght helded .i..
52 .I. mined of þi domes fra werld
sumdele,
Lauerd, and roned am .i. wele.
53 Waninge helde me, for sinnande
þat þi lagh ware forletande.
54 Sanglic² to me ware rightwisnesse
þine
In stede of pilgrimage mine.
55 .I. mined, lauerd, of þi name bi
nighte,
And þi lagh .i. yhemed righte.
56 Þis es made to me for-þi,
For þi rightwisnesse soghte .i..
7 57 Dele mine, lauerd, saide .i.,
To yheme þi lagh ful stedfastli.
58 .I. bisoghte þi face in al hert mine;
Milpe of me after speche þine.
59 .I. thoght mi waies, and turned swa
Mi fete in þi witnesses ma.
60 .I. am boune, and let na-dele,

¹ V exercebar. ² V Cantabiles.

- þate .i. yheme þine bodes wele.
61 Stringes of sinful vmclipped me,
And .i. forgate noght lagh ofe þe.
62 At midnichte .i. ras to þe at schriue
Ouer domes ofe þi rightnes biliue.
63 Deltakand¹ .i. am of al þe dredand,
And of þi lagh wele yhemand.
64 Ofe þi merci, lauerd, þe erthe fulle esse:
Lere þou me þi rightwisnes.
65 Godenes dide þou with þi hine, 7
Lauerd, after worde þine.
66 Lere me godenes, wisdomde, and lare,
For in þi bodes le[u]ed² .i. mare.
67 Ere .i. þis meked gilded .i.,
Þi speche yhemed .i. for-þi.
68 Gode ert þou, and in þi godenes
Lere þou me þi rightwisenes.
69 Manifalded es ouer me
Wickednes of proude þate be;
.I. sothlike in alle hert mine
Ransake sal ai bodes þine.
70 Lopred als milke es hert ofe þa;
And .i. þi lagh am thinkand swa.
71 Gode es to me þat þou meked me,
þat .i. lere rightwisnesse ofe þe.
72 Gode to me lagh of þi mouth holde,
Ouer thousandes ofe siluer ore golde.
73 Þine hend made [me] for to be, 7
And als-swa þai schope me:
Gife to me vnderstandinge,
þat .i. lere þi bodes ouer al thinge.

¹ V Particeps. ² Ms. lered.

þen oght. E And I houe mi hend olofte To þi bodes þat are softe, While I loued
stedefastli, And in þi rihtwisenesse woned I. E þou be, nou om. E þou gaue to
me. E me roned. E Proude quedli dede toward froward, And fro þi l. boghed
I noght awaiward. E I m. of þi d. witerli Fro werld louerd, & r. am I. E fro.
E wore. E Songlic me wore. H rihtnesse E rihtwisenesse. E And I get þi
lagh ful right. E Mi dele l. witerli For to yheme þi lagh said I. E I th. mi
w. more and lesse And turned mi fete in þi witsnesse. E I am graipēd, noht
letted so. E þi b. mo. II Strenges. E vmclippe. E om i. E And midniht
ros I to shriue to þe. E om domes. E rihtwisenesse þat be. E And þine
bodes. E Þe erpe louerd is ful of þi merci, Mine rihtwisnesse lere me for-þi.
E lore. E þine. EH leued. E om i. more. E For þat yhemed I þi speche
sothli. E Teche me in þi. E Manifolde are. EH Wickednesse. E I s. in mi
hert al R. þi bodes sal. E Loperd. E of þam. E I sothlicke þi lagh thinkand
am. E Gode to me for þou lered(!) me. E rihtwisenesse. E Lagh of þi mouth
to me gode and holde. E a þhousand. E and g. E Þine h. þat ar heli two,
Made me and shop me als-so. E Giue v. vnto me, þat I lere bodes of þe.

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- 74 Þat drede þe sal se and faine for-þi,
For in þi wordes ouer-hoped .i..
- 75 I. knewe, lauerd, þat þi domes
euennesse,
Þou meked me in þi sothnesse.
- 76 Be þi merci þat ite rone me,
After þi speche to þi hine wil be.
- 77 Come to me, lauerd, þi rewthes, and
liue .i. sal;
For þi lagh mi thoghte es al.
- 78 Schent be proude mare and lesse,
For vnrightwiselike wickednesse
In me dide þai; and .i. al dai
Woned¹ in þine bodes ai.
- 79 To me be turned dredand þe,
And at² knewe þi witnesses, to se.
- 80 Be mi hert vnwemmid with-in me
In þi rightwisenesses, þat schente .i.
ne be.
- 81 Waned in þi hele saule mine,
And .i. ouerhoped in worde þine.
- 82 Waned min eghen in speche ofe þe,
Saiaud: »when sal tou rone me?»
- 83 For als [b]it² in froste am .i. wroghte;
Þine rightwisenesses forgete .i. noghte.
- 84 Hou fele daies of þi hine ere in land?
When saltou do dome ofe me fili-
yhand?
- 85 Wicked, fablinges talde to me,
Bot noghte als þe lagh ofe þe.
- 86 Alle þine bodes sothe ere þai:
Wicked filiyhed me, helpe me ai!
- 87 Almaste in erthe þai me forname;
And þi bodes forlete .i. noghte for
þame.
- 88 Quiken me after þi merci,
And witnesses ofe þi mouth yheme
sal .i..
- 89 In euermare, lauerd ofe blisse, þ
Þe worde ofe þe in heuen it isse.
- 90 In strende and strende þi sothnesse;
Þou grounded þe land þat eu^{er} esse.
- 91 With þi welesettinge lastes dai,
For al thinge serue to þe sal ai.
- 92 Bote for þi lagh mi thoghte esse,
Þen thurgh hap .i. forworþed in mi
mekenesse.
- 93 In ai forgete .i. noght rightnesses
ofe þe;
For in þa quikenedeste þou me.
- 94 Þine am .i., saufe me make þov,
For þi rightwisenesses soghte .i. nou.
- 95 Me abade sinful, þat me forles þai;
Þi witnesses vnderstode .i. ai.
- 96 Of alle fulfilling ende sagh .i.;
Swith brade þi bode witerli.
- 97 Hou lued .i., lauerd, þi lagh ai! þ
Mi thoghte es it al þe dai.
- 98 Ouer mine faas slegh me made þou
yhite
To¹ þi bode, for in ai to me es ite.
- 99 Ouer alle lerand me .i. vnderstode;
For mi thoghte þi witnesses gode.
- 100 Ouer elde² .i. vnderstode in thoghte;

¹ V exercebor. ² Ms. hit; V uter.¹ V mandato tuo, abl. ² senes.

E þe dred. E with-al. E I al. E I k. þi [dom] louerd for e. E And þou me m.
E To þi hine after speche [of] þe. E om lauerd E in þi. E sal I. E in yhot.
H zoht. E is witerly. E Sh. be pr. niht and dai, For v. wicnes did þai In
me sohtlic ai, and I Aryhed (!) in þi bodes for-þi. E Þai turne to me are þe
dredand, And þat þi witesse are knawand. H þat know. E Be made vnwemed
þe hert of me. E And bit in frost I am made for-þi. E Þi. E noght forgat I.
H daies are E ar daies. E make d. E saghes tolden. E laghes. E þi b. soth-
nesse. E fylehen H filyhe. E Litel les. me þai. E forsoke. E witnes. E In
eu^{er} louerd god to neu^{en} Worde of þe hit wones in heuen. H om þe; land
þe mare and lesse; E þe erþe and it es. E Þurgh [þi] dihting lasted þe dai.
E to þe serue. E ai esse. E In ai þi rihtwisenesses forgete I ne sal. E þam.
E me al. E sauf me for-þi. E þine. E om nou. EH abode. E Þine riht-
wisenesses. E I sagh ende of al fulfillinge, Swiþe mikil brode is þi bigining.
H ful witerli. E lagh (þi om) louerd. H zhot. E O. mi fos sl. þou made me
to be. E it is to me. E Ouer elde I v., For I soght þine bodes g., I vnd-
irstode ouer al lerand me, For mi þoht is w. of þe. H al il E al iuel. E I

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- For þate þine bodes .i. soghte.
 101 Fra iuel wai forbede .i. fete mine,
 Þat .i. yheme wele wordes þine.
 102 Fra þine domes noght helded .i.;
 For þou set lagh to me wiseli.
 103 Hou swete to mi chekes þi speches ai!
 Ouer hony to mi mouth ere þai.
 104 Of þi bodes vnderstode .i.;
 Alle waie of wikenes .i. hated for-þi.
 105 Lanterne to mi fete es worde þine,
 And lighte vnto stihs mine.
 106 .I. swore and set, mare and lesse
 To yheme domes of þi rightwisnesse.
 107 Toward fraward meked am .i.;
 After þi worde quiken me for-þi.
 108 Wilnes¹ of mi mouth, lauerd, make
 wele queme,
 And þi domes lere me to yheme.
 109 Mi saule es ai in hendes mine,
 And .i. forgete noght lagh þine.
 110 Sinfulle to me snares sette;
 And fra þi bodes noghte dweled .i.
 yhethe.
 111 In eritage soght² .i. þi wittenesses ai;
 For gladschipe of mi herte ere þai.
 112 .I. helded mi hert to do forbi al
 thinge
 Þi rightwisenes in ai, for for-
 yheldinge.
 113 Wicked to hatereden had .i.,
 And þi lagh .i. luued for-þi.
 114 Mi helper and mi keper ertou,
 And in þi wordes ouer-hoped .i. nou.
 115 Withdragh yhou, lither, fra me for-
 þi;
 And bodes of mi gode ransake sal .i..
 116 Kepe me and .i. sal liue, thurgh
 speche þine,
 And noghte schende þou me fra
 abidinge mine.
 117 Helpe me, and sauþe be .i. sal,
 And thinke in þi rightwisenes al.
 118 Þou forsoke alle witand þin right-
 wisenes fra;
 For vnrightwise es þe thought of þa.
 119 Wemmand¹ al sinfulle of erthe wend
 .i.;
 Þi witnesses luued .i. for-þi.
 120 Stike in þi drede flesches mine;
 For .i. drede of domes þine.
 121 I made domes and rightwisnes²
 in land;
 Noghte gife þou me to me crauand².
 122 Onfange þi hine in gode to be;
 Noght þe proude sal craue me.
 123 Mine eghen waned in þi hele esse,
 And in speche of þi rightwisnesse.
 124 After þi merci do with þi hine,
 And lere me rightwisenes þine.
 125 I. am þi hine, vnderstandinge gife me,
 Þat .i. wite witnesses of þe.
 126 Lauerd, time of makande³; ai⁴
 Skatered þi lagh, night an dai.
 127 For-þi luued .i. þi bodes ilkon
 Ouer golde and topazion.
 128 At alle þi bodes righted .i. was for-þi;
¹ V Praevaricantes. ² calumniantibus.
³ tempus faciendi. ⁴ = þai?

helded noht fro domes of þe. E vnto me; wiseli om. E speches þine (ai om).
 E to mouth mine. E Fro. E Þi word to mi fete lantern bright, And to mi
 styhes is it light. E more. E Meked am I toward froward to se, Louerd
 quiken me after word of þe. E Wilnesnes. E þine. lerne. E om es. E Setten
 sinful snarre to me, And noght dwelled I fro bodes of þe. E þi w. soght I.
 E þot inst. of gladschipe. E to yheme in al þinge. E om in. E til h. am I.
 E loued I witerli. E word. EH Heldes fro me liþer for-þi. E Kepe me after
 þi speche and liue I sal, And shend me noht [fra] þin abiding al. H om
 þou. E beryehed sal I be. E ai in rithwisenesse of þe. E þi domes fro
 H þine bodes fra. EH Þine. E Pricke with. H Stike in þi pric radnes drede
 f. m. E I drede sothlic. H dome, om in E. E r. þat be. E Ne giue me
 noght to krauand me. EH Onfong. E þine. E in g. al, Noht kraue me
 þe proude sal. E heli. H om Afte-þine. E Do with þi hine after þi milz-
 nesse. E om þine. E Þi hine am I. E witnesse. E Time of makynge louerd
 mine, Þa to-schatered lagh þine. E Til al þi bodes I rihted f. E til hate

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- Alle wai wicked hated .i.
 D 129 Selkouth, lau^{er}d, witnesses pine;
 For-^{pi} ransaked es¹ saule mine.
 130 Schirenes² of ^{pi} speche lightes wit^e,
 Vnderstandinge to litel giues ite.
 131 Mi mouth .i. opened, and withdrogh³
 gaste;
 For ^{pi} bodes yherned .i. maste.
 132 Bihald in me, and rewe of me,
 After dome of luande name ofe
 þe.
 133 Right mi steppes after ^{pi} speche
 esse,
 Þat⁴ noght lau^{er}d ouer me al vn-
 rightwisnesse.
 134 Fra crauinge ofe men me bie þou,
 Pat .i. yheme ^{pi} bodes nou.
 135 Onlight ^{pi} face ouer ^{pi} hine,
 And lere me rightwisneses þine.
 136 Outgange ofe watres lede min eghen
 twa,
 For ^{pi} lagh noght yhemed þa.
 W 137 Rightwis ertou, lau^{er}d mine,
 And [right] in ai es dome þine.
 138 Þou sent rightwisnes ^{pi} witnes,
 Swithe mikel and ^{pi} sothnes.
 139 To skulke me made ^{pi} lue⁵ on-an,
 For forgotten pine wordes haue mi
 faan.
 140 Fired ^{pi} speche es swithe wele,
 And ^{pi} hine lued ite ilkadele.
 141 Yongelike am .i. and hated; for-^{pi}
 Þine rightwisnes noght forgete .i..
 142 ^{pi} rightwisnes, in ai rightwisnes,
 And ^{pi} lagh it es sothnes.
 143 Drouinge and angrom¹ fonden me;
 And mi thought es bodes ofe þe.
 144 Euennes witnesses þine in ai;
 Vnderstandinge gife me and liue .i.
 mai.
 145 I cried in al hert^e: »lau^{er}d, here þ
 me;
 Þine rightwisneses sal .i. seke to
 þe²«.
 146 .I. cried to þe: »sau^e me make
 þou,
 Þate .i. yheme ^{pi} bodes nou«.
 147 .I. forcome in ripenes, and made
 crie:
 In þine wordes ouerhoped .i..
 148 Bifore-come mine eghen at þe in
 grikinge,
 Pat .i. thinke ^{pi} speche ouer alle
 thinge.
 149 Mi steuen here, lau^{er}d, after ^{pi}
 merci,
 And after ^{pi} domes qwiken me
 for-^{pi}.
 150 Neghed me filiyhand to wickenes ai,
 Fra ^{pi} lagh sothlice fer made ere
 þai.
 151 Nere ertou, lau^{er}d, in godenesse,
 And alle pine waies sothfastnesse.
 152 In biginninge, ofe ^{pi} witnesses knew
 .i. swa,
 For in ai grounded þou þa.
 1 angustia. 2 H se.

¹ V scrutata est ea. ² V Declaratio.
³ attraxi spiritum. ⁴ V et. ⁵ V zelus meus.

had I. E witnesse. E saghes. E & v. to smale. E to-drogh. H pine.
 EH zhorned. E most. E mi(l)he. E Mi steppes r. H mi goinges steppes.
 E of me. E Bie me fro krauinges of men so. H crauinges. H pine. E b.
 mo. E Þi likham ouer ^{pi} hine þou light, & ^{pi} rihtwisnesse lere me riht. E l.
 ehen mine, For þai yh. noht lagh pine. E l. ay, And riht es ^{pi} dome niht
 and day. E to ^{pi}. E And shiþed(!) m. ^{pi} s. E mi loue onone. E For ^{pi}
 wordes forgat mine fone. H forgotten. E is ^{pi} sp. EH loues. E Vunglic
 am I forsaken als-so, ^{pi} rightwisneses noht forgat I þo. E ^{pi} r. louerd.
 E angrum funden. E phot. E E. ^{pi} w. in ai al, Giue me v. . I sal. E al mi.
 H to se, E Seke sal I rihtwisenes of þe. E sauf make me ai. E pine bodes
 niht and dai. E forthcome. E Forthcom .. to þe. E To þinke ^{pi} speches
 forbi hal þinge. H speches. H om alle. E Mi st. after ^{pi} milzhe louerd here
 þou. EH dome. E me nou. H fil. me to, E f. to me w. E And fro ^{pi}
 lagh fer. EH Negh. E ful of g. E ^{pi}. E knew I of ^{pi} witnes so. E þo.

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- 153 Se mi mekenes, and outake me;
 For .i. forgete noght lagh ofe þe.
 154 Deme mi dome, and me bie þou;
 For þi speche quicken me nou.
 155 Fer fra sinful hele es ai,
 For þi rightwisnesses noghte soghte
 þai.
 156 Þine mercies, lauerd, mani be,
 And after þi dome quiken me.
 157 Fele þat filiynen me, and drouen
 me swa;
 Fra þi witnesses noght helded .i.
 for þa.
 158 .I. sagh wemmand and skulked¹ awai,
 For þi speches noght yhemed þai.
 159 See for þi bodes, lauerd, lued .i.;
 Þou quiken² me in þi merci.
 160 Biginninge ofe þi wordes sothnesse;
 In ai alle domes of þi rightwis-
 nesse.
 161 Princes filiyned me selfwilli;
 Ofe þi wordes dred mi hert for-þi.
 162 .I. sal faine ouer þine speches mare,
 Als wha swa fande mikel þat reft
 ware³.
 163 Wicknes to hatereden had .i. sothli,
 And am wlated⁴; and þi lagh lued i.
 164 Seuensithe in dai lofe saide .i. to þe,
 Ouere domes ofe þi rightwisnesses
 þat be.
 165 Mikel pais to þi lagh luuand,
 For alle þine bodes euennesse.
 166 .I. abade þi hele, lauerd, al dai,
 And þine bodes lued .i. ai.
 167 Mi saule yhemed þi witnesse,
 And swith mikel lued am mare
 and lesse.
 168 .I. gate² þi bodes and witnesses
 þine,
 For in þi sighte al waies mine.
 169 Negh mi bisekinge, lauerd, in
 sight ofe þe;
 Bi þi speche, vnderstandinge gife me.
 170 Inga min askinge in þi sight nou;
 After þi speche, me outake þou.
 171 Riste sal mine lippes ympne dai and
 nighte³,
 Þi rightwisnesses when þou has
 me taghte.
 172 Schewe sal mi tunge þi speche þat
 esse,
 For alle þine bodes euennesse.
 173 Be þi hand þat it sauue me,
 For þine bodes ches .i. to se.
 174 .I. yherne[d], lauerd, hele þine,
 And þi lagh es thoght mine.
 175 Mi saule sal liue, and loue þe,
 And þi domes sal helpe me.
 176 .I. dweled als it ware a schepe
 þat forworþed with-uten kepe;
 Seke þou, lauerd, þi hine;
 For .i. forgete noght bodes þine.

¹ Ms. skulded. ² Ms. quikened. ³ V spolia multa. ⁴ abominatus sum.

¹ V scandalum. ² servavi. ³ r. naght.

E om and; lese me for-þi. E For þi lagh noht forgete I. E bie me nou,
 For þi lagh me qu. þou. E fro. E Þi r. for noht. E om lauerd. H mani
 lauerd. E þai be. E om And. E while. H filyhe E me filyhe. E droue ..
 so. E For þi witnes. E bohed H helped. EH om for. H þine. E þine.
 E om bodes lanerd. E Louerd quiken. E worde. E rihtwisnesses. E And
 of. E Faine sal I. E more. E who so, EH fond. E robbed wore.
 E Wicnes I hated and wlated am I, And þi lagh lued I sothfastli. E of riht-
 wisnes of þe. E louande H loouande. EH is. E no. E in hande. E abode. E om
 lauerd. E þi. H rihtwisnesse; E w. mo. E loued it þo. H get E yhemed.
 E witnes. H om þi. H seking. E In þi sight louerd negh mi biseking, After
 þi sp. gif me v. E Income. E om nou. E outtak me riht. E Mi lippes sal
 rift loft-sang þat is, When þou has lered me þi rihtwisnes. E Shew m. t. þi
 speche sal, For euennes þine bodes al. E For I ches þe bodes of þe. E I
 yhorned þi hele louerd of blisse, And þi lagh mi þhot it isse. E leue & heryhe
 me (!). E wore. E Seke þi hine louerd þat þou wroght, For þine bodes forgete
 I noght.

Ms. Vesp. D vii.

CXIX.

- To lauerd, when .i. was droued,
cried .i.,
And he herd me witterli.
2 Lauerd, fra wicked lippes mi saule
lese tou,
And fra swikel tunge nou.
3 What es þe giuen, or what set es to þe,
At swikel tung, ife þat it be?
4 »Arwes scharpe ofe mightand,
With koles ful vnronand¹«.
5 Wa to me, for mi teldestede swa
Forthferred es me fra²!
.I. erded with erdand Cedar;
Mikel comelinge mi saule was þar.
6 With þa þat pais hated ai
Was .i. paisfulle, night and dai;
When .i. spake to þam for-þi,
Þai infaght me selfwilli.

CXX.

- I houe mine eghen in hilles, to se
Whethen sal come helpe to me.
2 Mi helpe sal be lauerd fra,
Þat maked heuen, erthe als-swa.
3 Noght in stiringe mi fote giue he,
Ne he sal slepe þat yhemes þe.
4 Loke noght sal slepe ne, slepe sal wele³,
Whilke þat yhemes Iraele
5 Lauerd yhemes þe, lauerd þi schilder
be
Ouer þe righthand ofe þe.

¹ V cum carbonibus desolatoriis. ² V Heu mihi, quia incolatus meus prolongatus est.
³ V non dormitabit neque dormiet.

- 6 Bi dai noght þe sunne skalde þe sal,
Ne þe mone bi night with-al.
7 Lauerd fra alle iuel yheme þe;
Lauerd þi saule yheme he.
8 Lauerd yheme þine ingange and þine
outgange,
Fra hethen and in to werlde lange.

CXXI.

- I am faine in þa þate saide are¹ to
me:
»In hous ofe lauerd ga sal we«.
2 Standande ware our fete als beme
In þi porches ofe² Iherusalem.
3 Ierusalem, þat bigged als cite isse,
Ofe wham in him-selfe del-taking
hisse³.
4 Þider sothlike vpstegh on heght
Kinde, kinde ofe lauerd reght,
Witnes ofe Irael þe same,
For to schriue to lauerdes name.
5 For þare sat þai setels in dome with⁴,
Setel ouer þe hous ofe David.
6 Biddes whilke⁵ at pais erz Ierusalem
land,
And mightsomnes to þe louand.
7 Pais be in þi might esse,
And in þi toures mightsomnes.
8 For mi brethre and mi neghburghs be,
Spake .i. mikel pais of þe.
9 For hous ofe lauerd, our god es he,
Soght .i. godes vnto þe.

¹ V in his quae dicta sunt. ² om. of. ³ V cuius participatio ejus in idipsum. ⁴ Quia illic sederunt sedes in iudicio, sedes &c. ⁵ V quae ad pacem sunt l.

CXIX.

E When I was droued to lauerd k. I. E fro. EH wicke. E þou. E fro.
E is þe set. H om es. E Vn-to sw. t. yhetz. E Arowes. E vnrounandand.
E Wa me vntilystede swa. H tilstede. E fered. E Þat mikil hated pais
with þo Was I paisful for to go. E Þai ouer-com.

CXX.

H Weþen. E fro. E als-so. E Þi fote in stiringe noght. EH giues. E Loke
he ne slepe ne slepis wel. H ne slepes. EH yheme. E þe forhiler. E O. þi
r. to be. E In dai swiþe noht sinne (r. sunne) þe sal. E þe niht. E fro.

CXXI.

E fained in þo ar said. E wore. E lem. E om wham. H whom. E del-
taging esse. E Þeþen. hight. right. E þore. EH setel. E om þe. E Askis.
ar. E Louerd pais be in miht þat isse. H neghburyhes E neghbures. E me
bi. E Pais spak I of þe for-þi.

Ms. Vesp. D vii.

CXXII.

- To þe mine eghen houe .i.,
 Pat wones in heuen witerli.
 2 Loke als eghen ofe hine be
 In hende ofe þair lauerdes to se,
 3 Als eghen ofe handmaiden klene
 In hende ofe hir leuedy bene:
 Our eghen to lauerd our god þus,
 To þat he haue merci ofe vs.
 4 Milþe ofe vs, lauerd, milþe ofe vs
 þare¹,
 For ofe forletenesse² mikel filled we
 are.
 5 For mikel filled es our saule; vpbrai-
 dinge
 To mightand, and to proude forleteinge.

CXXIII.

- Bot for lauerd was in vs, sai nou
 Israel,
 Bot for lauerd was in vs wele
 2 When men ras vp in vs swa,
 Thurgh hap quike swelyhed vs þa;
 3 When wrethed breth ofe þa in vs þus,
 Thurgh hap watre had ouerschouned³
 vs.
 4 Our saule ouerfore scaldand⁴;
 Swilke hap might haue bene in land
 Ouerfaren had our saule swiftlike
¹ H zhare. ² V despectione. ³ absor-
 buisset. ⁴ V pertransiuit torrentem.

Watre þat was vntholandlike.

- 5 Bliszed lauerd, þat noght gafe vs swa
 In takinge ofe² tethe ofe þa.
 6 Our saule als sparw es ofe band
 Outane, fra snare ofe huntand;
 7 Þe snare forbroken es in ai,
 And we lesed ere awai.
 8 Our helpe es in lauerdes name,
 Þat made heuen and land, þe same.

CXXIV.

- Þat traisten in lauerd ilkon,
 Als þe hegh hille in Syon:
 He ne sal be stired in euermare,
 In Ierusalem þat wones þare.
 2 Hilles in his vmgange; and lauerd in
 vmgange
 Ofe his folke, fra hethen and in to
 werld lange.
 3 For [lauerd] noght forelete² sal he
 Yherde of sinful for to be
 Ouer lote of rightwis, þat noght
 streke þai,
 Rightwise, to wiknes þair hende ai.
 4 Wele do, lauerd, to gode in querte,
 And to rightwise are ofe herte.
 5 And heldand in bindings³ lauerd lede
 sal
 With wirkand wicknes. pais of⁴ Israel
 al!
¹ r. to? ² V relinquet. ³ obligationes.
⁴ EH ouer, V super.

CXXII.

E For loke. E of h. to se. H om þair; E þi. H lauerd. E be. E And
 als hend. E handen mayden. E Til; þat om. H zhare. E forsethenes. E filed
 H filde. E om es. E of vpbraydin[g] wide Til erdand and forsignes of pride.

CXXIII.

E When þat men risen had in vs, Þurgh [hap] quic had þai swologhed vs.
 H om quik. H swolghed. E When w. in vs brath of þo. E had shouued vs
 so. E Ouerfore oure saule scaldand, Þurgh hap hade ouerfaren oure saule water
 vnþoland. H swiffic. H om þat. H om þat. E so. E to teche H of tegh.
 E þo. E is in land. E fro. E hontand. E is it ai. E are lesed al owai. H om
 V 8. E om es; in name of louerd so, Þat heuen and erþe boþe made þo.

CXXIV.

E traist. E euerilkone. E om hegh. EH of. E -more. þore. EH om Of
 his folk. E louerd, om in H. E V. of s. ouer lote to be Of r., þat noght in
 land Rihtwise to wicnesse streke þar hand. E In bindings sothlic heldand
 Lede sal louerd with wirkand Wickednes, þat do noght wele; Pais be ouer
 Israel. H ouer.

Ms. Vesp. D vii.

CXXV.

- In turnande lauerd wrecchednes of
 Syon,
 Made ere we als roned onon.
 2 Þen es our mouth fulfilled with blisse,
 And with gladschip our tunge þat
 isse.
 3 Þan bitwix genge sai sal þai swa:
 »Mikled lauerd to do with þæ.
 4 Mikled lauerd to do with vs;
 Maked ere we fainand þus.
 5 Turne, lauerd, our wrecchednesse¹,
 Als skaldand in south esse.
 6 Þat sawen in teres al dai,
 In mikel gladschip repe sal þai.
 7 Gaand yhoden and wepen sare,
 Sendand þair sedes þai ware;
 8 Come sothlike þai sal comand
 With gladschip, þair handfuls² berand.

CXXVI.

- Bot lauerd haue bigged þe hous
 yhte,
 Vnnait swanke þai þat biggen ite;
 2 Bot lauerd yheme þe cite ai,
 Þat yhemen ite vnnait wake þai.
 3 Vnnait es to you bi nighte
 Forto rise bifore þe lighte:
 Rises after ye haue siten swa,
 Þat eten brede ofe sorw and wa.

¹ captivitatem. ² manipulos.

- 4 When he has giuen þat es beste,
 Slepe vnto lued hisse and reste,
 Loke eritage ofe lauerd ofe blisse
 Sones hires¹, fruite ofe wambe isse.
 5 Als arwes in hand ofe mightand,
 Swa sones ofe forskaken in land.
 6 Seli bieren es whilke þat swa
 Filled has his gerninge ful ofe þa:
 He ne sal be schent, ereli ne late,
 When he spekes with his faas in
 yhate.

CXXVII.

- Seli alle þat [dreden] lauerd ofe
 blisse,
 Pat ai gane in waies hisse.
 2 Swinkes ofe þi hende for ete salton;
 Seli erte, and wele bes to þe nou.
 3 Þi wife als winyher[d] mightsoman,
 In halues ofe þi hous dwelland;
 4 Þine sones als newe plantes ofe
 oliue,
 In vmgange ofe þi borde to liue.
 5 Loke, swa man be blissed salle
 Pat dredes lauerd ouer alle!
 6 Blisse mote he þe onon
 Pat es lauerd ofe Syon,
 Þe godes of Ierusalem þat² þou se
 Alle daies ofe þi life þat be;
 7 And sones of þi sones se þou wele.
 Pais be ouer Irael.

¹ Cf. R. R.'s exposition. ² V et.

CXXV.

E wrechenes E fildful. E Oure tonge with gladship so it isse. E betwene
 folke. E om sal. so. H to tha E with þo. E fained. E Als swithand in
 esteld(!) þus. H estdel. E in t. mo, Alle gladship repe sal þo. EH Goand.
 E sore. E wore. E þai þai c. EH handfoles.

CXXVI.

E had biged. E þi cite. E yeme it, idel. E om to. E after siten haue yhe,
 And e. E of soryhe þat be. E om he; giuen has. E To his louerd (r. lued)
 slepe & rest. E Hires of wones. E wombe hisse. E So. H forsaken E shaken.
 H berne. E Seli man þat fild his zorninge of þo, Noght bes he shent when
 he speke in yhate with his fo.

CXXVII.

H om dreden. E om ai; gangen. EH art. H and inst. of als. E wunyherde.
 E wonand. E Þi. H of liue. E Loke se man. E mot þe son o-none. E And
 gode of I. se þou Alle d. of þi l. nou.

Ms. Vesp. D vii.

CXXVIII.

- Ofte me ouercome þai
 Fra mi yhouth, Irael nou sai;
 2 Oft fra mi yhouth me ouercome þa:
 Sothlike noght might þai to me swa.
 3 Ouer mi bake smithed sinful ai;
 Þair wickednesse forlenghþed þai.
 4 Lauerd rightwise slite sal he
 Hernes¹ ofe sinful þat be;
 Þai be schente and turned hindward
 onon
 Alle þas þate hated Syon.
 5 Þai be als ofe houses hai,
 Þat or it be outschouued² it dries
 awai;
 6 Ofe whilke þat repes noght fild his
 hand,
 And his bosum þat handfules es ge-
 derand;
 7 And þai saide noght þat forbi yhede:
 »Blisse ofe lauerd you to mede«,
 »To yhou euer blisse we
 In name ofe lauerd þat ai sal be.«

CXXIX.

- Fra depnesses cried[i], lauerd, to þe;
 Lauerd, here þe steuen ofe me;
 2 Bihaldand be þine eres euen
 Ofe mi bisekinge in þe steuen.
 3 Ife wicknes, lauerd, þou bihald al,
 Lauerd, wha ite vphald sal³?
 1 V cervices. 2 evellatur. 3 quis sustinebit?

- 4 For at þe, neghtsomnes¹ es to be;
 And for þi lagh, lauerd, vpheld .i. þe.
 5 Vpheld mi saule in worde hisse;
 Hoped mi saule in lauerd ofe blisse.
 6 Fra yheminge ofe morninge to þe
 nighte
 Hope Irael in lauerd ofe mighte;
 7 For at lauerd it es merci,
 Fulli byinge at him for-þi.
 8 And he sal bie Irael
 Ofe alle his wicednesses wel.

CXXX.

- Lauerd, vphouen es noght mi hert,
 Ne vpborn ere mine eghen in querte;
 2 Ne in gretnesses .i. yhode to be,
 Ne in wondres ouer me.
 3 Ife .i. feled noght mekeli,
 Bot mi saule vphoue .i.;
 4 Als soukand² ouer moder hisse,
 Swa foryheldinge in mi saule isse.
 5 Hope in lauerd Irael,
 Fra hethen and in to world wel.

CXXXI.

- Mine, lauerd, ofe David,
 And ofe al handetamenes his þer-with;
 2 Als he sware to lauerd of mighte,
 Hote to god Iacob he highte:
 3 »In telde of mi hous ife .i. inga;
 Ife .i. vpstegh in stede ofe mi strail swa;
 4 Ife .i. gife to mine eghen slapinge,
 1 propitiatio. 2 V ablactatus, R wenyd.

CXXVIII.

H E ouer-wun(n)en. E youþhe. E fro. youhe. E þo. E And þai ne miht
 noght. H noht to me miht þai. E s. þat esse, Þai forlenþhed þaire wicked-
 nesse. H turne. E hendward H hindhard. E þo þat H þa þat. E haten
 H hate. E Als hai of houses made be þai. EH er. E dried. EH ai. E fil
 sal. E Ne. EH bosem. EH handfoles is. E gedrand. E Blessing .. ouer yhou.

CXXIX.

EH depnes. E louerd kried I H cried i lauerd. E þe bede. E Be þine
 eres bihaldand e. E biloke al. EH vphald it. E winsumnes is at þe. E om
 And. E Fro get morninge H Fra zhemed morning. E vn-to. EH Hoped.
 E mi saule. E For þat I. is m. E om 8.

CXXX.

E Ne vphouen are. E milksoukand H soukedand. E esse. E So. H hezhen. E vnto.

CXXXI.

EH al his h. E þar EH wid. EH swore. E Iacob of miht. E ingo. H up-
 stigh. E in straile of mi bed so. E If to mine eghen I giue. H browes mine.

Ms. Vesp. D vii.

- And to mi browes nappinge,
 5 And rest to mine times¹, to .i. find
 in welde
 Stede to lauerd, to god Iacob telde?²
 6 Loke in Ephrate herd we þa;
 In feldes of wodes find² we þam swa.
 7 We sal inga in his telde with blisse;
 We sal bide in stede þar stode fote³
 hisse.
 8 Rise, lauerd, in þi rest þat esse,
 Þou and arke of þi halinesse.
 9 Þine prestes rightwisnes klethe ai.
 And þine haleghs glade þai.
 10 For Daud, þat es þi hine,
 Noght turne þou likam of crist þine.
 11 Lauerd to danyd swore he,
 And vnnait to him sal ite noghte be:
 »Of fruite of þi wambe, for-þi,
 Ouer þi sete sette sal .i..
 12 Ife þi sones mi witeworde yhemem
 alle,
 And mi witenesses þese þat lere am
 .i. salle,
 13 And sones of þam to in werld ai,
 Site ouer þi sete sal þai.
 14 For lauerd Syon chese he,
 He chese ite in eritage of him to be.
 15 Þis mi reste in werld of werld yhte;
 Here sal .i. wone, for .i. chese ite.
 16 His widow blissand blisse .i. sal,
 His pouer with laues fille .i. sal.
 17 His prestes with hele clethe sal .i. ai,
 ¹ V temporibus, R tempils. ² E fond.
 ³ EH fete.

And his haleghs with gladschip glade
 sal þai.

- 18 Þethen sal .i. forlede¹ Daud horn;
 .I. graiphed lantern² to mi criste þer-
 forn.
 19 His faas sal .i. kleth with schend-
 nesse,
 And ouer him blome sal mi halinesse.

CXXXII.

Loke swa gode, swa winsom yhte,
 Til eerde brethre in ane es ite:

- 2 Als þe smerle in heued onon,
 Falles in berde, berde of Aaron,
 3 Pat doune falles in vrlinge³
 Of him þat es þe kletthinge⁴;
 Als þe dew of Heremon,
 Pat falles in hille of Syon.
 4 For þider lauerd blissinge sende,
 And life til in werldes ende.

CXXXIII.

Loke nou lauerd blisse yhe,
 Alle hine of lauerd þat be;

- 2 Whilke standes in hous of lauerd
 of blisse,
 In porches of hous of our god
 isse.
 3 In nightes heues your hende in hali,
 And blisses lauerd inwardeli.
 4 »Lauerd of Syon blisse þe,
 Pat maked heuen and erthe to be«.

¹ V Illuc producam. ² Ms. lanterd. ³ fr.
 ags. orl, hem of a garment. ⁴ V quod descen-
 dit in oram vestimenti ejus.

E mi time. E om to². E þo. E In trees of EH wode. E fond. so.
 E ingo. of b. EH fete. E isse. E archa. EH helinesse. E om prestes.
 E kleth þe. E þi halyhes in þe. E Turne noght lickam. E womb. E set.
 E yemed hafe al. E witnes. E þese H zhesse. EH om þat. E I lere þam
 al. E in to werld þat isse, Sal sete ouer þi sete with blisse. H to him;
 E om of him to. E om I4. H wun. H widw. E sal fil loues withal.
 H alle inst. of fille. E Fro þen. H forbede E lede. EH lantern. E biforn.
 E foos. E om i. E shendenes. helines.

CXXXII.

E so. EH winsum. H in an breþer. E on. E Als-so s. E om in; heuen
 (r. heued) apon. E þi kl. E Eremon H Heremon. E vnto þe w. e.

CXXXIII.

E Pat standis. H stande. E houses. EH heli. E witerli. E L. of heuen.

Ms. Vesp. D vii.

CXXXIV.

- H^eriyhes name ofe lauerd ofe blisse;
 Heryhes, hine, lauerd þat isse:
 2 Þat in hous ofe lauerd stande yhe,
 In porches ofe hous ofe oure god
 es he.
 3 Loues lauerd, for gode lauerd yhite;
 Salmes to his name, for softe es ite.
 4 For Iacob to him lauerd ches he,
 Irael in aght to him to be.
 5 For .i. knew þat mikel es lauerd we
 kalle,
 And our god bifore goddes alle.
 6 Alle þat euer he wald hafe done,
 Lauerd in heuen he dide als sone,
 And in erthe, and in þe se,
 And in alle depnesses þat be.
 7 Fra vtteste of erthe kloudes ledand,
 Leueninge in raine he made in land;
 8 Þat forthledes windes strange
 Fra his hordes forto gange.
 Þat smate firstgeten of Egipte ware,
 Fra man to beste, noght ane lefte
 þare;
 9 And sente taknes forto see
 And fortaknes, Egipt, in mide ofe þe,
 In Pharaon with mikel wa
 And in alle his hine als-swa;
 10 Þat smate mani genge amange,
 And slogh kinges þat ware strange:
 11 Seon, þat was witerli
 Kinge ofe þe land ofe Amorri,
 And Oge þat kinge was ofe Basan,

- And þe rikes ofe Kanaan;
 12 And he gaf þar land eritage ilkadel,
 Heritage to his folke of Irael.
 13 Þi name in ai, lauerd, sal be,
 And þi minde in strende and strende
 to se.
 14 For lauerd his folke deme he sal,
 And in his hine besekandlike be
 with-al.
 15 Liknes¹ ofe genge ofe siluer and golde,
 Werkes ofe mennes hende ofe molde:
 16 Mouth haue þai, and noght speke
 with-al;
 Þai haue eghen, and se þai ne sal.
 17 Eres haue þai, and noght here sal swa;
 Ne sothlike gaste es in mouth ofe þa.
 18 Like to þam be made þat maken þa,
 And alle þat traisten in þam swa.
 19 Hous ofe Irael, god þou blis;
 Blisse lauerd, Aaron hous þat is.
 20 Blisse lauerd, hous ofe Leui;
 Þat dredes lauerd, blisse lauerd for-þi.
 21 Blissed lauerd ofe Syon be,
 Þat in Ierusalem erdes he.

CXXXV.

- Schriues to lauerd, for gode he isse,
 For in werld es merci hisse.
 2 To god ofe goddes schriues nou:²
 3 To lauerd ofe lauerdes schriues yhou:
 4 Þat makes aneli grete wondre thinge:
 5 Þat made heuens in vndrestandinge:
¹ Simulacra. ² The refrain of each verse
 (: quoniam in eternum misericordia eius)
 was om. by the translator.

CXXXIV.

EH with blisse. E H. name of l. E Whilke. E Heryhes. E lauerd to him
 Iacob. E L. did in heuen; he om. E om in; E om in. E inrest. E Leuinyng.
 E forghlede ledes (!). E Of. H þar h. E þare amange. EH smot. H first-
 goten E firstkined. E For. one. E He outsend. EH toknes. E in mid Egipt
 þe. E Pharaon. wo. E om And. als-so. EH smote. E omange. E wore.
 E Syon. EH om þe. EH Armori. E & of king was B. E om land. EH il-
 kede. E Lauerd þi name in ai sa wend, Lauerd þi mind in strend and strend.
 E sal he. E besoght sal he be. EH men. E Eyhen þai haue. E Þai haue
 eres. E þai sal so. þo. E om V 18. H Leke. H man (= maken). H leuen.
 sa. E þo H þe bl. E dredis H drede. E Bl. lauerd briht als ani beme,
 Þat herdes in Ierusalem.

CXXXV.

E om V 1. H mas onli. E Þat makes wundres grete on mo. E in v. so.

Ms. Vesp. D vii.

- 6 Pat festened land ouer watres to be:
 7 Pat grete lightnesses maked he:
 8 Þe sunne in mighte ofe daies lighte.
 9 Þe mone and sternes in might of
 nighte.
 10 Pat smate Egipte with firstgeten ofe
 þa:
 11 Pat lede Irael fra mide ofe þa,
 12 In hand mightand þat was slegh
 And arme als-swa wondre hegh.
 13 Pat delte þe rede see in delinges
 wele,
 14 And lede thurgh mide it Irael;
 15 And Pharao als-swa smate he
 And his might in þe rede se.
 16 Pat led his folke thurgh wildernes:
 17 Pat smate kinges mare and lesse;
 18 And he slogh kinges stalworth ware:
 19 Seon kinge ofe Amorri þare;
 20 Oge kinge of Basan als-swa;
 21 And eritage gafe þe land ofe þa:
 22 Heritage to his [hine] ofe Irael.
 23 Pat¹ in our mekenes mind ofe vs
 wel;
 24 And he boght vs with his wille
 Fra our faas þate wald vs ille.
 25 Pat giues mete til al flesche þat
 isse.
 26 Schriues to god ofe heuen blisse:
 27 Schriues to lauerd night and dai,
 For his merci es in ai.

¹ V Quia.

CXXXVI.

- Streimes ofe Babilon. þare sate we on,
 And wepe, whils we mined of Syon.
 2 In selihes in mide ofe ite
 Our organes henge we yhite.
 3 For pider¹ asked vs, þat wrecches
 swa
 Led vs, wordes of sanges ma;
 4 And þat outlede vs: »ympne singe yhe
 Til vs of sanges ofe Syon be«.
 5 Hou sal we singe sange with blisse
 Ofe lauerd in ouden land þat isse?
 6 Ife .i. forgete þe, Ierusalem land,
 To forgetelnesse giuen be mi righte
 hand.
 7 Mi tunge to mi chekes cleuand be,
 Ife þat .i. noght mine ofe þe;
 8 Ife .i. forsete þe noght, Ierusalem, ai
 In biginninge ofe mi fainenes al dai.
 9 Mine, lauerd, ofe Edom sones, þat
 tem,
 In daie ofe Ierusalem,
 10 Pat saies: »lesses², lesses yhit,
 Vnto þe grondstapelnes³ in ite!
 11 Doghtre of Babilon, wrecched alle!
 Seli þat foryhelde salle
 To þe þi foryheldinge nou
 Þat til vs foryhelded þou;
 12 Seli þat sal hald on-ane
 And giue⁴ þi smale vnto þe stane.

¹ V illic. ² exinanite: R temys. ³ funda-
 mentum. ⁴ r. gnide.

E watres ouer erde mo. E lightnes m. so. E Pat s. E om in. E dai bright.
 E Pat m. EH smote. E wight firstkind of am. E of þam. E In þe hand of
 mikel might, And arme hegh ful wele dight. H In þe h. E be (r. se) in doles.
 E ledde. EH Pharaon. E als-so. EH smote. E & might of him. EH And led.
 EH And smote. E more. E k. stronge for-þi. EH Armori. E om þare.
 E Ogge. E als-so. E þo. EH to his hine. E om vs. E Fro. foos. E f. mai
 be. E of h. is he. E for gode he isse, For in werld his merci isse.

CXXXVI.

H site. E We sal site ouer str. of Babilon. E whil H wil. EH min(e).
 H salyhes E wilthes. E of it to se. E hyng e sal we. E þide. EH bad.
 E so. EH songes. E mo. H om þat. E loftsonge. E om of. E songe
 H songes. EH songe. E werld inst. of lauerd. E Ierusalem if I forgete þe,
 Mi rihthande to forgetinge giuen be. H cliuand. E cliue it. E If I min noght
 of þe yhit. E Ierusalem if i set þe noght. H set. EH In mid of mi faines,
 E with þoght. E In þe dai. EH saine. E In þe. E grounstapeling e of it.
 EH foryheld(e) þou. E onon. EH gnide. E his saule(!). E to. E stone, H ban.

Ms. Vesp. D vii.

CXXXVII.

- IN alle mi hert, lauerd, sal .i. schriue
to þe,
For þou herd wordes ofe mouth ofe
me.
- 2 In sight ofe aungels brighte
Sal .i. singe to þe fulle righte,
At þi hali kirke bid sal .i.
And schriue to þi name witerli,
3 Ouer þi sothnesse and þi merci,
For þou mikled ouer al þi name hali.
- 4 In what dai .i. þe kalle, here me;
Þou sal felefald might in mi saule
to be.
- 5 Be schriuen to þe, lauerd, alle kinges
ofe land,
Þat¹ herd alle wordes ofe þi mouth
comand;
- 6 Þat² þai singe in waies of lauerd al
dai,
For mikel es blisse ofe lauerd ai.
- 7 For hegh lauerd, and mekenesses
sees he,
And heghtes³ fra fer knawes he.
- 8 In mid ofe mi⁴ drouinge ife gane afe .i.,
Þou sal qwiken me for-þi;
And ouer wreth ofe mi faas þi hand
streked þou,
And saufe me maked þi righthand nou.

¹ V quia. ² V et, R ut. ³ alta. ⁴ om mi.

- 9 Lauerd sal foryhelde for me. lauerd,
þi merci
In werld: þi hendwerke ne forsake
for-þi.

CXXXVIII.

- Þou fanded me, lauerd, and knew
me, kinge;
Þou knew mi seete and mi risinge.
- 2 Mi thoghtes fra fer vnderstode þou;
Mi stie and mi stringe instepped¹
þou nou,
- 3 And þou forsagh mi waies ilkan;
For in mi tunge sagh es nan.
- 4 Loke, lauerd, þou knew alle new
and alde þat be;
Þou made me, and set þi hand ouer
me.
- 5 Selkouth es made [þi]² lare ofe me
yhte;
It es strenþhed³, and .i. might noght
at ite.
- 6 Whider fra þi gaste sal .i. ga?
And whider fra þi face fle sal .i. swa?
- 7 Ife .i. vpstegh in heuen, þare ert
þou;
Ife .i. falle til helle, sone comes tou.
- 8 Ife .i. take in grikinge fetheres to me,
And eerde in vtreste ofe þe se,
- 9 Sothlike þi hand ite lede me sal,

¹ V investigasti, R steppyd. ² om; V scien-
tia tua ex me. ³ r. strenghed?

CXXXVII.

E I to þe shriue. E of mi mouth biliue. E Of þine aungeles in þe sight.
H of þin a. E And þi. EH heli. E bidde I sal. E with-alle. E Ouer þi
milz þi sothnes same. E þi heli name. E manifolded H felefalded. E om mi.
E Louerd to þe be þai shriuen, Al kynges of erþe þat liuen, For þai herd
and vndirstode Of þi mouth al wordes gode. H worde. E is inst. of al dai.
E is of louerd þe blisse. E meknes. E & heghnes he knawes fro fer to se.
E om of. E gon H gain. EH salt. E wragh H wrath. E fos. EH streke.
EH make. E Louerd foryhelde sal for me, Louerd mildhertnes of þe Is in
werld þat þou wrought, Werkis of þi hend forsake noght. H foryheld sal.

CXXXVIII.

H fonded. E Louerd þou me fraisted. E Fro fer þi(!) þoghtes. EH stigh.
EH strenge. EH forsegh. E ilkone. H om in. E sah. E non. E newest
an eld. E shope. E Ferlic. H made is. E þi lore. E streynghed. EH in
hit. E fro. go. E sal I fle so. E stegh til h. þore art þou nou. E sal inst.
of falle. H griging. E om it. H And if. E whilk hap. EH Merknes.

Ms. Vesp. D vii.

- And þi righthand sal halde me al.
 10 And .i. saide: »swilke happe might be
 Mirkenesses sal fortrede me,
 And þe night be lightinge mine,
 In mi lustes to ga ine.«
 11 For mirkenesses, alle þat be,
 Noght cestréd sal be fra þe;
 For be lighted als daie sal þe nighte;
 Als his mirkenesses, and swa his
 lighte.
 12 For þou aghte mi lendes nou;
 Fra maghe ofe mi moder me keped
 þou.
 13 .I. sal schriue to þe for-þi,
 For mikled ertou aghfulli;
 Wondrefulle ere werkes þine,
 And wele knawe sal saule mine.
 14 Noght hide es mi mouth¹ fra þe,
 Þat þou made in derne to be;
 And þe stapelnes² ofe me
 In nethereste ofe erthe to be.
 15 Þine eghen segh vñfulmakinge³ mine,
 And be writen sal alle in boke þine;
 Schapen sal be daies ma,
 And na man sal be in þa.
 16 To me sothlike mikel worsched
 bene,
 Gode, þine frendes alle bidene;
 Swith mikel strengþed es in blisse
 Þe alderman⁴ ofe þam þate isse.
 17 .I. sal telle þam night and dai,
 And ouer se-sande felefalde sal þai.
 .I. vpras fulle witerli,

¹ V os, R. bane. ² V substantia. ³ V
 imperfectum meum. ⁴ V principatus; R prin-
 cipate.

- And yhit .i. am with þe for-þi.
 18 If þou slaas. god, sinful þat be, H
 Men-sloers, heldes fra me;
 19 For in þoht saie zhe, mare and
 lesse:
 Þar cites take þai in unnaitnesse.
 20 Þat hated þe, lauerd, hated .i.;
 I sculked ouer mi¹ fas for-þi.]²
 21 With fulli hatereden hated .i. þa,
 Faas to me made ere þai swa.
 22 Fande me, gode, and mi hert wite
 þou;
 Aske me, and knaw mi stiyhes nou.
 23 And se ife wai ofe wicknes es in me:
 And lede me in wai þat ai sal be.

CXXXIX.

- Outake me. lauerd. fra iuel man:
 Fra wike bieren outake me on-an.
 2 Þat thought wickenesses in hert ai,
 Fighes set þai alle þe dai.
 3 Þai scharped þair tunges als neddris.
 swa;
 Attre ofe snakes vnder lippes ofe þa.
 4 Fra hende ofe sinfullé, lauerd, yheme
 me,
 Outake me fra men þat wicked be:
 5 Þat thought mi steppes til vnderga;
 Proude, snares to me hide þa,
 6 And strenges in snare þai set to be,
 Biside þe wai schame set þai to me.
 7 .I. saide to lauerd: mi gode ertou;
 Here steuen ofe mi bisekinge nou.

¹ r. þi? ² V 18—20, om in Vesp., are
 supplied from H.

E om sal. E And þe n. lighting in me so. In mi likynges sal me go. E For
 merkenesse mani mo. N. be cestréd sal þe fro. E om sal. E Als is merkenes
 als-so is l. E mi lendes aht þou n. E Fro wombe. E kep; H mi fonger
 þou. H athfulli. EH Wonderful are. E werkis. E & knaw swiþe mikil.
 H kn. þam. H hid derved (!) is. E þe fro. E in hidil so. H neperist. E se.
 E Daies sal be shapen mo. E no man. þo. E om V 16—21. EH Fond.
 E louerd. E & wit hert mine. E stiyes mine. E ife wicke wai.

CXXXIX.

E Fro iuel man louerd outake me nou, Fro berne wicked me outake þou.
 H berne. H om me. E wienes. E þoght inst. of set. E so. þo. E Vheme
 [me] louerd fro sinful hand, Fro men wicke outake me in land. H hand. H om
 þat. E vndirgo. þo. E strengis. E þai streked. E om þe. E of mi blissing.

Ms. Vesp. D vii.

- 8 Lauerd, lauerd, ofe mi hele es mighte,
 Pou schadowed ouer mi heued in
 dai ofe fichte.
 9 Noght gife pou me, lauerd, fra mi
 yherninge
 Vnto sinfulle, for nakin thinge;
 Pai thought ogaine me: ne forlete me,
 Pat thurgh hap vphouen pai be.
 10 Heued ofe vmgange ofe pam es alle,
 Swinke ofe par lippes ouerhile am
 salle.
 11 Falle sal ouer pam in land
 Koles pat ere hate brennand;
 In fire sal tou thrawe pam swa;
 Fra wretchednesses noght vnderstand
 sal pa¹.
 12 Man iltunged, ai spekand²,
 Noght righted sal be in land;
 Vnrightwise man, at his endinge
 Take sal him iuels in steruinge.
 13 .I. knew pat lauerd dome sal do
 Ofe helples, wreke ofe pouer als-so.
 14 Bot rightwise to pi name schriue
 sal pai;
 And righte eerde with pi likam ai.

CXL.

Lauerd, .i. cried to pe, here me;
 Bihald to mi steuen when .i. hafe
 cried to pe.

¹ V In miseriis non subsistent. ² Vir
 linguosus.

- 2 Mi bede be righted als rekles in pi
 sighte,
 Heuinge ofe mi hend offrand ofe
 nighte.
 3 Set, lauerd, to mi mouth yheminge,
 And to mi lippes doer ofe vmstan-
 dinge¹.
 4 Noght helde mi herte in wordes ofe
 iuelnes,
 Til outscere² in sinnes out-scerand-
 nesses?
 5 With men wirkand wickenesses for-
 pi,
 And with par chosen, noght be rife
 sal .i..
 6 Threte sal me rightwis in merci,
 And he sal snibbe me witerli;
 Oyle sothlike ofe sinful al
 Noghte infat mi heued sal.
 7 For yhite and mi bede in weleque-
 menesses ofe am:
 Pai ere outloted, sameud to stane
 demers ofe pam³;
 8 Pai sal here mi wordes, for pai mighte
 yhite,
 Als fattenes ofe erthe zhutten ouer
 erthe es ite.
 9 Skatered⁴ ere our banes beside helle:
 For at pe, lauerd, lauerd, min eghen
 to dwelle,

¹ V ostium circumstantiae. ² Ms. outster.,
 V ad excusandas excusationes in peccatis.
³ V absorpti(!) sunt iuncti petrae iudices eorum.
⁴ Ms. Stakered.

E om es. E shadued H shawed. E o. me hend. E sighte. EH om pou.
 E for. EH zhorning. E To sinful man. nokyn. E phot H zoht. EH agayne.
 E ouer-al, es om. EH hote. EH salt pou. H zraw. E so. E wretchednes.
 E n. sal be po H n. be sal pa. E be rihted sal. E iueles at ending Take
 s. h. in st. E om right.

CXL.

E Here pou me nou witerli, A louerd to pe krye I, Be-hald vn-to steuen of
 me, When I haue kried to pe. E Dighted be mi bede right Als of brininge
 in pi sight, Of mi hend pe vp-heuinge Offrand be it of heuezyng; H Mi b.
 be r. in pi siht als brenning. . . o. of uthtening. EH dore. E Held noght.
 EH outscerandnes(se). E wickednes so. H corn. E Noght like rike(!) sal I with
 corn of po. H Zrete . . sinful. E Ouertake me pe rihtwise sal. E me with-al.
 EH Oli. E yhit. E sal it. E For yhit and mi bede to go In pe quelmynges of
 po, Pai are out-loted samen to ston, Domes-men of pam ilkon. H welquemes.
 samen. am. E Here mi wordes al sal pai For [pai] miht by niht and by day, Als
 of erpe pe fatnesse Yutten ouer erpe it esse. EH Scaterd. E om our. E bones.

Ms. Vesp. D vii.

- In þe hoped .i. nighte and dai;
 Noghte bere þou mi saule awai.
 10 Yheme me fra snare þat þai set to
 me,
 And fra schames ofe wirkand wicke-
 nesse be.
 11 Falle sal in his nette sinful þat are.
 Sengli .i. am til .i. forthfare.

CXLI.

- With mi steuen to lauerd cried .i. .
 With mi steuen to lauerd bisoght
 haue .i. .
 2 .I. yhet mi bede in his sighte,
 And mi drouinge bfore him schew
 .i. righte,
 3 In wanand mi gaste fra me,
 And þou knew mi stiyhes to se.
 4 In þat wai whilke .i. yhode ai
 Snares to me hidden þai.
 5 .I. biheld at righthalfe, and segh wele,
 And nan was þat me knew a dele;
 6 Forworþhed fleinge fra me,
 And nan es þat sekis mi saule to se.
 7 .I. cried to þe, lauerd, .i. saide: mi
 hope ertou,
 Mi dele in land ofe liuand nou.
 8 Bihalde to mi bede for-þi,
 For þat mikel meked am .i.:
 9 Lese me fra mi¹ filiyhande be,

¹ r. me.

For samenstrengþede ere þai ouer
 me,

- 10 Outlede fra yheminge saule mine,
 Forto schriue to name þine;
 Me abiden rightwise to se,
 To þat tou foryhelde to me.

CXLII.

- Lauerd, here þe bede ofe me;
 With þine eres þou bise
 Mi bisekinge in þi sothnesse:
 Here me in þi rightwisnesse.
 2 And noghte inga in dome with þi
 hine,
 For noght bes righted al liuand in
 sighte þine.
 3 For flihyed es mi saule þe faa.
 Mi life in erthe he meked swa;
 4 In mirkenesses he bilouked me,
 Als þe dede ofe werld sal be,
 And gremed¹ mi gaste es in me smerte,
 In me todreued es mi herte.
 5 .I. mined ofe daies alde, bithoght:
 am .i.
 In alle þi werkes witerli;
 In makes þat þou has wroghte
 Ofe þine hende .i. wele bithoght.
 6 .I. tospred min hende at þe to be;
 Mi saule als erthe waterlesse to þe.
 7 Here me, lauerd, swifteli,

¹ al. Angromed; V Et anxius est.

H om For. E þat inst. of at þe. E In þe hoped [I] with þoght, Mi saule o-way
 bere þou noght. EH snares þai set. E Fal in his nette sinful sal sare. E Sen-
 gelic H Sengellie.

CXLI.

EH kried I (om E) wisly. E om And. E shewed. E fro me mi gost to be.
 E & my stiyhes þou knew. E non. E Fleyng forwurped fro me. E sekis.
 E I kried ful inwardli, Louerd vnto þe for-þi, I said þou art my hope on hand,
 Mi dele in land of liuande. E Vn-to mi bede behald þou, For mekel meked
 am I nou. H me f. E fro filyand me þat be. E samenstriped. E Lede
 H Lese. EH abide. E Til. E forheled me.

CXLII.

E om þine. E nou þou H nou. E And þou ne (ms. me) salt go in In dome
 with hine þine, For rithwished sal noght be Al leuand in sight of [t]he. H And
 þou salt noht. E om es. E fo. so. E In merkenes louked he me. E þat be.
 EH Angromed. E om in. E droued, to om. E Of daies elde mined was I,
 Wele beþhot I am for-þi In þi werkis þat þou wroght, In makes of þi
 hend I þoght. H þine w. E I spred to þe mi hend þat be. E Louerd mi

Ms. Vesp. D vii.

- 1 Mi gaste waned ful bisili:
 8 Noght *turne* þou þi face fra me,
 And to falland in flaske like sal .i. be.
 9 Herde make to me areli þi merci,
 For þat in þe hoped .i.;
 10 Kouth make to me wai whilke ga .i.
 sal,
 For to þe mi saule houē .i. al.
 11 Outake me fra mi faas, lauerd, to þe
 flegh .i. nou;
 Lere me to do þi wille, for mi gode
 ertou.
 12 Þi gaste, þat esse sa gode at nede,
 In righte land ite sal me lede;
 And for þi name swa hali esse,
 Qwiken me saltou, in þine cuennesse.
 13 Þou sal outlede fra drouinge saule
 mine,
 And forlese mi faas in merci þine,
 14 And þat droue mi saule al tine þou sal;
 For .i. hine þine ai am al.

CXLIII.

- Blissed lauerd mi god, þat leres righte
 Mi hende at cocle¹, mi fingres at fighte.
 2 Mi merci and infleinge mine,
 Mi helper and leser mine;
 3 Mi forhiler, and in him hope .i. ai;
 Þat vndres folke vnder me al dai.
 4 Lauerd, whilke es man for þou in-
 knew² him?

¹ r. cocke; V praelium. ² V innotuisti ei.

- Ore sone ofe man, for þou weneste¹
 him?
 5 Man til ydelnesse like made isse;
 Als schadow forthgane daies hisse.
 6 Lauerd, helde heuens, douncome
 with-alle;
 Negh² hilles, and reke þai salle.
 7 Leuen³ brightnesses, and skater salt
 þam;
 Outsend þine arwes, and todreue
 salt am.
 8 Outsend þi hande fra heght nou,
 Outake and lese me þou
 Fra watres mani, and fra hand
 Ofe ouden sones ofe other land:
 9 Whas mouth spekes vnnaitnesse,
 Þair righthand righthand ofe wicke-
 nesse.
 10 God, new sang sal .i. singe to þe,
 To þe sal .i. singe in ten-strenged
 sautre.
 11 Þate giues hele to kinges, þat boght
 David
 Þi hine fra swerde lithre: outake
 me with,
 12 And outake me fra þe hande
 Ofe ouden sones ofe other lande,
 Mouth ofe wham spekes vnnaitnesse,
 Þair righthand righthande ofe wicke-
 nesse.
 13 Whas sones als new plantes bene

¹ V reputas. ² tange. ³ Ms. Leuens;
 V Fulgura coruscationem.

god here swiftli. E waned witerly. E Ne. fro. H flosshe. E to in flesshe (!)
 falland. E to mi (r. me þi) milþe erli. E om to. E wai ingo I s. E Fro mi
 foos me outake þou, For þat I flegh to þe nou, Lere me to do þi wil þat isse,
 For þou art mi god of blisse. E so. EH heli. EH salt þou me. E Fro drouyng
 mi saule salt þou lede, And þi milthe mi foos to-sprede. H lede. E And tine
 salt þou al þat droue saule mine, For þat I am hine þine.

CXLIII.

E Blissid be þou ilkadele, Louerd god of Irael, Þat ledis mi hend to sighte (!),
 And mi fingres to fightinge riht. H cocke. E Mi milþe mine in-fleyng als-so,
 Mi finger (!) mi leser of wo. E om ai. E vndre me wisly. E who. E þat þou
 ne k. E to fantome. E is so. E His daies als shadw forth þai go. H help.
 EH Leuen brightnes. E Outsend fro hegh þe hand of þe. EH Outake me.
 H me lese. E om þou. E Of w. fele. EH Whos. E And þar. EH Louerd.
 E I sal synge to þe in. E Þat giues hele to kynges mo, Þat broght David out
 of wo, Þi hine I is and ay sal be, Fro swerd liþer outake me. H outta me
 wid. E Whos mouth spekis. E And þar. E Sones of whom als impes new

Ms. Vesp. D vii.

- In þar yhouthe apon to sene;
 14 Doughtres of þam samen-dighte¹,
 Vmtiffed als licknes of kirke brighte.
 15 Cleues of þa fulle ere yhite,
 Bolkenand fra þat in to þite²;
 16 Þair schepe brodefulle, mightsomande
 In þar outgange; þar nouȝt fat in
 lande.
 17 Noght es fallinge of stanewalle swa;
 Ne forthgange; ne crie in waies of
 þa.
 18 Seli folke to wham þese ere, saide
 þai;
 Seli folke of wham lauerd gode es ai.

CXLIV.

- I sal vpheue þe, gode, mi kyng isse
 And in werld, and in werld of werld,
 þi name blisse.
 2 Bi alle daies sal .i. blisse þe same
 And in werld and in werld of werld
 þi name.
 3 Mikel lauerd, and loflike es he;
 And of his mikelhede nan ende mai
 be.
 4 Strende and strende þi werkis l. of
 sal,
 And þi mighte forthschewe with-al.
 5 Mikelhed of blisse of þi halines ai
 Sal þai speke, and þi wondres telle
 sal þai.

¹ V compositae. ² eructantia ex hoc in illud.

- 6 And mighte of pine aghfulnesses sal
 þai sai.
 And þi mikelhed telle al dai.
 7 Minde of mighthed¹ of þi softnesse
 Sal þai rift, and glad in þi right-
 wisenes.
 8 Mercifulle and mildeherted in lande
 Lauerd, and mikel milde-herted and
 tholande.
 9 Soft lauerd to alle he isse.
 And his rewþes ouȝt alle werkis
 hisse.
 10 Schriuen alle þi werkis, lauerd, to
 þe be;
 And pine haleghs blisse to þe.
 11 Blisse of þi rike sai þai salle.
 And þi mighte speke ouȝt alle
 12 Þat þai make kouth to mens no. þi
 might ilike,
 And þe blisse of mikelhed of þi rike.
 13 Þi rike, rike of alle werldes ende;
 And þi lauerdschip in strende and
 strende.
 14 Trewe lauerd in alle his wordes isse.
 And hali in alle werkis hisse.
 15 Lauerd raises alle þat deue falle.
 And þe hurte he vprers alle.
 16 Eghen of alle lauerd, hope in þe
 wide.
 And þou giues þar mete in time
 fultide².

¹ abundantiae. ² in tempore opportuno; cf. 31.7.

In þar youþe opon hew. E Vmtiffd. E Vedinges H Vinges(?). E ful are of
 þo. E fro þis in þat so. E Shep of þam þaþe gret and smal Brodiful are
 þai ouȝt-al. Mihtsomand in þair. out-gang. Nere of þam ful farte omange.
 E Nis f. E stone-wal H stanwal. E so. E To whom þese are seli folcke
 saide þai. H to whom ȝese are.

CXLIV.

E I sal vpheue þe forby al thinge, God mine of heuen kyng, And to þi
 name I sal blisse, In werld and in werld of werld þat isse. E Be al daies
 whilke I line. To þi name blis sal I giue. And þi name eryhe I sal. In werld
 and in werld of werld þat isse. H þe þe same. H lof þi name. H om and.
 E louelic. E mekilhede none. E St. & st. pine werkis ay Sal loue and þi
 miht forthshew sal þai. E Þai sal speke mikelhed of blisse And tel þine
 wundres þat isse. E aghfulness. E mihtand. sothnes. E rihtnes. E Milȝer & milȝe-
 herted. E om and. E Sothefast til al is lauerd of blisse. E om alle. E Al þi
 werkis lauerd shriue. E þi. E To make kouth. H ma. E om ilike. EH om
 þe. E rike briht. E werldis. E Louerd trew. H heli E seli. E werkis.
 E L. he ri. EH om þe. E vpreris H upreres. EH Alle eyhen. E om hope.

Ms. Vesp. D vii.

- 17 Openes thou þi hand ouer alle thinge,
And filles ilka beste with blissinge.
18 Lauerd rightwise in alle his waies isse,
And hali in alle werkes hisse.
19 Negh lauerd to alle him kalland esse,
Til alle him kalland in sothnesse.
20 Wille ofe dredand him sal he do,
And here þar bisekinge, and sauße
make þo.
21 Lauerd yhemes alle him louand¹,
And forlese sal he alle sinnand.
22 Herynge ofe lauerd mi mouth speke
sal,
And blisse sal alle flesche with-al
Vnto hali name es hisse,
In werld and in werlde of werlde þisse.

CXLV.

- Herye, mi saule, lauerd alle!
In mi life lauerd herye .i. salle,
And salme to mi gode sal .i.
Als lange als .i. am, witerli.
2 Ne wiles in princes traiste neuer ane,
Ne in mensones, in whilke hele es
nane.
3 Outga sal his gaste, and turne in
erthe swa;
In þat daie forworth sal alle thoghtes
of þa.
4 Seli of wham gode Iacob his helper
isse,
His hope in lauerd gode hisse:

¹ diligentes.

- þat made heuen and erthe, þe se,
And þat euer in þam be;
5 þat in werld yhemes sothnesse;
þat dos dome to mare and lesse
Vnrightwisenes þat ere tholande;
He giues mete til hungerande.
6 Lauerd fotefest vnleses he,
Lauerd lightes blinde þat mai noghte
se,
7 Lauerd reres hurt þat are;
Lauerd loues rightwis fulle yhare.
8 Lauerd ful wele yhemes ai
Comelinges bath¹ night and dai,
Fadrelsse and widowe onfang he sal,
And waies ofe sinfulle forlese with-al.
9 Rike sal lauerd in werldes to wende,
þi gode ofe² Syon in strende and
strende.

CXLVI.

- Loues lauerd, for gode salme es to
singe;
Til oure gode be blithfulle and faire
louinge.
2 Biggand Ierusalem lauerd wele,
Samen sal he spredinges ofe Iraele;
3 þat heles forbroken ofe hert for wa,
And toknittes³ þar sorwes swa;
4 þat telles mikelhede ofe sternes ma,
And names kalles til alle þa.
5 Mikel lauerd, and mikel might hisse;
And ofe his wisdom na tale isse.

¹ Ms. blath. ² al. om. ³ V alligat
contritiones eorum.

E þou. E om alle. E ilk H ilke. E þi bl. E to him kalland e., To him k.
E him dredand. E þar bone. E alkyn fl. EH heli. E om es. E þat isse.

CXLV.

E tr. noght on. E Gast of him it sal outgo, And he sal agayne turne in is
erþe so, And forwurþe sal in þat dai Al þoghtes of þam in ai. H in is erþe.
E Seli wo god Iacob is helper is. E Hope of him. E maked. E om and.
erþe als-so, þe se and al þat are in þo. E þat are vnrihtwisenesse. H zo-
lande. H untill hungrande. E leses. E vpreres. EH rihtwisenesse E euer-
mare. E yemes he C. whore so þai be. E & widous louerd kepe sal. E wai.
E forlese al. E Louerd rike sal in w. with-uten end. E om of.

CXLVI.

E Heryhes. E is it. E Louer[d] biggand I. ful wele E of h. mo. E þat;
E gnides H tognides; E forbreynges of þo. E tellis. E sternes briht. E &
names til al þo kalland rihte. E oure louerd. E om might. E om his.

Ms. Vesp. D vii.

- 6 Lauerd handetame es kepande,
And sinfulle til erthe mekande.
7 Singes to lauerd in schrift þat be,
In harpe to lauerd salme yhe:
8 Pate with cloudes hiles heuen,
And graipēs raine til erthe ful euen;
9 Þat forthledes in hilles hay,
And gresse to hinehede ofē men ai;
10 Þat giues to meres mete ofē þa,
And to Crawebriddes him kalland
swa.
11 Noght in strengþe ofē hors sal he
haue wille,
Ne in schines ofē man queminge bes
him tille;
12 Welequeme es to lauerd ouer him
dredand,
And in þas ouer his merci ere hopand.

CXLVII (contin. of preceding).

- Heryhe, Ierusalem, on-on;
Heryhe þou þi gode, Syon.
13 For lokkes ofē þi yhates strengþed
he,
He blissed þi sones in þe.
14 Pate set þine endes pais al dele,
And with fattnes ofē whete filled þe
wele.
15 Pate sente his speche til erthe þisse:
Swiftli rennes sagh[e] hisse.
16 Þat giues snawe als wolle to se,
Cloude¹ als aske spredes he.

¹ V nebulam.

- 17 He sendes als snodes¹ his cristal:
Bifore face ofē his kalde wha thole
sal?
18 He sal outsende his worde, and
melte þa;
He sal blawe his gaste, and watres
outga.
19 Þat schewes his worde to Iacob wele,
Rightwisenesse and his domes to
Iraele.
20 Noght til alle birthe dide he swa,
And his domes noghte schewed til þa.

CXLVIII.

- Heryhes lauerd, ofē heuen² isse,
In heghtes heryhes him with blisse.
2 Loues him, alle his aungeles be;
Alle his mightes, him loue yhe.
3 Loues him, sunne and mone bi nighte;
Loues him, sternes alle and lighte.
4 Heryhes him, heuens ofē heuens þe
same;
And watres vnder³ heuens ere, loues
lauerd's name.
5 For he saide, and made þai are;
He sente, and þai schapen ware.
6 In ai, and in werld ofē werld, sete
he þa;
He sete bode, and it sal noghte forbi
ga⁴.
7 Heryhes lauerd, ofē erthe þate esse:
Draguns and alle depnesse;
¹ V buccellas. ² al. heuenes. ³ V super.
⁴ V praeteribit.

EH no. E til oure s. yhe. E forthledis. E hinehede. EH mares. E om mete.
þo. so. EH strengþ. E his wille. E liking; bes om. E Wel[l]ikand. E þo
H þa. E om ere.

CXLVII.

E louerd o-non. EH strenþed. E Þat þine endis pais to be E fild H fild.
E om wele. E sendis. E to erþe þat isse. EH wulle. E strewes. EH Kolde.
E who. E sende (out om). þo. E His gast sal blaw & water outgo. E Riht-
wisnesse. E Til al birþes noght. EH om til. E he so.

CXLVIII.

E om of. EH heuenes. E Heryhes him al with angels so, Heryhes him al
his mihtes mo. E Heryhes mone and soñ bright, Heryhes him sternes & þe l.
E heuen of. E v. heuen. E om ere. E lof louerd n. E send & made þai
ware. E he set þo. go. E Loues. E alkin depnesse. E haiel snaw. EH ise.

Ms. Vesp. D vii.

- 8 Fire, snawe, haile isse¹,
 Blaste ofe stormes, þat makes worde
 hisse;
 9 Hilles, knolles alle men kalle;
 Tries fruitefulle, and cedres alle;
 10 Bestes, and alle erfes ma,
 Neddres, fogheles feþered als-swa;
 11 Kinges ofe erthe and alle folke li-
 uand,
 Princes and alle demers ofe land.
 12 Yhungmen, als-swa maiden es clene,
 Elder with yhungre, al bidene
 Loues name ofe lauerd witerli,
 13 For vphouen es his name, ofe aneli.
 14 His schrifte ouer heuen and erthe
 with blisse;
 And he vphoue horne ofe folke hisse.
 Ympne to his haleghs, to sones ofe
 Israel,
 To folke neghand to him wele.

CXLIX.

- Singes newe sange to lauerd þat
 isse;
 In kirkes ofe haleghs louinge hisse.
 2 Faine mote Israel in him þat ite made,
 And doghtres ofe Syon in þair kinge
 glade.
 3 Heryhe þai in crouth² his name ai,
 In timpan and saute to him singe þai.
 4 For welequeme es lauerd in folke
 hisse,

¹ *al.* ise. ² V in choro.

- And he vphoue¹ softe in hele to
 blisse.
 5 Glade sal haleghs in blisse alle,
 And in þair cleues faine þai salle.
 6 Gladschipes ofe gode in throte ofe
 þa,
 Gripinges ofe swerde in þair hende
 als-swa:
 7 In birthes wrekes for to do,
 Snibbinges in ma folke þar-to;
 8 To binde þair kinges in fote festenes,
 And þair worthi in iren festeles;
 9 Dome writen in þam þat do þai—
 Blisse þis es to alle his haleghs ai.

CL.

- Heryhes lauerd in haleghs hisse;
 Heryhes him in walken ofe his mighte
 isse.
 2 Heryhes in his mightes mare and
 lesse;
 Loues him after manihede ofe his
 mikelnesse.
 3 In din ofe beme him loue yhe;
 Loues him in harpe and in saute.
 4 Loues him in crouth² and timpane;
 Loues him in stringes and organe.
 5 Loues him euer in lande
 In chimbes ful wele ringande;
 Loues him in chimbes ofe mirthe
 and blisse.
 6 Alkine gaste loue lauerd þat isse.

¹ V exaltabit. ² V in choro.

E Gast. E dou wille. H make. EH hise. E alle knolles me k. E frutful
 H frutfol. E erþes mo. E and foyheles. E als-so. E om and. H Yhingmen.
 E als-so H als-sa. EH Elde. EH Loue H om of. EH onli. E þat isse.
 E Loftsonge til al his h. E om of. H him is wel.

CXLIX.

E S. to louerd new s. EH kirke. E heryhing. E om mote. E him.
 EH Syon doghters. E In crouth his n. loue þai ai. E Vpheue. E þhotes.
 þo. E And gripings. als-so. E Wrekis in birþhes. E mo. E fote festeles.
 E vine hend festenes. E þis is bl.

CL.

H wolken E festnes. E of m. hisse. E Loues him in his mihtes isse.
 E Heryhes. E om in². E Heryhes. E krouth H croth. E Heryhes.
 E strenges and. E Loue zhe him in ilka land. E cimbalis (on erasure). E om
 ful. E Heryhes. E cimbes. E mirthes þat isse. E Lett iche gast heryhe.

Poems of Ms. Tiber. E vii

(by William Nassyngton?).

Among the contents of Ms. Thornton is a poem titled »Tractatus Willelmi Nassyngton, quondam aduocati curie Eboraci, de Trinitate & Vnitate, cum declaratione operum Dei, et de passione domini nostri Ihesu Christi &c. ed. Perry), which is mainly a reproduction of St. Edmund's Speculum. To the same William Nassyngton is generally ascribed the long poem »Mirror of life«, a translation of Joh. de Waldeby's Speculum Vitae; although in some Mss. (Ll L. 8, the Engl. poem is ascribed to R. Rolle. The oldest, and probably original, Ms. of the »Mirror« is Tiber. E VII. of about 1350, a fine folio in double columns, and carefully written, but greatly damaged by fire and partly destroyed. Now the same Ms. Tib. contains, after the »Mirror« fol. 1—82, 3 more poems: the Lamentation of St. Mary on the Passion (after St. Bernhard); a versification of R. Rolle's Form of living; and a metrical version of the tract titled Spiritus Guidonis (from a prose text still extant in Ms. Vernon); then follows a set of homilies and legends in verse, which is a revised and greatly augmented edition of the Evangelia dominicalia in northern verse (cf. Alteng. Leg. N. F.)¹. I have no doubt that the 3 poems mentioned — all translations — have the same author as the »Mirror of life«, viz. William Nassyngton, and to him I also ascribe the additional parts in the homilies and legends of the same Ms. So we have in him another Yorkshire poet of R. Rolle's time, and his follower; but he is rather an easy versifier and translator, than an original thinker and poet. His chief merit is facility of form. Of his life nothing is known beyond what is implied in the above note of Ms. Thornton. The purity of a-forms shows him to belong to the same parts as R. Rolle. As an edition of the »Mirror of life« has been undertaken elsewhere, I do not give it here. In the pieces given, I have tried as much as possible to fill the gaps made by the fire and to complete the text.

1. (St. Mary's lamentation to St. Bernard on the passion of Christ).

A later, southern version of this poem, from Ms. Vernon, with the readings of 3 other Mss. (Dd. I. 1², Trin. Coll. Oxf. 57 f., L. 70), was ed. in »Vernon Poems« p. 297. The present text proves the northern origin of the poem. (Another northern poem on the same subject, but omitting St. Bernard's name, is contained in the Cursor Mundi v. 23945 ff.; Old French poems in Ms. Gg 1. 1, and Reg. 19 C 11.) The subject is taken from a sermon of St. Bernard Opp. Antw. 1016. cf. Migne 182 col. 1133).

fol. 82.

<p>³Fader and sun and hali gaste, almighti god in trinite, þurgh bisekeing of Mari chaste, maiden and moder of pete,</p>	<p>als I am sinful, help in haste, lorde, þou send sum grace to me sum word to say þat be noght waste, bot þat oure saules þe better be.</p>
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¹ The set in Ms. Tib. is repeated, and again augmented — especially in the legends — by a third poet, in Ms. Harl. 4106; cf. Altengl. Leg. N. F.

² Ms. Dd, in an additional stanza at the end, ascribes the poem to a hermit, meaning R. Rolle.

³ The other Mss. have 4 additional stanzas in the beginning.

It es grete dole to tel or say
 10 or forto think in mannes mode
 how Crist upon þe gude friday
 for vs sched his blissed blude;
 al his desiples fled oway,
 for drede of ded þai war nere wode;
 15 it es no tung þat tel þam may
 þe sorowes of Mari, his moder gude.

For scho him bare bath god and man,
 and seþin þai cald his name Ihesu;
 þai offerd him to sir Simion —
 20 þat prophet wele his louerd knew;
 an angel sun warned þam þan
 of king Herod þat was vntrew,
 and bad Mari til Egipt gane
 for drede of ded of mani a Iew.

25 Mari euer had ioy inogh
 whils sho was hir dere sun neghe;
 into what stede so euer he drogh
 come he neuer out of hir eghe.
 seþin men did him mekel wogh
 30 and mekil dole scho saw him dreghe:
 his handes nayled þai til a bogh
 and on a tre hanged him heghe.

Of sorows sere myght scho noght sese
 when he was bludi bak and croune,
 35 and scho wist þat he was sakles;
 of bodi and bak þe blude ran down;
 to se his pine was ful grete prese
 of folk þat folowed him out of toun;
 wemen wepid, withowten lese,
 40 and pleined mekil his passioun.

Ihesus turned him to þam þare
 and spak þir wordes of grete pete:
 »wemen, wepes for me no mare,
 bot for zowre-seluen wepe mai ze,
 45 and for zowre childer ze mai haue care,
 þat dose me shame als ze may se«.
 no wonder if hir hert was sare
 þat saw hir sun so pined be.

When he was (beten) with scourges st(rang),
 50 his frendes to fle war ful wight;
 þan oure trowth al hally hang
 in Mari milde both day and nyght.

Saint Bernard beres witnes omang,
 so dose saint Iohn hir cosyn right,
 þat sorow so to hir hert thrang
 55 þat blude ran of hir eghen bright.

Þe blude out of hir eghen so ran;
 for care hir hert nere clefe in two.
 Saint Bernard, þat haly man,
 beres witnes þat it was so. 60
 for til a kirk wightly he wan
 whare he might wit more of hir wo;
 scho schewed hir þare, and asked him þan
 what he wald, or scho went him fro.

He sayd: »if þat it war þi will, 65
 tell me, lady, heuyn quene,
 how þou for wo wepyd þi fill
 when þai did þi sun slike tene,
 band him ful fast & bet him ill,
 and corond him with thornes kene, 70
 and gert him bere vnto a hill
 a cros, and toyled him þam bitwene.

A, lady, whare wastou for wo
 when þai him band and bet so fast?
 I wote þou wald noght fle him fro, 75
 so was þi hert stif and stedfast.
 allas, he said, whi was it so
 and my hert noght alto-brast
 or els for care to-cleue in two,
 or wepe whils þat my life may last? 80

Lady, he said, þou had grete pyne
 when þat þou saw þat freli fode
 his heuyd down so law enclyne
 when he was hanged on þe (rode);
 al-if he war goddes sun and þine, 85
 his faire fless famed al of bl(ode).
 allas, whine had þat bale be (mine)?
 I wald haue standen wha(re þou stode)«.

»Bernard, scho said, who (list to loke)
 when my dere sun to ded (was dight)? 90
 he bowed his heuyd and (leue toke)
 thankand his fader (ful of might).
 þe stones brak als (sais þe boke),
 þe son also with(drogh his light);
 þe temple clef, (þe erthe quoke), 95
 þe ded to lyfe (ras ful right)«.

»(Ladi, he s)ayd, tak noght (to grefe)
 (if I) speke of his paynes strang;
 (of) þam to lere war me ful lefe
 100 more graythli, or þou fro me gang.
 þou saw þi sun hing als a thefe
 wounded sare and al with wrang;
 to wit him haue so grete meschefe
 no wonder if þou murned omang.

105 Now, lady, quene of heuen-blis,
 sen þat no gamyn to me may gayn,
 out of my wo þe bus me wis,
 al-if I b[e] sin(ful) for sertayn.
 als þou ert mayden and moder his:
 110 what did my lord in al his payne?
 when he was pined and did no mys,
 whilk war his wordes? þis wald I frayne«.

»Bernard, scho said, þi bousom bede
 into mi hert has smeten a spere:
 115 for who so neuyns my dere sun ded,
 vnto me do þai þan grete dere,
 (fo)r wepeing mase me wil of rede.
 and zit I may none wise forbere,
 what so þou fraynes here in þis stede
 120 (þi) wepeing gers me gif answe«.

»(I thank þe, lady faire and fre,
 (þat) þou wil cumforth me of care
 (and s)ogat schew þi hert to me
 (and) tel me of his paines sare.
 125 (wald) god þat I had bene with þe
 (and) sene þe sorow þat þou saw þare!
 (þan mig)ht I euer in wepeing be
 (and þi)nk þaron for euer mare.

¹(Þou has sene) lordes vntil him lout
 130 euer þai might him seghe;
 (of his) dedes þai had grete dout,
 haly and highe.
 (when þat) þai presed so him about,
 (whi sufferd he) þam so forto leghe,
 135 (in his face) to spit and spout,
 (how might he al þir) doles dreghe?»

»(Mekeli he sufferd) þat mischefe —
 (and wald haue sufferd m)ekil mare —
 (for mannes saul was) him so lefe;
 140 (for him he sufferd) þo paines sare.

¹ In the other Mss. here precede the events of Holy Thursday, v. 537—648; cf. v. 419.

(I saw him hang he)ghe als a thefe,
 (he saw I stud in sorow a)nd care;
 (zit did mi weping him m)ore grefe
 (þan al þe paines he suffe)rd þare.

And certainly þat (was wel sene,
 145 when he bitoke me vnto (I)on;
 ful meke he was withowten wene
 when þat him liked to luke me on.
 for wa I wex both gul and grene,
 of murnig may I mak my mone. — 150
 I sal þe tell hali bydene
 þe paines he sufferd euerilkone«.

Þan Bernard toke to hir rewarde
 and thanked hir with hert ful sare;
 forto here of his lufli larde
 155 him thought it was a like and lare.
 Sho said: »sen I þis space haue spared
 to tell þe sorow þat I sau þare,
 here efterward sal be declared
 paines a thowsand tymes mare. 160

Bernard, i saw mi dere son hang
 als he had bene a maister-thef,
 with sides blo als þai him dang
 þat are war white and me ful lefe,
 165 corund he was with thornes strang;
 ful gern þai soght to do him grefe:
 þai drogh him out with rapes olang
 opon þe cros, til his fless clefe.

When þat he was so straitli sted,
 þe cursd Iewes liked ful wele!
 170 al with blude his cors was cled
 and with spiting fro heuid to hele.
 opon þe cros so was he spred,
 and nailed with thre nailes of stele;
 þus was he drawen & laithli led — 175
 and for mans dedis was ilkadele.

I saw als it foure welles ware,
 fro ilka naile a streme of blude;
 al þus with dole þai dight him þare
 þe Iews þat war wilde and wode. 180
 I had grete blis when I him bare,
 so war his maners milde & gude:
 seþen was al turned to sorow sare
 when he was rugged & rent on rode.

- 185 So faire a fode was neuer nane,
and þat beres witnes hali writ;
þare was his fairhed fro him tane,
with filthes foully was he smyt.
and sertes I was so wil of wane
190 me wanted hali welth and wit;
I had no gates graithli to gane,
with sorowes so mi hert was hit.
f. 83 (I wald þai had me hanȝed him by,
to ses my paynes in þat plas;
195 no wonder if I war sary
(t)o tharn mi ioy and my solace.
(þ)e Iewes bad I sold me hy
(þ)epin oway tyte better pase:
bot fast efter him folowed I
200 and saw al paines þat he in was.
Ful fast I cried on my manere
to lat him gang and get his pese:
bot my crying wald þai noght here
ne in his paynes do no relese;
205 for al my site and sighing sere
his sorow wald þai no thing sese.
I said: 'Ihesu my sun so dere,
whi lattes þou þam merk me þis mese?'
Wit þou wele ful wa me was
210 when þai him nailed thurgh hend & fete;
ful loud I cried and said 'allas',
when þat I saw his wowndes wete,
'my lord, mi sun and my solase,
þat euer has bene so mylde & swete,
215 haue mercy on me or þou pas,
or els no blis mi bales may bete'.
I said: 'my sun þat euer was hende
and blith to do what I þe bad,
whi leues þou me þus at þe ende
220 to dwell in site and sorow sad?
lord, lat ded now in me lende—
of his cumyng wald I be glad;
so sone he may noght with me wende
þat I ne wald soner þat he me had'.
225 I made my mane to þe Maudelayne
me forto cumforth in þat case;
'þou pray for me with might & mayne
vnto him þat þe helpid hase,
- so þat I might alsone be slayne
with pain or euer I pas þis place, 230
for I wald be ded ferly fayne:
and þou for me na murnig mase?'
Þe Maudelain said: 'I can no rede,
for sorow es set in me so sare;
þi colure þat was white and rede 235
es now al wan with dole and care;
I se my souerayn draw to ded,
and ȝit [þi] murnig greues me mare.
I wald we went out of þis stede,
into þe tempil I rede we fare'. 240
(I askid hir whar was) swilk (place)
oþer in dale or els on hill
whare I migh be sperd in þis space
so þat no care sold cum me tyll;
my ioy, mi blis and my solace 245
despitusli I se þam spill;
my welth al halely in him was:
now es no wight in werld so will'.
I cried vnto my sun so hende,
and said: 'in werld me es ful wo! 250
I may noght help þe als þi frende
to ger þi famen fle þe fro.
ful lang in sorow here we lende,
þe Maudelayn & oþer mani mo:
wele better vs war oway to wende: 255
bot sertes I may noght fra þe go'.
Þe Maudlayn cumforth me of care,
to wende oway scho sayd war best,
it helpid noght oure dwelling þare,
for of rewth myght we haue no rest. 260
I said to hir: 'whider sold we fare
or walk for wo by est or west?
ded with him I wald we ware,
allas, whine wald oure hertes brest?
I se my sun twa theues bytwene 265
naked & nayled opou a tre;
ful blith & blissed euer has he bene,
and now has ded tane him fro me.
slike sorow sertes was neuer sene
als we now on my sun may se: 270
I war noght kind, þat wele [I]¹ wene,
when he þus hinges if I suld fle.

¹ Ms. þai.

Vnder þe cros here bide I will,
 I wate in werld no better w(on);
 275 of murnig might I haue (mi fill,
 so forto sit and se him on.
 here will I hald me on þis (hill),
 if þat ȝe wende oway ilkon;
 with mi sun sal I bide her (still),
 280 and fle I will for (Iewis non)²«.

Bernard þan answerd (hir ogaine)
 and til hir softly gan (he sai):
 »ful grete mater had þ(e Maudelain),
 it es no man þat
 285 þi bale was I ful
 bot þeder I durst
 how þat þai. . . .
 more forto
 þou has . . .
 290 . . . ferdenes als þou þam fand,
 . . my hert es ful hard to holde
 and al þi wordes to vnderstand.
 bot what my lord to þe say wolde
 to aske þe ȝit will I noght wande,
 295 when þe Iews so breme and balde
 nayled him thurgh fute and hand,
 And when þai corond him with thorn
 þat newly war tane of þe tre.
 þou was ay redy him byforn,
 300 I wate [mare] might none euer be.
 þai hailed him with many a scorn,
 als oþer men has tald to me:
 what answerd he on eyn and morn?
 to tell me, lady, pray I þe«.

305 Sho sayd: »I haue talde þe my thought,
 what wald þou now wit of me mare?
 ay when þat sorow es furth soght
 it mase my hert in sighing sare.
 bot if it may amend þe oght
 310 (ȝit forto) knaw more of mi care,
 (vnto) þe sal I nyte right noght
 (a)t tell þe fully or þou fare.
 (Mi sun) þat died at þe houre of none
 (he) said to me on þis manere:
 315 '(wo)man, be noght will of wone,
 (biha)ld þi sun bisid þe here'.

(þan) said he to my cosin Iohn:
 '(biha)ld þi moder lefe and dere'.
 (ay)þer loked we oþer opon
 (sari)ly with symple chere. 320
 (He said: 'Ion, als) þou ert hende,
 (be ay) redy vntil hir bone;
 (luke to) hir whare scho will wende
 (als I bifor wa)s won to done.
 (here I mai) no lenger lende 325
 (for my time) es cumand sone,
 (heþin now bihou)es me wende
 (on hegh vnto my) fader in trone.
 (Moder þat mi) bodi bare,
 (it es hard pined) als þou mai se, 330
 (for al man-kind als I) said are
 (fra ded to lif suld) raised be.
 (I sek a schep, suld els) forfare,
 (þat with 'wrang was stolen) fro me;
 (I sal it bring þar it was are' 335
 (and of his þraldom mak it) fre.
 Þat schepe bitakens (mannis kinde),
 my fader will þat it be soght;
 oþer þan I may none it finde,
 for with mi blude it bus be boght; 340
 out of þe place whare it es pynide
 to bigly blis it sal be broght'.
 he said I suld leue him bihinde;
 þarfore ful dreri was my thoght.
 Þus war his wordes more and myn 345
 þat Ion my cosyn to me suld luke.
 al-if he war nere of my kyn,
 for my sun þare I him toke.
 al with swilk talking gan we twin,
 and my solace so I forsoke. 350
 þir wordes þat þus gan bygin
 ful wide þai sal be wreten in buke.
 Bot a thing, Bernard, did me wo:
 when my sun said 'me thristes sare'.
 to get him drink fast gan þai go 355
 with grete despite wald þai noght spare,
 aysell and gal þai menged so,
 and in a sponge þai hid it þare;
 þai bad him baldely þareof to
 and drink on fast, he sold haue mare. 360

- I cried þan: 'dere sun, drink it noght!
for hething wald þai þou it had;
of aysell and gall es it wroght,
sune of þe saoure þou mai be sad'.
- 365 ful mildly þan he me bysoght
so þat I suld be blith and glad;
'for with þis drink man-kind es boght,
it bus be als my fader bad.
- þarfor, moder, þi murnig mend,
370 and for me murn þou now nomare!
vnto mi fader bihoues me wend
and lede ogayn þat lost was are.
and sune efter þe sal I send —
bot me byhoues bifor þe fare;
375 and seþin saltou with me lend
in ioy and mirth for euermare'.
- þe Iews ful of pomp and pride
hanged two theues despitusly
bi mi dere sun on ayther side;
380 þe tone to him gan merci eri,
þe toþer answerd in þat tyde:
'he hinges hegher þan þou or I,
and es wete with wondes wide:
to ask him help þou dose foli'.
- f. 84
385 (þe t)øper answerd with milde mode:
'he es dampned with fals rede,
for he did neuer no thing bot gude,
and we haue wele serued oure ded.
haue mercy on me, mayster gude,
390 when þou cums vp in þi stede;
thurgh vertu of þi blissid blude
þe way to blis, lord, þou me lede!'
- My sun said: 'þou askes rightwisly,
for þine asking blissid þou be;
395 þis day grante I þe forþi
in paradis to won with me'.
I saw þat sight, and was sary
when þat þai died so on þe tre;
þe gude thefe went to heuyn in hi,
400 and þe ill to hell went he.
- To se þat sight I had solace
how tyte þe tone vnto heuyn wan;
for wele I knew þan by þat case
my sun was verray god & man.
- and als I stode still in þat place,
to cry ful loud my sun bygan:
'ely ely', his cryng was,
'lamazabatany' efter þan«.
- þir wordes er als men may se
in ynglis tung to vnderstand:
410 »fader, whi forsoke þou me,
þus to be bun in [b]itter¹ band?
heder I come thurgh rede of þe:
mi saul I send into þi hand.
for man þus am I pined on tre:
415 now es fulfild als þou cumand.'«
- Bernard þan to hir answerd:
»Lady, blissid mot þou be;
of schere-thursday now haue I herd
how þi dere sun was tane fro þe,
420 and on gude friday how it ferd,
how þat he died opou a tre;
bot now, how he in graue was sperd,
ladi, þat tale now tell þou me.
- And how þat he was taken down
425 tel me, moder & mayden mylde,
2 of þe cros efter his passioune,
and how þai wroght þan with [þi] childe,
and how þat Ioseph come to toune
þi sun bodi for he wald bilde;
430 he wan it with his orysoune
fro Pelat and þe Iewes wilde.
- (And how he was laid in þe ston)
tell me, mayden and moder fre;
whilk of his frendes euerilkone
435 walde þare at his beriyng be;
þe murnyg of þe and of Iohn,
mayden mylde, mene vnto me —
for wele I leue ze left allone
with-owten mo of zowre menze«.
- 440 »Bernard, scho said, allas allas,
þir wordes dose me mikell wo;
to tel al halely how it was
my hert for bale might brest in two.
Ioseph gan vnto Pilate pas,
445 and asked þe bodi þat hanged so;
and both Pilat and sir Cayphas
gaf him leue it down forto to.

¹ Ms. witter. ² Ms. and of.

Pelates knyghtes sterne and stout
 450 furth with Iosep gan þai wende,
 and oþer folk a ful grete rout —
 sum was his fa & sum his frende;
 þai brak þe theues the-banes about,
 to luke if þaire life had made ende.
 455 þat þai sold do so had I dout
 with my sun þat was so hende.

I foloud fast with al my myght,
 with Ion and with my systers two.
 omang þam þare þan stode a knyght,
 460 blind he was and lame also,
 and al þai said Longius he hight;
 vnder þe cros þai gert him go —
 and sertes þan I saw a sight
 þat was þe werst of al my wo.

465 Þai gaf þe knyght a spere ful gude,
 and set it to my dere sun side,
 þai bad him sting fast þare he (stode)
 for any thing þat might bi-(tide).
 he put it up with eger mode,
 470 to my sun hert he gert it (glide):
 and sune brast out both (water & blude)
 of þat wound þat was (so wide).

Þe blude ran down vntil hi(s hand).
 and þarwith wiped þe knight . . .
 475 so gat he sight als he . . .
 and loked brade with e . . .
 and thanked god of (al his sand),
 liftand his hert to . . .
 þat sight saw (I þar I gan stand),
 480 and oþer mo . . .

(Þan wex mi hert heui als led)
 (when) I saw þat rewful sight,
 þe water clere and þe blude rede
 þat ran out of þe wownde ful right;
 485 þan fel I doun als I war ded,
 langer to stand had I no might.
 Ion me comfort in þat stede,
 so did Ioseph þat nobil knyght.

Þan went þe knyghtes to sir Pilate,
 490 and I left þare ligand in swowne:
 and when I couerd out of þat state,
 I prayed Iosep to tak him doun

and get him þepin by any gate
 fro þe Iews fals and felowne.
 Ioseph said: 'lat be þi late;
 495 to bring him þe er we ful boun'.

Nichodemus þe nayles out drogh,
 and Ioseph lapped him in his arme —
 both þai lufed him wele inogh,
 and toke him doun withowten harme. 500
 (þai) lesed mi barn þus fro þat bogh
 and broght him euyn vnto my barme:
 I kissed his mowth with mekil wogh —
 cald it was and nothing warme.

(An) hundreth siþes gan I kis . 505
 his mowth and als his eghen two,
 (and said): 'dere sun, sen I þe mys
 (gla)d now sal I neuer go,
 (& Ioseph) ful fast aboutward is
 (þat þou) war in þi graue me fro. 510
 (now in þis) werld who sal me wis?
 (whine) war I grauen with þe also?'

(To wepe) might I nothing forbere,
 (so was mi) hert enclosed with care;
 (his woun)des did me slyke dere 515
 (whilk I saw) on his body bare
 (mad of þe na)yles and of þe spere,
 (þat it woun)ded my hert ful sare;
 (all men sorow)ed þat þar were,
 (bot mi sorow) was mekil mare. 520

(Slike sorow þar in) me was cast
 (þat I most wepe) on alkins wise;
 (bot zit my hope ay) was stedfast
 he sold vp rise
 war past, 525
 (s)eruiſe;
 (ful wele wist I a)t þe last
 (I suld him se omang al hi)se.

Had I noght
 and trowed þat he suld ris up right, 530
 Bernard, mi hert had brusten bene
 when mi dere sun to ded was dight.
 Ioseph & Nichodeme þam bitwene
 to beriyng bare þat bodi bright;
 þai lapped it in clathes clene, 535
 and closed in a stane þat nighte.

- 1»Now lady, quene of heuyn and hell,
 als þou him bare þat vs dere boght
 I pray þe þat þou wald me tell
 540 more of þi murnig if þou moght:
 whare wastou whe[n] þai did him dwell²
 in Ierusalem, whare he was soght
 and taken with þe Iewes fell
 and byfor sir Cayphas broght?«
- 545 »Bernard, þat sight I saw also,
 mi blissed barn how þai him band,
 and led him furth ful fast me fro;
 I folowd him ful sare wepeand.
 no wonder was if me war wo,
 550 bot more meruail how I might stand,
 at se mi sun to paynes go;
 to folow and wepe might I noght wand.
 On schere-thursday within þe night
 þai soght him, Iewes ful grete plente,
 555 with lanternes & with swerdes bright,
 and ilkone asked 'whore es he?'
 'I am here', he said ful right,
 'bot dose my men no harm for me'—
 he wist what dole to him was dight,
 560 þarfore he wald his frendes went fre.
 Al-if him-self to paynes zede,
 he wald none oþer þe wers ware;
 þat schewd he by his speche gud spede
 both in þat stede and els whare.
 565 Peter gan his swerde out lede
 and Malkus ere sune of he schare;
 my sun him blamed for þat dede
 and hastily he (he)lid it þare.
 Iudas þat was (ful) of þe fende;
 570 al-if mi sun his treson wist,
 at his cumyng he cald him frende
 and curtaisli þare he him kist.
 þan knew þai wele my sun so hend,
 þai laid hand on him als þam list;
 575 omang þam al no man him mende.
 on þis manere my mirth I mist.
 f. 85
 and seþin (to Pilat), him to spill;
 my dere sun was noght ferd forþi,
 580 bot þeder went he with gude will;
- he kid noght þat he was myghty,
 bot bare him euer simpil and still.
 Pilate sayd he suld noght dy,
 for in him fand he none kins ill.
 Þai hid his eghen and band him fast 585
 and bet him þan with buffettes sare,
 and bad him rede wha smate him last,
 a trew prophet if þat he ware.
 two of my sisters þeder past
 forto se þat sorow and care, 590
 and þe Maudelaine was noght last—
 scho lufed him lely and his lare.
 Hir luf to him was euer new,
 to wirschip him als was worthy.
 ful strang es luf of frendes trew, 595
 and of þe moder maste namly.
 he was so faire of hide and hew,
 my murnig was þe more forþi;
 al men him lufed þat euer him knew,
 slike blis it was to beld him by. 600
 Þai nakend him þan in þa stoundes
 and till a peler band him al bare,
 and bet him þan þare in þaire boundes
 despitusly wald þai noght spare;
 foure thowsand and sex hundreth woundes 605
 dight þai on his sydes ful sare,
 and cried on him on heght als houndes:
 'þi propheci mendes þe nomare'.
 Bernard, I was ful will of rede
 when þat I herd þam sogat say 610
 þat Ihesu sold be done to dede
 and Baraban go quite for ay.
 it was þe custum in þat stede
 to saue ane on þaire sabot-day;
 god sun þai slogh with wikked red, 615
 and lete a thef go quic oway.
 Þus þe Iewes ful sterne and stout
 held my sun in ful hard band.
 Pilat had of þam more dout
 þan of him þat was alweldand: 620
 he rase up right omang þat rout
 and liuerd him into þaire hand.
 þan presed þai bremely him about,
 and euer ful mekeli gan he stand.

¹ v. 537—648 precede v. 129 in the other Mss. ² *al.*
 qwell. ³ v. 577—84 follows after 600 in the other Mss.

- 625 (When he was dampned þan þai went)
 with him out of þe tun ful tite,
 þe cros opou his bac þai bent
 and waited to do him desquite.
 allas þat lamb þat innocent
- 630 þat neuer was worþi to wite,
 omang þa wolues was to-rent.
 I folowed fast with sorow and site.
- þe Iewes war fayn when he fore ill,
 and fast þai logh, both moste and leste:
- 635 'if þou be king tell vs vntill,
 so þat þi payn may be relest'.
 he answerd nocht bot held him still,
 with countynance fayre and rest,
 and bare þe cros vp to þe hill
- 640 ful bousumly als any beste.
- I swouned þan ful many a sith,
 so did wemen þat war with me;
 I cried loud, for he suld me lith,
 when I for prese might him nocht se:
- 645 'A sun, whi hies þou þe so swith
 sen þat þou beres so heuy a tre,
 and lattes þi moder be vnblith,
 and oþer frendes þat folowes þe?'
- Sen heuy was and erth also
- 650 and Adam merked efter man,
 had neuer woman so mekil wo
 ne care in hert als I had þan.
 now haue I tald bitwen vs two
 of grete greuance sen I bygan;
- 655 zit may I mene of many anc mo,
 fro his graueing how þat we wan«.
- þan wald Bernard no speking spare
 bot til hir said he sone onone:
 »I thank þe, ladi, of þi lare,
- 660 þat þou to me will mak þis (mone).
 when he was ded als þou said are
 and stalworthli stoken in ston,
 forþermare how gan ze fare,
 þe Maudlayne and þi cos(yn Ion)?«
- 665 »Sertes, Bernard, þe soth . . .
 grete hardnes þan in h . . .
 when þai þe stone wal . . .
 for wa þan wex I al . . .
- þe heuynes might I . . .
 ouer him hertly g . . .
 I wend to were þe . . .
 so þat my so . . .
- . . . þai gan me (win),
 ilka ne at oþer leue þai toke
 and led me home vntill owre in.
 for sorow I might speke ne luke,
 and al þai murned more and myn.
 no wight in werld might write in buke
 oure bitter bale þat might noght blin.
- 630 Intill a chamber þai gert me go
 whare mi dere barn was won to be;
 Ion and þe Maudelayn went also,
 for no thing wald þai wend fro me.
 I wayted about in ilka wro
- 685 bot of my sun kouth I nocht se;
 omang vs was so mekill wo
 þat in swounyg we fell al thre.
- þus war we set in sorows sare,
 and out of bale might none vs bring,
- 690 til þat we wist how he sold fare
 þat was oure conforth ouer althing.
 now haue I tald þe of my care,
 (wh)at pain I had in his parting;
 bot efter I was ful redi þare
- 695 to luke efter his vprising«.
- (Saint) Bernard said: »my ladi fre,
 I thank þe, moder and maiden milde,
 þat þou wald þus mene vnto me
 (þe) sorow of þe and of þi childe.
- 700 (now) am I seker, whare so I be,
 (þat) his passioun sal me schilde
 (fra þe fend) and his powwste,
 (and also) fro al werkes wylde.«
- (Now, ladi,) for þat mekyll wo
- 705 (and þe murn)yg þat þou made omell,
 (þe pas)sion of þi sun also
 (& his d)ed so foule and fell,
 (lat vs neu)er depart þe fro,
 (bot grant vs) euer with [þe] to dwell,
- 710 (and hepen owai) when we sall go
 (schild vs fro) þe paynes of hell.

2. (R. Rolle's Form of living, in verse).

The following interesting piece is a metrical paraphrase of the 1st part of R. Rolle's Form of living, most likely by Will. Nassyngton. It demonstrates the great popularity of R. Rolle's treatise. No other Ms. is known to exist.

fol. 85^b.

(I)lka man þat bunden es)
 (in dedli sin), has (thre wrechednes),
 þat bringes þam to þe ded of hell;
 and whilk þai er I sal zow tell.
 5 Þe first es default of gastly strenkith
 þat þai sold haue þaire liue to lenkith;
 þat mase þam so wayk in al thinges
 þat þai may noght gainstand fandinges,
 ne þai may noght lift vp þaire will
 10 þe luf of god at zerne vntyll.
 Þe toþer es vse of flesli syn
 and a desire to dwell þare-in,
 and for þai haue no will to stand
 in lustes er þai lightly falland,
 15 and [in] þaire lustes so will þai lend
 many vnto þaire liues end.
 Þe thrid wrechednes es chanieing
 of lastand gudes for pasand thing,
 als when þai leue þe ioy endles
 20 for vaine ioy here þat pasand es.
 and if þai turn þam ald or zing,
 god will ordaine þaire wonyng
 with angels and with hali men,
 þaire wrechidnes if þai wil ken;
 25 bot for þai folow þe filth of sin
 and likes more to lend þarein
 þan in þe grete fairehed of heuyn,
 both it and þe world lose þai euyne.
 For he þat has noght Ihesu Criste,
 30 al gude thing es fro him rauist;
 al creatures sal uengance cry
 on him in dome, als es worthi. —
 Þir wrechidnes er noght anly
 in þam þat luffes here licheri
 35 and glotony and oþer sines
 þat þaire luf oft fro god twines:
 bot þai er in sum man and wife
 þat semes in penance and gude life.

For when þe fende ful of enui
 can parcaue here preueli 40
 þat man or woman, ald or zing,
 wald turn þam vnto gude lifing
 and forsake werldly vanite,
 a hundereth wiles þan has he
 to put þam fro swilk purpose sune, 45
 and ger þam leue yf oght be done;
 and so warly oft will he wait
 þat þai sal noght se his desayt.
 Sum (he desaiues) thurgh þe syn f. 86
 of erreure þat he puttes þam in; 50
 and sum with singulere wittes here,
 when þai think on þis manere,
 whare so þai walk by est or west
 þat þaire owin wit euer es best,
 and þarfore will þai no counsayle 55
 al-if it might þam mekil awayle,
 his a wit think him best of all—
 þat gers him oft in folis fall;
 þis es a stinkand sin of pride,
 þat þe fend gers walk ful wide. 60
 Sum he desaiues¹ thurgh vain glori,
 þat es idel ioy, als when any
 has pride in hert on ill manere
 of penance þat þai suffer here,
 or els of gude dedes þat þai do, 65
 or uertus þat er gifen þam to;
 and er sari when men þam lackses,
 and meri when men rose of þam maks;
 þam think þaire werkes & þaire gude dedes
 fer passes þe lif þat oþer ledes; 70
 þam think þat no man, ald no zing,
 suld reprehend þam in no thing;
 þai despise al sinful men
 þat will noght wirk als þai þam ken.
 how suld men find more sinful here 75
 þan he þat lifes on þis manere?

¹ Ms. desayued.

and more sinful þarfore he es
 þat he wate noght his wrechidnes.
 Sum er desayued in lust & liking
 80 of mete and drink outrage taking,
 when þai haue grete delite þarin
 and wenes þat þai do no syn,
 þarfore þai amend þam noght,
 and so þai er in bondage broght;
 85 al gude vertus þai put byhind,
 in þaire wittes er þai made so blind.
 Sum er bigiled thurgh abstinens
 fro mete and drink and oþer spens;
 þat es desayueing of þe fende
 90 to ger þam faille and þam-self schende,
 þat if þai bigin any thing,
 þai sall noght bring it to ending;
 and þusgat es þaire mede made les
 thurgh foli of þaire frawardnes.
 95 Þis gilder þe fende vntill man merkes
 when he bigins to luf gude werkes;
 he suffers . . . of hert and (hend)
 þat þai bring no gude werk till end;
 he gers þam wene at þai sall do
 100 more þan þai may atteyn vnto,
 and gers þam wene þaire werkes er lele,
 when þai do harm to þaire saul hele.
 For, als þir clerkes may know ful euyn,
 we haue a lang way vnto heuyn,
 105 and ay when we a gude dede do,
 a pase þan mak we heuyn vnto,
 and when we think gude thoghtes or
 pray,
 vnto heuyn we mak vs way;
 þan, if we mak vs here so wayke
 110 þat vs list nowþer lif ne (l)ayke
 ne nowþir gude werkes forto wirk
 ne forto pray ne go to kirk—
 we er so febill we may noght rise
 ne be lastand in goddes seruise:
 115 me think we er worthi to blame,
 and aght forto think mekill shame,
 þat in oure werkes er failand
 when we had moste mister to stand.
 and sertes it es [noght] goddes will;
 120 þat proues þe prophet by þis scill:
 he said, »lord, I sal kepe mi might
 vnto þe both day and nyght«—

his meneing was þan on þis wise,
 þat he suld maintene goddes seruus
 lastandly to his ded-day, 125
 and noght sune waste his strenkith (oway)
 and seþin lig waneand by þe waw.
 þat es more perill þan we know;
 Saint Ierom sais, to vnderstand,
 þat he makes of rauyn ofrand 130
 þat here will turment his body
 fro mete and slepe outrageusly.
 And saint Bernard sais þat f(asting)
 ne wakeing lettes noght g(astli thing)
 bot helps it in ilk sesounne 135
 if it be done with discreciounne,
 and if discrecioun be n(oght) . . .
 þan er þai tald vices al . . .
 Parfore to pine vs es (na nede)
 and þan haue vnth(ank for our dede). 140
 Bot þar .er sum me(n þat wenes)
 þat þaire life es (noght al þai menes)
 bot if þai vse (swa mikil fasting;
 þat all (men spek þarof, ald & zing):
 (bot oft þe mo ioy þai haue þen) 145
 (withow)ten of þe speche of men,
 þe les ioy haue þai within
 of þe luf of god þat neuer sal blyn.
 It war wele more to goddes honore
 to sustine þaire bodis in mesure 150
 and forto tak with gude talent
 what sustinance so god þam sent,
 forto maintene his seruise,
 þan forto wirk on oþer wise,
 thurgh penance & ypocrisy 155
 to ger þam be halden haly.
 for þe les þat men þaire gudnes neuyn,
 þe more it es with god of heuyn.
 What helps it to more or les
 to haue þe abit of halines 160
 and be noght so, bot couer pride
 and ire and enuy on ilk side,
 and hide so many wikked dede
 vnder þe clothes of Cristes barnhede?
 (A) foul lust es it unparfite 165
 (of) oþer mens wordes to haue delite,
 (þat) of oure dedes may deme right
 noght
 namore þan þai may of oure thoght;

- (þ)arfore weþer þai say gude or ill,
 170 (a) man sold gif no tent þartill;
 (and) if we hide oure werkes þen
 (fro) þe loueing of werldly men,
 (þan) will god for oure gudeness
 (sche)w vs ioy þat es endles.
- 175 (For his) ioy es when alde and zing
 (has) strenkith to fell þe fendes fanding
 (and sekess) no thing forto haue
 (bot lu)f of god his saul to saue:
 (and þis de)sire of his luf smert
- 180 (ay sul)d kyndel in oure hert,
 (and þe swetn)es of his grace
 (be oure comfo)rt and oure solace.
 (Lo þus hau)e I talde here now
 fende decayues & how
- 185 (men & women) þat er noght *quainte*
 be ataynt;
 (if þou wil do bi gu)de counsaile
 (and folow lare þat might) auaile,
 (his malis sal turn him til) anoy
- 190 (and al his trappis þou sal) destroy.
 God suffers þ(e fend to temp gud men)
 for þaire profit, als clerkes ken,
 þat þai sal be hegher in blis
 when [þai] haue ouercumen him and
 his.
- 195 Þe fende on thre wise has powere
 forto dwell in a man here:
 Ane es, hurtand þe gudes of kind,
 als reuand men speche, wit & mynde.
 Anoper es thurgh þe gudes of *grace*,
- 200 þat he makes men in many place
 to haue swilk delite and liking
 in werldli gudes þat es vain thing
 þat þai forget god euer omell
 and wendes with þe fende to hell.
- 205 Þe thrid maner es, turmentand
 a mans body by water or land,
 als Iob was turment lifand here
 with maladies and sekennes sere.
 Bot wit þou wele, for ani gyn
- 210 if he may noght temp þe within
 nowþer with his worde ne dede,
 withowten thar þe noght him drede;
 for vnto no man may he greue
 ferrer þan god will gif him leue.
- Þe fende, als hali writ witnes, 215
transfigures him in sere liknes:
 sum tyme als ane angell of light
 tempes he men both day and night,
 and hides ill to ald and zing
 vnder þe liknes of gude thing. 220
 and þat es on two maners done:
 Ane es when he at morn or none
 egges men till esse of body
 and forto kepe þam tenderly;
 he sais if þat þaire fless be pinde, 225
 þai may sustyne [noght] wele þaire
 kinde,
 and þat es nede on alkins wise
 forto mai[n]tene goddes seruise;
 on þis wise makes he vs to think,
 bot if we ett wele and wele drink 230
 and lig soft and sit warm,
 els may we lightly haue grete harm,
 and els till end bese it noght won
 þe trauail þat we haue bygun;
 þus bringes he men both more & les 235
 to lust and liking of þaire fless.
 Anoper es when he thurg chance
 entices vs to grete penance
 f. 87
 of gastly gudes, and þusgat sais: 240
 »He þat moste hard life wil lede
 for goddes luf, sal haue most mede:
 þarfore ett lityl and febil mete,
 and thimest drink þat þou may gete,
 vse litel slepe, and were þe hayre, 245
 and fast mekill þi fless to payre,
 þat þare be none for nokins chance
 þat may pass þe in penance«.
 þus sais þe fende in þi conciens
 to sla þe with grete abstinens, 250
 right als he said þe toþer thing
 to sla þe with outrage etting.
 and þarfore, if we right lif wald,
 a gude mene bihoued vs hald,
 þar-thurgh we may gett oure saul bute 255
 and hald oure fless ay vnder fote,
 and suffer it to haue strenkith þarto
 at serue god als it suld do.
 Also oure [enmy] wil noght sese
 ne suffer vs here to rest in pese 260

onightes, when we suld slepe a while:
 bot þan he sekcs vs to bigile
 with unaniteſe, to mak vs glad,
 and ſumtyme ſightes to mak vs rad
 265 and ger vs lathe with oure awin ſtate —
 for al oure febilles wele he wate.
 with faire ſightes he makkes vs fain
 forto ger vs be glad in vaine,
 to ger vs wene ſo þat we er
 270 better þan we may be bi fer.
 ſumtyme he puttes intil oure mode
 þat we er halden hali and gude,
 to mak vs proud of oure gude dede
 and ſo to ger vs loſe oure mede;
 275 ſumtyme he ſais we er weſt of all,
 at gerr vs into wan-hope fall
 and ſo forto di in deſpaire.
 Þus colures he his falſhedes faire.
 bot god ful kindly wil vs kepe
 280 and ſaue, wheþer we wake or ſlepe,
 if we rewle vs eſter his will,
 þat þe fende noght dere vs till.
 Þou ſinnes noght ſlepeand, ſais þir
 clerkes,
 if þou be wakeand with gude werkes,
 285 withowten outrage of mete and drink,
 and euil thoghtes on none wiſe think.
 Þ(e fend deſayues)
 thurgh dremis þat þai ſe ſlepe(and);
 and ſum dremes gers he ſothfaſt ſeme,
 290 for þat men ſal þarefter deme
 and trow þat al dremes þat þai ſe
 on þat wiſe ſoth ſal funden be,
 þan ſhewes he oþer vnsuthfaſt thinges,
 and ſo in wrang trowth he men bringes.
 295 And forþi þat none, alde ne zing,
 ſall be deſayued with ſwilk dremeing,
 þarfore I tell, wha will tak zeme,
 ſex maners of dremis may men deme.
 and twa maners may nane askape:
 300 þat es with tome wambe if þai ſlaſpe,
 anoþer, ouer-full if þai be —
 ſum vaniteſe þan ſal þai ſe
 and ſightes þat er noght ſertayne,
 and al es for þaire febill brayne.
 305 þe thrid es deſayt and gilri

of þe fende, oure fals enmy.
 þe ferth es thoght of werk with hand
 and illuſiouns þarfore folowand.
 þe fiſt er reuelaciouns of þe haligaste,
 and þat es for oure (ſaul eſe) maſte. 310
 þe ſext es when men er (rau)iſte
 thurgh thoghtes bifore þat falles to
 Criſte.
 on þir maners, wha will tak kepe,
 may men dreme when þat þai ſlepe.
 and in ſo mekill it es worthy 315
 þat men ſold ſet þe les þam by
 and trow nowþer til all ne ſum,
 for we wate noght whareof þai cum,
 wheþer þai cum of þe haligaste
 or of þe deuil þat deres vs maſte; 320
 bot whare men many dremes (ſes),
 þare er many vaniteſe.
 wharfore men þat kindli wit (can),
 right als þai cum ſo lattes þam . . .
 and lattes þaire hert ay. . . . 325
 als þaire liſing es ſhe
 What helpes to ſeme hali
 and þan oure conciens . . . ?
 turn þi hert to god ha(lli)
 als it ſemes þou doſe (þi bodi). 330
 þou ſal noght ſay
 þat al er haly þat
 and beres abite
 and with þe
 (ne þou ſal noght wene þat al er ill) 335
 (þat) werldly thinges tentes vntill
 (& occupies þam with trauayle,
 (fo)r default of fude þat þai noght faile;
 Bot þai er haly in al degre,
 lered or laude wheþer þai be, 340
 þat werldly gudes can wele deſpise
 and luſ god euer on alkins wiſe,
 and ſettes in god al þaire deſyre
 and þaire luſ brinand als fire,
 and couaites noght þat men ma neuyn 345
 bot all anly þe blis of heuyn,
 and hates ſin with main and mode,
 and ſeſes noght of werkes gude,
 and in þaire hert feles a ſwettnes
 of þe life þat ay laſtand es: 350
 and haldeſ þam-ſelf weſt of all

- and þe foulest þat may byfall,
and knawes wele þaire wrechidnes.
þis manere of lifing haly es;
355 and who so lifes in þis degre,
haly and bliscd sal he be.
If þat þou will haue mede in heuyn
(and) be with Cristes apostels euyn,
(think) noght þan what þou forsakes,
360 (bo)t what þou despises and noght
takes.
(þai) forsake so mekill and no les
þat fo)lowes Criste here in mekenes,
(in char)ite and in pouert
(and in) par)fite paciens of hert,
365 (als þai) mai couait in þaire thoght
. . . ane þat folowe him noght.
(þar)fore luf god with gude will,
. . . (h)as he eghe þartill;
(with grete desir) wha to god tentes
370 (& offers) þaire praieris in his presence
(& sekcs na comforth of) erthly thing
(bot þe blis of heuin) at his ending,
(Crist him reue s)all fro þe fende
(& his werkes) þat him suld shende,
375 (& als fro l)ustes and likinges
(of fless) & blude þat in) him hinges,
& mak him will na er)thely gude
. þaire mode
(& drede na sorow þat m)ay bifall
380 all
.
.
.
.
385 þat þai be noght (in þat sesoune)
letted of þaire deuocioune.
Þus mai men se wha will tak zeme
how sum er better þan þai seme,
and also sum man wikked es
390 þat schewes semeing of halines.
And who so will þis lesson lere
and lif þarefter with gude chere,
thurgh help of god þan sal he be
als gude in saul, als forto se.
- At þe biginnig enterely
turn þe to god almighty.
- and þat es to mene on þis wise:
turn þe fro al couatise
and fro liking and bisines
both of þe world and of þi fless, 400
so þat þi hert, þat was downward
whils þi hert in þe erth was harde,
be vpward now als fire ful euyn,
sekeand þe heghest place in heuyn,
til þi spous whare he beldes in blis, 405
and zeren to won with him & his.
þi hert to god wele turned es
when it forsakes sins more and les
and fleis al felischippes of schrewes,
and confouroms it to gude thewes 410
and to debonerte and mekenes,
and in goddes loueing lastand es,
and es noght with nonkins strife,
ne irkes noght with hardnes of life.
Bot foure thinges bus him haue in 415
thoght
þat to par)fite luf will be broght.
Ane es, of þis life þe mesure, I.
þat so schort time mai endure,
þat vnnethes es oght forto tell,
for als in a point here we dwell — 420
þat es þe leste thing þat mai be;
zit es oure life wele les to se,
if þat we haue rewarde alway
vnto þat life þat lastes ay.
II.
Anoper es þe vnsertainte
of oure ending when it sal be;
for we wate neuer when we sal deghe
ne what dole þat we þan sal drighe,
ne we wate neuer into what stede
þat we sal turn when we er dede; 430
god will lat vs no sertaine se
for þat we suld ay redy be
(in) what e we . . . f. 88
þus suld a man ay think in thoght.
Þe thrid, þat we account sal zelde III.
of al oure dedes in zowth and elde
bifor Ihesu, þe domes-man dere,
and of al þe time þat we had here,
and what oure bisines has bene.
for þare sal all þe soth be sene; 440
al euil dedes þat we here hid
sal þare plainly be knawen & kyd,

and what gude werkes we might haue
 wrought
 when we war ydell and did noght.
 445 þarfore þe prophet sais sertayne:
 »Lorde, þou has calde þe time ogayne,
 to wreghe vs of oure wikkednes
 in al oure lifing more and les.
 for ilkaday þat god has send
 450 in his seruise forto despend,
 in wikked werkes if we it waste,
 þarfore in bale we mun be braste
 and by it dere on domesday,
 bot if we mend it whils we may;
 455 and al þe time we waste to noght
 whils god es al-out of oure thocht.
 þarfore on him we suld think ay,
 and also on þat dredeful day.
 III. Þe ferth thing folowand es þis:
 460 forto think what ioy and blis
 þat þaire hertes er to rauiste
 þat lendes in þe luf of Criste
 lastandly ai whils þai lif,
 and al þaire hertes vnto him gif;
 465 for þai sal be, als clerkes ken,
 breþer with angels and hali men,
 in heuyn whare þai sall plainly se
 god in his grete maieste.
 þat sight ouer all es souerayn blis,
 470 and þareof sal þai neuer mis;
 it sal be to þam mete and drink
 and all þat þai will efter think.
 þare sal be more ioy þam omell
 þan ani man with tong mai tell;
 475 and to þat welth wele mai þai win
 þat here will kepe þam clene of sin.
 Also to think with gude entent
 what sorow and care and hard tur-
 ment
 þat þai sal haue withowten ende,
 480 þe sinfull þat to hell sall wende,
 (þat lufed noght god whils) þai liued here
 bot filed þaire thocht with folies sere,
 als pride and ire and oþer syn.
 þarfore in bale-fire sal þai brin,
 485 þat es in þe fire of hell,
 with deuils þat þarein sal dwell;
 for þai sal dwell ay with þe fende

right als gudemen with god sal lende.
 Þarfore luf god, als I said are,
 with all þi might and main euermare; 490
 and lat þi luf ay in him stand
 and more and more ay be waxand,
 and bigin þi luf so lawe
 þat þou may ai god better knawe,
 and set þi luf so sad in him 495
 þat þou may euermore upward clim;
 and noght bigin so highe thurgh ruse
 and cum dounward. als sum men dose
 þat ouer-grete penance wil bigin
 þat þai may noght til ending win, 500
 wharfore þai fail in goddes seruise —
 wha wirkes þus þai er noght wise.
 þi merit mai be neuer þe les
 if þou do noght so grete destrese
 vnto þi fles, at ger it faile; 505
 bot kepe þe klene, es my cōunsale,
 and vmthink þe at morn and none
 to luf god more þan þou has done;
 þan sal þi luf be more and more,
 and þi mede ay waxand þarfore. 510

He þat here will leli lyf
 and his luf all to god gif,
 stabilly sall he vnderstand
 þir foure thinges þat er folowand:
 Ane es what thing files a man; 515
 anoþer what thing clenses (him þan);
 þe thrid when þat he clensed es,
 what thing þan haldes him (in clenness);
 þe ferth what thing may a (man bring)
 at ordain him to goddes li(king). 520
 For þe first, what files a (man),
 may men knaw wele I.
 þat we sin on ma(ners thre)
 and makes oure sau(les foule to be);
 þus er þai talde who (wil take hede); 525
 with hert, with (mouth, and with dede).
 Þe sins of hert (er þir) pec
 ill thoghtes co

 (wik)ed will and yre in hert to hald for 530
 rose.
 and to haue ill suspecioune,
 and pray with-owten deuocioune.

- and if þi hert euer ydel be
with-uten werkes of charite,
535 and void withowten swete sauoure
of þe luf of god oure creature.
ill drede, ill luf to ald or zing.
all errour and al ill trowing.
ioy of oþer mens ill fare,
540 and sorow if þai in welthes ware.
to despise pure men more or les,
to honore þe riche for þaire riches.
despite of sinful þat we se,
and ioi of werldli vanite.
545 vntholemodnes oure souveraines to.
and dout of dedes þat er to do —
for what we sold do suld we knaw
and nowþer lett for luf ne awe.
noy in hert forto do gude.
550 anger at serue with milde mode
(god &) þam þat we suld vntill.
and sorow we haue done namore ill,
and þat we haue noght fulfild sone
(wi)kkednes þat we might haue done.
555 (and) vnstabilnes of thought.
(pini)ng with penance if we do oght.
(ypoc)risi in goddes seruise.
(drede) ill doers to despise(!).
(shame) of gude dedes, ioi of ill.
560 (singul)ere wit with-owten scill.
(couaiti)se of dignite,
(or to be) halden of gude degre,
(or rich, or to) be halden faire,
(or strang) oure enmies forto payre.
565 (vain glori) forto haue in mynde
(of gudes of) grace or gudes of kinde.
(forto haf) shame of simpil frendes,
(& prid of ri)che þat with vs wendes;
(for fre ilike) al sall we be
70 (bifor þe face of gods mageste),
(bot if our dedis) mak vs were
(or els better þan oth)er err.
(also despite of gud) counsaile
(and teching þat vs might) anayle.
75 pouert
ata
s
Pe sins of mouth er, (if þou fraine):
to swere grete athes & oft in vaine.
to sklander Crist or oþer vs by.
- to neuyn his name vnreueren[t]li. 580
vnsothfast schrift þat es noght clere.
grocheing to god for angers here
or tribulacioun, þat er send
till vs for we oure mis suld mend.
to pray [to] god in his presens 585
with-owten deuocioun and reuerens.
bakbiteing. flatering. and lesing.
missaying. werying. and defamyng.
sawing of discord. and tresoun.
and fals witnes in feld and toun. 590
ill counsail. scorn. vnbowsumnes.
to say thing es gude þat ill es,
or forto say þe thing es ill
þat men dose wele and with gude
will —
for we suld lap oure negburs dede 595
ay in þe best, for þaire moste spede.
to excite oþer men vnto
swilk dedes als þai dar noght do,
forto ger þam be halden wer
efter þat þa dedes err. 600
oþer men forto myssay
for werkes þat we do ilkaday.
with mekill speche oure heuid to breke,
or mani ydell wordes to speke.
and als of wordes faire polising, 605
to mak þam soth þat es lesing.
and in oure sinyng fals defens.
crying & laghing with no reuerens.
forto mak mowes on ani men.
sanges of lust to sing and ken, 610
or more for mens luf forto sing
þan for Criste þat knawes al thing.
to prais ill dedes with karping kouth—
al swilk er cald þe sins of mowth.
Þir er þe sins þat falles in dede, peccata
als þai er set on raw to rede: operis
als glotoni, and licheri,
and dronkenhede, and symony.
wichecraft. breking of halidays.
and sacrilage by any ways. 620
to resayue goddes body in sin,
and als forto [lig] lang þarin.
Brekeing of vowes þat er made right.
and ydell saying in goddes sight.
(to) gif en(sampil of il) life. f. 89 625

- sakles to greue ouþer man or wife,
 or forto ger þam haue il name
 or forto lose of þaire gude fame.
 Thift. rauin. vsure. decayt,
 630 lesinges and lithernes to layt.
 gladli forto herkin yll.
 to gif oure gudes harlottes untill.
 to reue oure bodis nedful wage,
 or els at vse vs till outrage.
 635 to bigin any thing ouer might.
 custom to do ill day or night.
 also feyning of halynes,
 rosing of thing þat noght oures es,
 to hald vs fayrer or wiser
 640 þan oþer, when we er wele wer.
 forto tak any charge vs to
 þat we er vnabill to do.
 to wreth vs lightly als vnwise.
 and also to bring vp new gise.
 645 to be ouer rebell vnto seruandes,
 to do noght als soueraines cumandes.
 forto do sin here in oure liue
 thurgh any of oure wittes fiue:
 In sight, in hereing, or in smelleing,
 650 in handes towcheing, or in tasting;
 in giftes gifing, or quant sainges,
 in gilry or in sutyle signes,
 vnlefful thing to resayue parchance —
 for of sins er þir circumstance(!).
 655 and þar er circumstance wele ma,
 als time, stede, maner alswa,
 nowmber, person, and dwelling,
 eld, and degre, and cunyng;
 þir makes þe sin more or les,
 660 efter þe condicioun es.
 also to sin forto be boune
 or a man fele temptacioun;
 or ani bowrding to bygin
 at make occasioun vnto sin.
 665 þir er þe sins þat falles in dede,
 and mani ma if men tak hede.
 Sins of omiscioun I sall say sone,
 þat es, leueing of gudes vndone,
 when ani leues þat þai suld do
 670 or reklesli tentes noght þarto:
 noght thinkand on god þat sese all,
 ne of þe mede þat þarfore sold fall,

peccata
omissio-
nis

- or th(ankand him noght of) his gudes
 þat he vs lenes here more and les.
 or duse noght here oure dedes ilkane 675
 þat gude er, for goddes luf allane.
 to sorow noght here for oure sin.
 to dispose vs noght *grace* to win,
 or þat kepes noght þe gift of *grace*
 or vses ill in any place. 680
 forto *confourum* noght his will
 goddes liking forto fulfill.
 vntill prayers noght forto bow,
 bot rabill on and rek neuer how.
 or will noght enforce þam to fulfill 685
 thing þat þai haue avowed vntill,
 or bunden by sum certaine poynt,
 or els for penance es enioynt.
 to draw on lenkith þat suld be sone.
 or haue no ioy of gude dedes done 690
 vntill oure neghbur þat er knawen,
 als we wald haue of oure awn.
 noght sorowand of oþer mens ill fare,
 frendes or fase wheþer þai ware.
 noght standand if temptaciuns rise. 695
 noght forgifand al oure enmise.
 noght kumforthand neghbur in care,
 als we wald þai till vs ware.
 noght zeldeand þam þat vs gude wins.
 to let noght þam we se vse sins. 700
 striueinges noght to stint and stere.
 and vnkonand men noght to lere.
 noght forto cumforth on oure wise
 þam þat er seke and may noght (rise,,
 or help þam noght þat er broght (in wa) 705
 thurgh pouert, or prest, in *pres*(on
 alswa).
 þir sins, and oþer þat er (mare),
 makes men foul als I said are,
 and þai er vsed of *zong* (and ald)
 on thre maners als I (zow tald). 710
 Ogaines þa thre m(ai help vs win) II.
 oþer thre things þat (clenses of sin).

First ogains þe sin of (thoght)
 es sorow of hert *parf*(itli wroght),
 þat es, to rew oure s(ins sare),
 and be in will to sin (no mare),
 and for for sorow of . . . 715

- put out al ioing
 so þat oure
 720 ne oure h
 (Þe toþer, ogains þe sin of mouth,)
 (es) trew schrift, forto mak kowth
 (al) sins done with oure body;
 and [þat] sal be done hastily
 725 with-owten any lang delaying;
 and naked with-owten excusing;
 and all hale & noght sunder tane,
 als sum þat telles *sum* sins till ane
 and *sum* till anoþer, als we gess
 730 forto mak þaire penance les,
 or els þat haldes oght in þe tayle—
 swilk schrift sal þam nothing availle.
 Þe thrid, of satisfaccioun may rise;
 and þat es done opon thre wise:
 735 in fasting, prayers, and almusdedes—
 noght (anly to gif) pouer men þat nedes
 mete & drink to þaire releues,
 bot to forgif þam þat þe greues
 and pray for þam with gude entent
 740 þat god bring þam vnto mendement,
 and enfourom both ald and zing
 (þat) er in poynt of perising.
- III. He þat clennes more wil kepe,
 within his hert to goddes wurschipe
 745 (it) bus kepe on maners thre;
 I sal þe tell how þat sall be.
 (Ane) es waker thought and stabill,
 (þat) he to god be euermore abill:
 (An)oþer es besines to zeme
 750 (þi fiue) wittes als best will seme,
 (so þat) ilkone in his degre
 (be rewli)de als him aw to be
 (& wickid) stiringe þat in þam es
 (be closed cle)ne out of þi fless.
 755 (Þe thrid es) forto be ay boune
 (till honest oc)upaciowne
 (in gude dede)s of charite,
 (& þat þou neu)ermore ydel be,
 ght
 760 ght

 l..fing.
- (Clennes of mouth bus keped) be
 (on) maners thre:
 (t)hoght 765
 (spe)ke oght,
 d
 nayd.
 Anoþer es þis, (als I þe teche),
 to be noght ouermekil (of speche); 770
 for he þat mikell carpand is
 sum tyme sall he say omis.
 Þe thrid es þat þou for no thing,
 ne for no mekenes, mak lesing
 on þi-self ne on none els, 775
 bot luke it be trew þat þou telles.
 Clennes of werk with ald and zing
 of thre thinges also has kepeing:
 Ane es assiduele thought of ded
 þat maystris makes in mani a stede, 780
 and on his paynes þat er so (fell)
 and more þan any man mai tell;
 for þus men heres þe wiseman say:
 »vmthink þe, man, of þi last day,
 how þou out of þis werld sal twin, 785
 and þan, he says, þou sal noght syn«.
 Anoþer: he þat clennes will kepe
 byhoues fle all ill felaghschipe,
 þat more ensampill will to him neuyn
 to luf þe werld þan god of heuyn, 790
 and more to luf esse of bodi
 þan forto plese god almighty.
 Þe thrid es right discrecioune
 to ete and drink yn¹ gude musoune²,
 þat it pas noght right ordinance 795
 ne want of skilwis sustinance;
 for both es demid to ane ending,
 outrage, and ouer-mikell fasting;
 for nowþer es till goddes pay—
 þat will *sum* noght wene by no way. 800
 if þou tak sustinance of swilk gude
 als god þe sendes vnto þi fode,
 and³ out-tak no maner of mete
 þat cristen men vses fortill ette,
 and vse mesure in ilkadele 805
 and ett and drink: þan dose þou wele;
 on þat maner did Crist him-selue
 (in) erth here, and his apostels twelue.

¹ orig. on. ² = O Fr. moison measure. ³ r. l.

Bot if þou in þi-seluen se
 810 þat þou haue strenkith & stalworth be
 in goddes seruise to pray and wake,
 and þou will fast þan for goddes sake,
 so þat þou no faintise fele
 to serue god þan dose þou wele;
 815 and if þou fast vntill þou fayle,
 þou sins and it sal noght auaille.
 f. 90 (For wit þou wele þat rightwi)snes
 nowþer in etting ne fasting es,
 bot if þou tak here with gude hert
 820 illike both riches and pouert,
 hunger, nede, catell to lese
 als gladli als delices and dayntese;
 if þou tak al þir ilyke wele,
 and loue god euer of ilkadele,
 825 and gruche noght for nokin thing,
 þan ertou rightwis in lifing.

iv. Also zit may men forþer knawe
 oþer thre thinges, þat will vs draw
 forto confourme all oure will
 830 goddes liking forto fulfill.
 Ane es ensampill of halimen
 þat lely lifed, als clerkes ken,
 þat war ententyue night & day
 at serue god euer vnto pay,
 835 and to luf him with al þaire might

and to drede him both day & night.
 þarfore now er þai hegh in heuyn,
 in more mirth þan men may neuyn;
 and if we folow here þaire trace,
 we sal won with þam in þat place. 840
 Anoþer es gudeness of god allane,
 þat al lufes and despises nane
 bot gladli takes and with gude will
 al þat in time will turn him till,
 and his mercy will to vs bede 845
 als oft-sipes als we haue nede,
 and hamlier he will vs take
 what time so we oure sin forsake,
 and angels of vs er more glad,
 þan ani frende þat euer we had; 850
 þan aght vs forto be ful fayne
 at gif oure willes to god ogaine.
 Þe thrid es noteful forto neuyn,
 þat es, for endles ioy in heuyn,
 þat es gretter & more plente 855
 þan eres may here or eghen se
 or hertes think or tonges tell—
 wele es þam þat þare may dwell;
 and þat has god al hallely hight
 vnto al þa þat lufes him right 860
 and honors him in stede and stall.
 vnto þat blis he bring vs all. A. M. E. N.

3. Spiritus Guydonis.

This piece is a metrical version of an older Engl. prose text (probably of northern origin), of which a copy is extant in Ms. Vernon¹, and which is a translation of a Latin tract 'de Spiritu Guidonis', extant in Mss. Vesp. E 1 (oldest Ms.), Vesp. A VI (text from which the prose translation was made), and Harl. 2379. A similar apparition is the 'Revelation' in Ms. Thornton (vol. I p. 388).

(Tractatus) de quodam spiritu . .
 Spiritus Guydonis.

fol. 90.

Saint Michael goddes angell (clere), and oþer maisters mare & myn,
 and saint Austin þe doctur dere, sais þat men grete mede may wyn

¹ I here give the prose text of Ms. Vernon:

Ms. Vernon fol. 363.

¶ heer begynneþ a good tretis:

Pat Men clepeþ Spiritu Gwydonis.

FOR as muche as seint Austin seiþ to Peter in þe Booc of be-leeue, »Pat is a Miracle what heih þing oþur vncostumable þing so comeþ ouur Monnus faculte

- 5 and nameli clerkes þat can of lare,
if þai þaire cunying will declare
vnto þe laude men þat can les,
and nameli thinges þat nedeful es,
þe whilk may ger þam sese of sin
10 and help þam vnto heuin at win.
And saint Paul Cristes apostell dere
sais till vs on þis manere:
all þat þir clerkes in bukes rede
er wretin anely for mans mede,
15 so þat men may ensaumpill take
to saue þaire saules and sins forsake
and lede þaire liues more and les
als haly bukes beres witnes.
And for þat god of his grete grace
20 will þat his pople in ilka place
trow in thinges þat er to cum,
als in ded and þe day of dome,
and how ilk man sall haue his mede,
be saued or dampned *after* þaire dede:
25 þarfore he schewes ensamples sere
on þis molde omang vs here,
to ger vs in oure trowth be stabill
and lif in faith with-owten fabill,
and so he will vs wisely wis
30 at kepe vs clene and cum to blis.
Þarfore who so will lyke to lere,
a soth ensampill sall ze here
how it byfell byfor þis day;
and þarfore beres it wele oway.
It bifell in a faire sesowne,
35 *after* Cristes incarnaciowne
- a thowsand winter, be ze bald,
and thre hunderet, als clerkes (tald),
and parto thre and twenti (zer),
þan byfell on þis maner. 40
In Alexti þat nobil towne,
þat threti mile es fro Ba(ioune),
þe xii. kalend, als clerk(es) tell,
of decembre, als þan (bifell):
A gude buriace þ(at hight Gy) 45
in þat same (cete gan dy);
(and when þe bodi in graue was laid),
(vnto þe) saul slike grace was (graide),
(vn)-till his wife it went ogayne
and schewed hir porcioun of his paine; 50
he did hir dole both day and night,
bot of him might scho haue no sight;
and in hir chamber oft might sho here
mikil noyse and hidos bere,
and oft scho was so rugged and rent
þat for sorow sho was nere shent. 55
þus was scho turment in þat stede
egtene(!) dayes *after* þat he was dede,
and scho ne wist noght weterly
wheþer it war þe gaste of Gy
or it war funding of sum fende 60
þat so pursuyd hir forto shende.
Þarfore sone *after* opon a day
vnto þe freres scho toke þe way
þat prechures war in þat cete,
(we)le lifand men of gude degre, 65
and to þe prior gan scho tell
all þis ferly how it bifell,

Ms. Vernon.

to þe strengþing of vr feiþ—ffor whi? alle þinges þat beoþ writen ben writen
to vr techyng, þat we mouwe haue hope þorw soffraunce and cumfort of writynges
Ihesu Crist vr saueour, knowere of alle priuities, seoinge þat þing and wiln[ing]¹
strongloker and stabliloker to strengþen vr feiþ among Cristene men of þe certeyn
of þat lyf þat is to comen. In þe zeer of his Incarnacion a þousund & þreo
hundred and twenti and þre² wolde schewe such an ateliche Miracle þorw his
ordinaunce, so þat we mihte haue þe more certeyn of þe lyf þat is to comen.

In þe Cite of Alexti, þat is from þe Apostoyles sée þat is I-cleped Bayon³
þritti Mile, þe twelfþe Kalende of Decembre, a Citeseyn of þat ilke Citée of
Alexti dyed whuche Citeseyn hiȝte Gy, whos gost, whon his bodi was buried,
wiþ-uten sihtlich forme apeered to his owne wyf and turmented hire gretliche,
eizte dayes aftur his buryinge. And þe þridde day aftur þe Natiuite of vr lord,

¹ Ms. wilneþ. ² Ms. þere. ³ Lat. Avinione.

- (i)n saint Iohn day þe euangeliste,
 70 þe thrid day efter þe birth of Criste;
 (þan) tald scho þe prior lest & maste
 (how) sho was greued with þat gaste
 (and) how scho was sted in þat stede
 (sen) þe tyme þat hir lord was dede;
 75 »Sir, scho said, right wele hope I
 (þat it) be þe spirit of Gy;
 (& in) þat chamber moste es he
 (what) mi lord was won to be,
 (& in) þat bed will he noght blin
 80 (þat) mi lord and I lay in«.
 (and þan) scho said with simpel chere:
 ». . . r I namore cum nere,
 . . . ze me counsaile
 (what best) might in þis case auaille.
 85 (When þe prior) had herd þis case,
 in his hert he mase,
 noght be affrayde,
 (þu)s he sayde:
 » (dr)ede þe noght,
 90 þe boght.
 in þi minde
 g mankinde
 clerkes
 werkes
 95
 ,
- and wele I hope
 ordain sum point profe
 and schew omang his seruandes dere
 to þaire helping als men sal here; 100
 and þarfore, dame, gif þe noght ill,
 bot be right blith, and hald þe still.
 vnto my breþer I will a space
 to ask þaire counsail in þis case;
 for omang many witty¹ men 105
 sum gude kounsail may men ken,
 and sekerer may it so be tane
 þan of a man by him allane.
 þarfor, he said, dame, hald þe here,
 and vnto god mak þi priere; 110
 for lang sall I noght fra þe dwell«.
 Þan gert he ring þe chapetil bell
 to geder þe couent al togeder;
 and hastily when þai come þeder,
 he declared þam al þis case 115
 als þe woman said it wase,
 and praied þam forto tell him to
 þarof what þam thoght best to do.
 Þan ilka man sais his avise
 and laytes whare moste medecin lise; 120
 and graythly þan with gude entent
 þai ordaynd by þaire aller assent
 þat þe Pryor sone suld ga,
 and with him oþer maisters twa,

¹ Ms. witty witti.

Ms. Vernon.

as a seint Ion þe Ewangelyst, þe wydewe, his wyf, wente to þe hous of þe Frere Prechours of þat ilke Citée, and asked astur þe Prior of þat ilke freres. Þe wꝛuche Prior com to þat wommon, and heo tolde him alle þe þinges þat hire beo-fel þorw þe gost of hire hosebonde siþen þat he was ded; and for as mucche as heo ne wuste wheþur hit weore a gilerie of þe fend or non, heo seyde þat heo com þider to aske counseil what hire weore best to don of þat þing, for whi? heo ne mihte no lengore hele such a wonder; and in þe endynge of hire wordes heo seide also þat wiþ-oute doute þe spiret was in þe bed þat hire hosebonde died inne. Whuch þing whon þe prior hedde [of] hire herd, he seyde, to cumforte þe wommon: »Beo not a-wondred of þis caas! for whi? vr lord is wonderful in his werkes; I wot wel þat he wol schewe sum newe þing in þis caas to his trewe seruauus for to strengþen vr feiþ. Gode dame, abyð here a while & I schal aske counseil at my wyse breþeren, for whi? þe counseil of mony wyse men is betere þen þe counseil of o mon al-one«. For-þi he rong þe Chapihtre-belle wiþ þe wꝛuche he gederde his breþeren to-gedere; and schewede hem þat wonderful cas. And whon þei hedde I-herd hit, þei zaf counseile þat

125 þe tone maister of geomettri(!)¹
 and þe toþer of philisophi,
 samen sold þai wende al thre
 vnto þe mayre of þat cete
 and tell þis same tale him vntill,
 130 and pray him, if it war his will,
 þat he wald vouche-safe forto send
 sum sertain men with þam to wend
 to Gy hows þat was newli ded,
 to se þa wonders in þat stede
 135 and to bere witnes of þaire dede,
 and to mayntene þam, if it war nede.
 and þus þai did with al þaire maine;
 þe woman was þareof ful fayne.

Sune when þe maire had herd þis thing,
 140 twa hundreth men he bad forth bring,
 and armed þam fra top to ta,
 and bad þam with þe Prior ga
 and baldely do what he wald bid.
 f. 9r and als he demid right so þai did.
 145 (Þe prior þan bad þam al) bidene
 þat þai sulde be schreuen clene
 and here mes with deuocioune,
 and seþen baldli mak þam boune.

¹ *al.* theology.

And of *Requiem* he sang a mes—
 for cristen saules it ordand es; 150
 and þarin made minde of Gy
 and prayed for him ful specialli,
 and þat god suld gif þam grace
 forto haue knawing in þat case;
 and efter mes þan howseld he 155
 al þe men þat wald howseld be,
 for þat þe fende suld þam nocht fere
 ne in þaire dedes do þam no dere.
 Þe prior þan ful preuely
 in a buste toke goddes body 160
 vnder his gere with gude entent—
 bot no man wist þat with him went.
 He and þe men and þe maisters twa
 to Gies hows þan gan þai ga,
 and þe wife went with þam *in-fere*, 165
 sighand with ful simpl chere.
 Þe armed men þan ordand he
 al about þe hows to be
 wele vmset on ilka side,
 to se what auentures wald bitide, 170
 sum in window, and sum in dore,
 with wapins þat war strang & store,
 and sum *in* gardines gert he lig,

Ms. Vernon.

þe prior wiþ þe Maistre¹ of Theologye and þe Maystre¹ of Philosophie þat weore
 wysore þen þe opur freres, þat þei schulde wende to þe Meir of þat ilke Cite
 and preye him þat he wolde assignen sum goode men þat mihte wende wiþ hem
 to Gyes hous þat nou late was ded, for more sykernesse and witnesse. And he
 dude so; þe wȝuche Meir assigned two hundred men wel armed to wenden wiþ
 h[e]m² and seo what hit weore.

And þe prior, seinge þat hit weore profitable to his owne heleþe and to
 opur mennes boþe, he amonestede alle þo þat scholde wende wiþ him þat þei
 scholde schriuen hem, & he him-self dude also; and asturward he song a Masse
 of *Requiem eternam* for alle cristene soules, and as monye as wolden asken
 housel, he hoselde hem, so þat no gylerie of þe fend ne scholde don hem harm.
 And he tok priueliche wiþ him, þat no mon ne wuste, þe box in whuche Cristes
 bodi was, and he honged hit priueliche be-foren his brest vnder his scapeleri, as
 worschupliche a[s] he mihte³. And þenne þe prior tok þe wei toward Gyes hous,
 wiþ his foreseid two hundred men. And he set hem aboute þe hous þreo to-
 gederes⁴ and þreo to-geders, in þe nome of þe Trinite, and he sette summe
 vpon þe tyles and summe on þe houses rugge and summe in þe wyndouwes
 and summe in þe gardines⁵, to abyde and wayte þe caas of þat wonderful þing.

¹ Ms. Msistres. ² Ms. him. ³ Ms. mihti. ⁴ omit togederes? ⁵ r. gardine.

- & sum in brette about þe rig;
 175 and euer in ilka place thre,
 in takining of þe trinite.
 and when þai war þus sett about,
 þe prior bad þam haue no dout.
 He enterd þan in þat place,
 180 and his twa breþer with him gase,
 and þir wordes þan he saide in hi:
Pax sit huic domui,
 þat es in inglis þus to say:
 »pese be to þis hows alway«.
 185 to chamber he went with-uten rest,
 and haliwater about he kest,
 with *vidi aquam*; þan said he þus:
Veni creator spiritus,
 with þe colet þat sal efter cum:
 190 *Deus qui corda fidelium,*
 askand help of þe haly gaste
 al wikkednes oway to waste;
 (hali)water eftsones kest he
 and said *asperges me domine*.
 195 þan cald he þe wife with-uten mare,
 and sho com wepeand wonder sare;
 he said: »dame, teche me to þe stede
 and to bed ware Gy was dede«.
 Þe woman was ful mased and mad,
 200 scho trembild þan so was scho rad,
 for care hir hert bigan to calde;

bot to þe bed sone scho him talde;
 and in hir wa so als scho was,
 scho said: »Sir prior, or ze pas
 I prai zow for mending of me 205
 and als in dede of charite
 þat ze wald bid sum hali bede
 and mak zowre prayers in þis stede
 for his saul þat was husband here«;
 and when scho had said on þis manere, 210
 down scho fell als scho wald dy,
 opon a noþer bed þar-bi,
 for dole and wa scho wex al wan.
 and þan þe prior þus bigan
 and said: *dominus vobiscum*, 215
 his breþer answerd all and sum;
 And efter þan he said onone
 þe first godspell of saint Ione,
In principio clerkes it call;
 when þat was said, þan sat þai all 220
 opon a burd þe bed biside,
 and said þe seruise in þat tyde
 þat for þe ded aw for to be,
Placebo with þe *dirige*;
 and efter¹ laudes þai said in hi 225
 seuen spalmes with þe letany.
 and *agnus dei* when þai said (thrise),
 þai herd ane answer on þis (wise),
 a febill voyce þare might (þai ken)
 als of a childe, saiaand *amen*. 230

¹ V in þe stude of, L loco laudum.

Ms. Vernon.

And þe prior wiþ his two breþren & wiþ þe seruauens of þe hous wenten in to þe hous, and þe prior seide *Pax huic domui*—þat is as muche to seyn as »Pes be to þis hous«. And whon he com in-to þe Inemaste chaumbre, he spreynde hit wiþ halywater & seide *Vidi aquam egredientem* &c., and afturward he seide *Veni creator spiritus*, wiþ þe orison *Deus qui corda*; and he spreynde hit wiþ halywatur eft-sonus and seide *Asperges me domine*. ¶ And þenne þe prior cleped þe wommon to hym & bad hire to techen hem to þe stude þat hire hosebonde dyed in. And heo tremblinde onswerde & seide: »Þat is þe stude þat he diede inne. Goþ for-þi, I preye ow, & seiþ sum goode beodes for his soule, & per-aventure ze schul fynden him þer«. ¶ And as þei wente forþ, þe prior seyde wiþ loud voys *Dominus vobiscum*, and afturward he seyde þe gospel of *In principio erat verbum*; and þer stood a fourme bi-fore þe bed, and þei seeten adoun & seiden al þe seruise of þe dede, þat is to seyen þe *Placebo* & *Dirige*, wiþ-uten laudes—ffor in þe stude of laudes þe prior hedde a deuocion to seye þe seuen psalmes wiþ þe letanye. And whon þei come to *Agnus dei*, þey herden a mer vois & a smal as of a child, seyinge *Amen*. And whon þe prior herde

parfore þai war all ful a(ffrayd).
 and þan þe prior þusga(te said):
 »I coniore þe, þou creat(ure),
 in þe vertu of oure (sauere),
 235 þat es a god of mig(htes mast),
 fader and sun and h(ali gast),
 þat was and es.
 þat þou me aus(wer)
 and tell me
 240 als fer als «

 (It answe)rd hym on þis manere:
 »(Syr) prior, aske sune what þou will,
 and I sal tell it þe vntill
 245 als fer als I haue might or minde
 or als I may haue leue by kinde«.
 Þis ilk voice þan herd þai all
 þe armed men about þe hall,
 and in þai come ful fast rinand,
 250 ilkone with wapin in þaire hand,
 for wele it was in þaire trowing
 þat þai suld se sum gastely thing.
 bot neuer-þe-lese þare saw þai nane
 ne noght herd bot a voyce allane.

Þe prior bad þai suld stand still, 255
 & þus he spak þe voyce vntill:
 »Whether ertou ane ill gaste or a gude?»
 Þe voyce answerd with eger mode
 and said: »Sir, I am a gude gaste;
 þat may I proue þe here in haste. 260
 for hali writ þus beres wittnes:
 when god had made both more & les,
 (he luk)ed his werkes in ilka wane
 (and) þai war wonder gude ilkane.
 (al werkes) er gude þat he gan ma, 265
 (and) sen þat I am ane of þa,
 (a gu)de gast I am forþi
 (al) for my maker souerainly.
 (þarfore may þou haue in minde
 (þat I) am a gude gaste by kinde. 270
 (Bot I a)m euyl for mine euil dede,
 (& þar)fore haue I payn to medec.
 (Þe prior) answerd him in hy
 (and said): »Þou sais noght sothfastly;
 (þat may I proue) þe here in haste. 275
 (þou sais þou ert) ane euil gaste
 (for þe pain)es þat þou has here;
 þis manere:
 (g)ude, þat proue I þe,

Ms. Vernon.

þat vois he Coniured hit in þis fourme: ¶ »I Coniure þe, Godes creature, be þe
 vertu of þe holygost, and bi alle þe vertues of heuene, þat þow speke to me
 zif þou may, and þat þou wende nouzt out of þis stude til þou telle vs þat we
 wol aske þe«.

And þenne spac þe vois loudore þen hit dude to-forehond and seide: »A,
 Mi prior, aske hastiliche þat þou wolt, & I schal onswere þe as ferforþ as I may
 þorw leue and kynde«. And whon alle þe men herde þat voys, þei comen alle
 eornynde to þe Chaumbre & trouweden þat þey scholde seon sum gostly þing
 sihtilich; and not-for-þan þei ne seze noþing sihtilich, ac þei herde onliche a voys.
 And þe Prior dude hem alle sitte stille, & putte forþ his question to þat voys:
 ¶ »Wheþur artou a good gost or a wikked?» ¶ And þat vois onswerde & seide:
 »Ich am a good gost; ffor vche a creature of god is good in as muche as hit is
 creature, as holy writ witenesseþ and seiþ 'God seiþ alle þinges þat he hedde
 I-maad and þei weore ful goode'. Zif vche gost beo godes creature, hit is good
 & not wikke; and seþþe þat I am þe gost of Gy þat is ded, I am a good spirit
 & not a wikke, als to my kuynde. Ak I am a wikked spirit as to my wikked
 peyne þat I now suffre«. And þenne seide þe prior to þat voys: »In þis ¹on-
 swere þou seist þat þou art a wikked spirit; þat I preue in þis manere hit is
 not so. Vche a peyne is good þat is rihtfoliche i-don to eny mon for his

¹ Ms. I onswere.

280 gude degre
 onis sin
 ld noght blin
 goddes will
 ht ill
 285 þarby«.
 Gy:
 » le

 290
 by iugement and
 for euil dedis þat þai did here:
 bot neuer-þe-les þe pain es ill
 to þam þat it es gifen vntill.
 295 so es mine ill to me allane,
 for me it pines and oþer nane.
 and sen I haue swilk euyl payne
 for mi sins, als es sertayne,
 ane euill spirite men may cal me,
 300 vntill time þat I clensted be
 of euil þat I haue done«.
 Þan al þus said þe prior sone:
 »Tell vs apertly, or þou pas,
 whilk mans spirite þat þou was«.

Pe voice answerd to him in hy 305
 and said: »I am [þe] spirit of Gy,
 þe whilk ze wate was newly dede
 and was husband here in þis stede«.
 Pe prior said: »Þan wele I finde
 by reson þat þou ert vnkinde, 310
 þat þou makes slike sclander & strife
 vnto Gies bodi and to his wife.
 for ay whils Gy was lifand man,
 ful rightwis was he halden þan
 and trew in faith, of nobill fame, 315
 and his wif was halden þe same;
 and for þir meruailes þat þou mase
 now will men say in ilka place
 þat Gy was man of wikked life
 and þarfore turmentes he his wife; 320
 for laud folk in ilka land
 sais euyll¹ men er oft walkand.
 and Gy was halden gude alway,
 wharfore þou ert vnkind, I say«.
 Pe voice answerd þan als him thought 325
 and said: »vnkinde ne am I noght
 nowþer to mi wif ne to my bodi.
 enchesun sal I say þe why,

¹ Ms. euyll euyll.

Ms. Vernon.

synnes, ffor þat is good and riȝtful þat synne be punissched. And þou seist
 þat þou suffrest nou peyne for þi synnes: ffor-þi þat peyne is good in him-
 seluen, ffor þat hit is Riȝtfuliche I-ȝiuen to þe of god. For-þi hit is fals þat
 þou seist þat þou art a wikked spirit for þou soffrest wikked peyne«. ¶ Þen
 onswerde þat vois and seide »þat vche a peyne is good in as muchel as hit
 comeþ from godes Iugement; ac hit is vuel to him þat hit is ȝeuen to, ffor
 whi? peyne is ȝiuen to no mon wiþ-oute desert of his synnes. For-þi þis
 peyne þat I nou suffre is onliche vuel to me ffor hit is ȝeuen to me for
 my wikkednesse þat I haue don toforen; & astur þat þat ichaue an vuel
 peyne, ne may ich not ben seyd an vuel spirit, til þat I be ipurget of myn
 vuel þorw [sw]uche¹ peyne?² And þe prior asked þe vois, whos spirit he
 was. And he onswerde: »ich am þe spirit of Gy, & his soule, þat nou late was
 dede«. ¶ Þen seide þe prior: »Þen þinkeþ me þat þou art an vnkuynde spirit to
 þy-self & to þe bodi of Gy: ffor whi? for þat þou apeerest in þis stude, þou
 makest sclauudre a-ryse to þi wyf & to þi-self anentes men, þat Gy was an vuel
 mon in his lyue. Pe contrarie of such þing þe Citeseyns of þis Cite hope[de]n
 to ben soþ, þat is to seyn, ³þei hopeden þou weore a good Mon; of [sw]uche⁴
 þyng non oþur was knowen of þe þe whiles þat þou liuede«. ¶ And þe vois
 onswerde: »I nam non vnkuynde spirit to my-self ne to non oþur. For whi? I

¹ Ms. wȝuche. ² Ms. adds & wȝuche vuel I dude in my lyue. ³ Ms. whon þei. ⁴ Ms. whuche; cf. Lat. quia nulla mala opinio fuerat de te quando vixisti.

by sause þat þou sal noght forsake,
 330 for swilk a scill here I þe make.
 if þou had gifen a man to were
 kote or hode or oþer gere,
 and he þat so þi cote had tane
 wald suffer for þi luf allane
 335 in gude and ill to lif and dy,
 war he noght kinde to þe forþi?
 Þe prior said: »zis, for sertayne«.
 and þan answerd þe voyce ogayne
 f. 92 & said: »(right so bi me bifell).
 340 here in þis erth wils I gan dewell,
 of Gy I toke none oþer thing
 bot his cors vnto my clething;
 and þat cors þat I dedli call,
 gert vs both in folies fall,
 345 and for þe wikkednes þat it wroght
 am I in all þir bales broght,
 and his doing was ilkadele;
 als haly writ wites ful wele
 and sais þat liking here of fless
 350 contrari vnto þe saule es.
 and if I sufferd noght þis payne,
 Gyes bodi and als his saul certaine
 sul suffer paine with-outen ende
 in fire of hell with mani a fende.
 355 ¹For ilka man both more and myn
 sall suffer penance for þaire syn

¹ 355—64, and 367—70, are useless additions.

ouþer in þis erth where þai dwell,
 or els in purgari, or in hell;
 and ilka man might better here
 suffer pain thurgh seuen zere 360
 als mekill als ani man suffer may,
 þan in purgatori a day;
 and a day here to suffer care
 may of a zere relese him þare.
 Gyes bodi has now no skathe 365
 and I am pined to saue vs bathe;
 and efter when we cum to blis,
 what ioy so I haue sall be his,
 for bath togeder sall be þan
 bodi and saul of ilka man. 370
 and sen I haue þir paines grim
 noght anly for me bot for him,
 till he of all filthes be finde,
 þan am I noght [to] him vnkinde.
 And, sir Prior, also þou sais 375
 þat I of Gy suld sclander rais.
 þat will I answer on þis wise
 and say þat I ger no sclander rise.
 for þat es sklander kindly kend
 þat sownes in ill or has ill end; 380
 wha so it dose mun dere aby,
 for haly writ sais weterly
 Vnto þat man sall wa be wroght
 thurgh wham sclander first vp es broght.

Ms. Vernon.

sopose þat þou zeeue eny mon þi Cote, and whon he haþ taken hit, he wolde
 dye for þe for þe loue of þi cote zif mester were: scholde he not be cleped kynde?
 And þe prior seide: »zus, for soþe«. And þe vois seide: »Þe while þat I was
 in Gyes bodi, I ne receyuede non oþur þing of him but þe cote of his dedlyhed:
 and nou lith Gyes bodi in þe eorþe iburied and veleþ no trauayle, and ich, his
 spirit, am turmented here for synnes of his bodi seþþe þat suche delycles liked
 me neuere; ffor holy writ seiþ 'þat flescliche delycles ryden' aȝeyn þe soule'. For-
 þi þat Gyes bodi wiþ his spirit ne scholde not be brent wiþ fuir at þe day of
 Iugement, Ich am turmented as kuynde spirit to him for þe vueles of his bodi
 seþþe þat I ne dude non euel, in as muchel as I was his spirit and his soule.
 For-þi ne mihtest þou not seye þat I am an vnkynde spirit to him. And þat is
 nouȝt worþ, sir prior, þat þou seist, þat is to wite þat I make sclaunder to a-
 ryse of vuel ortrouwyng of Gy [in]² þat þat I speke & apeere heer to ȝou. For
 þat sclaunder is iseyd oþer don in to repreue³ of eny mon, goinde to vuel ende,
 and þerfore hit is writen in holy writ 'Wo beo þat mon be whom sclaunder

¹ Lat. militant. ² Ms. and. ³ Ms. reprece; Lat. Quia scandalum est dictum vel factum
 in vituperationem alicuius, tendens ad malum finem.

- 385 and all if answer þus for Gy
 I do to him no vilany.
 my spekeing es all for his spede
 þat I haue neuynnd to zow his nede,
 and als my speche may gretly gayn
 390 till oþer saules þat suffers payn.
 and þat may þou þi-seluen se:
 for mani folk of þis cete
 cums to þis hows ful hastily,
 and ilkone pray þai fast for Gy
 395 þat god deliuer him out of care,
 als þou and þi breþer did are;
 and in þaire praiers þat þai say,
 for al cristen saules þai prai,
 and þe prayers þat men makes for ane
 400 may help to oþer saules ilkane.
 And also þai þat er on liue
 sall suner of þaire sins þam schriue
 and gif þam vnto penance hard,
 þat þai be noght pined efterward
 405 als I am pined now for my plight
 þat Gy amended noght whils he might.
 I say I sklander noght forþi
 nowþer Gyes wife ne his body,
 bot all þir sauwes þat I say now
 410 er for þaire honore and for þaire prow.
 Þe Prior said: »þan ask I þe
 how any man may euill be
 Ms. Vernon.
 comeþ¹; ac ich, Gyes spiryt, ne doþ him no repreue nouþer in seying ne in
 my dedes for þat ich am suffred to speke wiþ ou heere and I schewede¹ ou my
 nede & of oþure þat ben in purgatorie. And in þat do ich more honour to Gy,
 fforþi þat al þis Citée comeþ eornynde hider to-day, makynge mony gode prezeres
 for Gy þat God of his Merci dilyuere him of his vuel peyne. as;² þou, sir prior,
 duded zärwhile wiþ þi breþeren: þou prezedest God for me. For-þi beoþ my
 wordes apert inouz to ou þat i do no sclaudre to my-self ne to Gyes bodie.
 Þenne seide þe prior: »Nou ich aske þe: In hou mony maners³ may [mon] ben
 euel after his deþ, seþþen þat he was schriuen in his lyue and afturward tok þe
 sacremens of holychirche?« ¶ And þe vois onswerde and seide »þat a Mon may
 ben euel in two Maners þat is ded: Ouþer in beyng⁴ as þei ben þat ben dampned,
 oþur for tyme in to certeyn tyme. Wharof I, Gy, was holliche schriuen of alle myne
 synnes and I receyued [þe sacramens] afterwardes as men ouzte to donne, whar-
 ore I ne may not ben euel wiþ-outen ende; ac I schal ben vuel as to vuel peyne
 til þat I haue mad amendement of my synnes þat I was schriuen of to-foren.
 Hit is not I-now to a mon to schriuen him and vnderfonge þe sacramens of
 holichirche, but zif he haunte his penaunce in werk; ffor whi? al þat is to luyte

¹ r. to schewe. ² Ms. And. ³ Lat. Quomodo. ⁴ Lat. sc. eternaliter, sicut qui dampnati sunt, vel temporaliter vsque ad aliquod certum tempus.

for þat þai do noght or þai dy,
 sall fulfillde be in porgatory;
 and a day þare to suffer paine
 semes als a zere here for sertayne.
 445 þarfore es gude þat men þam schriue,
 and suffer penance in þaire liue.
 Þe Prior þan of him gan craue
 if þat he wist oght wha war saue
 or whilk men war dampned bidene,
 450 in þe stedes whare he had bene.
 Þe voyce answerd sone þartill
 and sayd: »it es noght goddes will
 þat I suld swilk thinges ascri;
 I will þe say encheson why.
 455 all þat in purgatori er dwelland
 to blis of heuin er þai ordand,
 þarfore þam au nothing to say
 bot þat þai may warand alway.
 and þe soth of þis may no man tell
 460 bot he had bene in heuyn and in
 hell
 and sene what sorow es in þe tane,
 and ioy in þe toþer þat neuer bese
 gane;
 (þu)s in þam bath wha so had bene,
 (might) say þe soth als he had sene.
 (and) sen I am þe gaste of Gy 465
 (and) suffers pain in purgatori,
 (pain)es in hell may I noght se—
 (I was) neuer þare ne neuer sal be;
 (and to he)uin may I noght win
 (till I be clen)sed clene of sin; 470
 (þarfor þe) soth may I noght say
 (wha sal be saue)d or damned for ay.
 (Þe prior sai)d: »þou ert noght stabill,
 (bot a spirit) fals and desayueabill,
 noght here, 475
 þis manere.
 kes k[n]awe
 in þe ald lawe
 resowne
 oune 480
 (incar)nacioun,

 in Mari þe mayden milde of mode;
 and als þai talde in mani a stede 485
 how he in erth suld suffer dede,
 and of his rising talde þai right:
 and zit þai saw him neuer in sight.

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of peyne in þis world, hit schal beo fulfyld in purgatorie«. And þe prior asked
 him zif he wuste eny mon beo saaf ouþur dampned, þe while he was in such
 peyne. ¶ And þe voys onswerde & seide: »Vre lord wol not þat I speke to þe
 of þat Matere; and þis is þe encheson whi. Euerich þat is dwelland in purga-
 torie is bi ordinaunce goode, ffor þat he is ordeynd to goode allerhizeste and
 euerlastynde; ffor-þi vche a spirit schal be soþfast & not lyande. Ac non such
 spirit ne may soþli seie to men of sanacion & dampnacion, but zif þat he haue
 beo in eiþer stude, þat is to wite, in heuene to seon wꝛuch and hou monye þat
 ben saued, and in helle to sen whuche & hou monye schul beo dampned.
 And I am þe spirit of Gy, I-set heer to purge me of myn euil, and I was
 neuere in þe stude of hem þat ben dampned, for I am not dampned ne nout
 schal be; ne I ne mai not zit come in heuene, þat¹ is þe stude of hem þat ben
 saued; and þerfore ne may I nouzt soþli seye wꝛuch schul be saued or dampned«.
 ÞEn þe prior wiþ gret wille of his gost spac and seide: »Nou hit semetþ and is
 I-seene þat þou art a spirit liẏinde and deceyuable. For þat holy writ witnessetþ
 þat þe prophetes in þe Olde lawe seide þe soþe of þe Incarnacioun of Crist,
 godes sone, and of þe Maner of him hou he tok flesch & blod of þe Mayden,
 and þei seide þe soþe of his werk, and nouzt-for-þen þei seze neuer Crist in
 flesch in þis lyf; and also þei seiden soþ of² mony soþnesses of þe arysing of
 þe deþ³, and not-for-þen þei ne perceiuede nouzt ne þei ne seze not zit þe vp-

¹ Ms. þer. ² omit. soþ of. ³ Lat. de resurrectione mortuorum.

And sen þai war men bodily
 490 and said slike thinges thurgh prophecy
 and kend þe folk how þai might know
 swilk thing als þai neuer saw,
 of more force þan thinkes me
 a clene spirit, als þou suld be,
 495 sold haue more might swilk thinges to
 tell
 þan þai þat lifed in fless and fell;
 and þan aght þe to wit by þis
 whilk er in hale and whilk in blis«.
 Þe voyce answerd to him in haste
 500 and said: »forsoth þir wordes er wast;
 I may wele proue þe in þis place,
 it es no liknes þat þou mase
 by-twix prophetes þat standes in stori,
 and saules þat er in purgatori.
 505 Þe prophetes had, whils þai wond here,
 of god and of his angels clere
 and of gift of þe haly gaste
 al þaire maters leste and maste
 þat þai might tell and preche ouerall
 510 byfore als it sold efter fall;
 swilk grete grace was gifen þam till,
 and all was for þis sertayn scill:
 for laud folk in ilka land
 by þaire steuyns might vnderstand

and better trow how Criste was born, 515
 by saus þat þai had said biforn;
 for sen þaire saus fra god war sent,
 men sal þam trow with gude entent.
 And I am set for sertaine space,
 to time þat god will grante me grace, 520
 þus for my sins to suffer paine,
 and, sir, I say þe for sertayne
 þat I may now none angels se
 bot þam þat has kepeing of me,
 and to me will þai tell right noght 525
 till I out of mi paines be broght.
 Þarfor I may noght say sertaine
 whilk er in ioy or wlik in payne«.
 Þan said þe Prior sone onane:
 »right in þi saus þou sall be tane. 530
 (þou) sais no spi(rit mai sai to) me f. 93
 whilk saules sal saued or dampned be;
 and bukes beres witnes, be balde,
 þat fendes sum tyme to men has talde
 and said þe soth haly bydene 535
 of þam þat saued or dampned has bene«.

Þe voice answ[e]rd and said ogayne
 þat no spirite þat dwelles in paine
 ne none of fendes þat er in hell
 may haue no power forto tell 540

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rysing. Forþi þorw strengor skil þou þat art despoylet out of þe bodi & art a
 puire spirit, may better seon hem þat ben dampned & saued. þen þe prophetes
 þat weore puire men, whon þei prophecied of þe Incarnacion of Crist«. ¶ Þenne
 onswerde þe vois & seide: »Sir prior, þou arguest a-mis. For whi? hit is not
 lich of prophetes, & [of] spiritus and soules þat beþ in purgatorie. For, þat þe
 prophetes hedde, was þorw schewyng of god & of his holy anges; alle þe
 þinges þat þei seide to-fore of þe incarnacioun of Crist & þe risyng of þe deþ,
 al was þorw þe holigost þat was put in to hem, þat þei mihte þer-bi conuerte
 þe peple to þe worschupe of God. And I am set in þe peyne of purgatorie
 in-til a certein tyme, and as longe as I am in such peyne, þe schewyng of
 anges fyleþ me & [þe]¹ schewyng of þe holigost; ffor I schal seo non oþer
 anges þen heom þat gouerneþ me in þis peine«. And þe prior seide to þat
 vois: »I take þe in þi wordes. Þow seist þat þe spirit may not seyzen to vs
 of hem þat beþ dampned & hem þat beþ saued, [and þat is fals]²: For whi?
 hit is writen in holy writ þat þe fendes seide sum tyme þe soþe of hem þat
 beþ dampned & of hem þat ben saued«. ¶ And þe vois onswerde and seide
 »þat [no]³ spirit þat is in purgatorie ne no fendes mowe noþing tellen of

¹ Ms. in. ² om. ³ Ms. þe.

ne any thing to man at neuyn
 þat toches to preuetes of heuyn,
 bot it [be] thurgh goddes sufrance,
 or oþer angels þam tell thurgh chance;
 545 »and vnto me þai tell no thing,
 þarfore I may noght haue knawynge
 of heuynly blis how it es þare;
 ne in hell how þe fendes fare.
 bot saules þat þare sall suffer pyne,
 550 þaire penance es wele more þan mine;
 for I haue hope to cum till blis,
 and þareof sall þai euer mis.
 þarfore es no liknes to tell
 bitwix me and þe paines of hell«.
 555 Þan said þe Prior: »I pray þe now,
 tell me in what stede ertou«.
 Þe voice answerd and sayd in hy:
 »I am here in purgatorie«.
 Þan said þe Prior: »proued þou hase
 560 þat purgari es in þis place;
 for if þat þou be pynd here
 þan may so oþer saules in fere;
 and þare where saules be purged sall,
 purgatori men may þare call.
 565 þarfore by þir saues þat þou sais

purgatori es þare always«.
 Þan said þe voice on þis manere:
 »Sir, þare er purgatories sere:
 Ane es comun to more and les,
 and departabill anoper es«.
 570 Þe prior said: »now se I wele
 þat þou ert fals in ilkadele.
 a saul may noght in a time ga
 forto be pynd in places twa,
 for whils he sall be in þe tane,
 575 of þe toþer he may haue nane.
 In a stede bihoues him suffer paine«.
 Þan said þe voice: »þis es sertayne.
 I am now (pined, þis) es na fabill,
 in purgatory departabill
 580 ilka day, als god vowches saue;
 bot oþer paynes byhoues me haue,
 for ilka night bihoues me
 in comun purgatory pined be,
 forto suffer paynes sare
 585 with oþer sawles þat dwelles þare«.
 Þe pryor sayd þan: »can þou ges
 in what stede comun purgatory es
 where paine es [to] saules puruaide?«
 Þe spiritie answerd þan and said: 590

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heuenriche priuetes bote þorw soffrance oþur sum schewynge of eny¹ anges;
 wherof, þe whiles þat I am in þis peyne, I ne haue no schewynge of anges
 abouen bote þorw suffraunce. Ne I ne schal not se þe peine of hem þat beþ
 dampned: ffor whi? gif hit weore so, þen schulde þe peyne of helle stonde
 wiþ þe peyne of purgatorie, and þat is fals; ffor whi? þe peyne of purgatorie
 is wiþ goode hope of glorie & of grace, and in helle is no zeyn-buggyng.
 Wherof beo² al myne seyinges hit semeþ inouh þat þou arguest amis to me as
 of prophetes & of fendes«. And þe prior asked him wher he was. And þe
 gost onswerde: »I am heer in purgatorie«. ¶ And þe prior seide: »Þen semeþ
 hit þat heer is purgatorie of soules. For whi? bi þat resun þat þou art heer
 purget, bi þat ilke resun oþur soules ben I-purget heere; and þat stude þat
 soules ben I-purget [in] is cleped purgatorie of soules«. ¶ And þe vois onswerde:
 »I sey þe þat þer beoþ double purgatories: Comuyn Purgatorie, and departable«.
 ¶ To whom þe prior seide: »Now I conclude þe þat þou art a lyzere: For hit
 is certeyn þat no soule may in o tyme and in on hour be punissched in diuerse
 studes«. ¶ And þe vois onswerde: »Þat is soþ; wherfore I am punissched be
 daye in þis partable purgatorie, and be nihte in comuyn purgatorie wiþ oþer
 soules«. And þe prior asked him wher þe comuyn purgatorie was. ¶ And þe

¹ Ms. eny oþur. ² Ms. beoþ.

- »in middes of al þe erth ful right
 es comun purgatori dyght,
 and þare es pain ordand for vs«.
- And þe Prior answerd þus:
 595 he said, »me think bi alkins ways
 it may noght be suth þat þou says.
 þe middes of erth es a sertaine space,
 and þe purgatori-a noþer place,
 and twa stedes may noght be in ane.
- 600 þarfore me think þou has mistane;
 if purgatori whare sawles dwelles
 war in middes erth als þou telles,
 twa stedes in ane þan bud be þare,
 and þat saltou se neuermare.
- 605 þarfore so es it noght arrayd«.
- Þe voyce þan answerd sune and said
 þat places er ordand ful rathe
 bodily and gastly bathe.
 »a saul es gastly, and forþi
- 610 it ocupies no stede bodily,
 þat es to say by it allane,
 when mans bodi þarfro es tane.
 þis ilk how[s] als þou may se
 haldes both þi saul and þe,
- and zit here er noght stede(s twa). 615
 and hereby may þou se als(wa)
 how haile and raine & sle(t & snaw)
 er in þe ayre klerely to (knew),
 and ilkone has his cours . . .
 so es þat place whare . . . » 620
 Þe Prior said: »tell vs (now mare)
 whi þat þou ert pin(ed þare)
 more þan in anoþer (stede),
 sen þe tyme (þat þou was dede)«.
- Þe voice answe(rd . . . : 625
 »for in þis . . .
 . . . I gan me . . .
 (& made no) penance in mi liue;
 þarfore here sall I penance haue
 for þat sin till I be saue«. 630
- Þe Prior said: »now, if þou can,
 tell vs what thing moste noyes man,
 wit paynes of ded when he es tane«.
- Þe voice answerd and said onane
 þat vgly sightes sall moste him dere 635
 of foule fendes þat him sal fere;
 »ful many sall about him be

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spirit onswerde and seide: »In þe middel of þe eorþe«. Þenne seide þe prior:
 »Now schal I conclude þe: For whi? hit is an Inpossyble þing and an vnrighthful
 þing þat two studes schulde be to-gederes in O stude, as¹ hit is an Impossible
 þing and an vnrighthful þing þat two bodies be in o bodilich & kuyndeliche. Ac
 þe middel of þe eorþe is O stude, and þe comun purgatorie is O stude: for-þi,
 zif þe stude of comun purgatorie be in middel of þe erþe, þen foleweþ hit þat
 two studes scholde beo to-gedere in o stude, and þat is fals«. ¶ And þe gost
 onswerde: »Hit be double studes, þat is to wite gostliche & bodiliche. For
 whi? þe soule ocupieþ no stude be hit-self, not-for-þen hit is in þe bodi as in
 his stude. And þou wiþ þi soule & þi bodi is in þis stude and þis stude holdeþ
 boþe þe and þi soule, and not-for-þen þey beoþ not two studes. Also ne
 seost þou not þat Reynes and haules and snowes and oþur tempestes and Cloudes
 ben to-gederes in þe Eyr, and not-for-þan non of hem alle nis in oþer, ac
 vche bi-side² oþur kuyndeliche. For-þi beo þe miht of god þe stude of comun
 purgatorie may beo in þe middel of þe eorþe, wiþ-oute þat two bodies & two
 studes ben to-gederes in O stude«. And þe prior asked him whi he was punis-
 sched þer. ¶ Þe vois onswerde: »for þat I sunged her partabliche be my-self,
 and ne made non aseþ in my lyue of þat synne«. And þe prior asked him:
 »What anuyzeþ most mon in þe poynt of dep?« ¶ And þe gost onswerde: »Pe
 comynge of fendes þat ben gedred þenne to-gedere abouten hem þat ben in

¹ Ms. Ac. ² side overl.

- defigured all in foule degre,
and grisly sall þai grin & gnaiste,
640 out of þaire wit¹ þam forto wrayste,
and als byfor him sall be broght
al wikkednes þat euer he wroght;
so will þai fande with any gin
thurgh wanhope if þai might him win«.
645 Þe prior sayd: »þat wald I frayne
what remedy war þare-ogayne
and thing þat might help men maste
in (band)es of ded when þai er braste«.
(Þe) vo[i]ce sayd: »þare es sum man
650 (þat) may hope for no helping þan:
(for) if a man lede all his lyue
(in) sin and seþin wil him noght schriue
(and in) his hert will haue no care
(for) ill dedes he has done are,
655 (þan) s[all] his angell to him tell
(how) Cr[is]te for him had paines fell
(and ho)w he died for his byhoue,
(bot þat) sall be to his reproue;
(& sai als) how he was vnkinde
660 (vnto god) whils he had minde
(and als þat) he was mys-avised
¹ Ms. with.
- (þe sacra)mentes when he despised
(& wald noght) schriue him of his sin
. and ended þarin.
(when his werkes er thusgat sayd, 665
(þe fendes sall) about him braid
(and him take) with all þaire might
(and sai to him): 'þou weried wight,
(cum with vs now in) to hell,
(þare withowten ende) to dwell'. 670
(Bot if a man be schreuen) clene
. bydene
. ilkane
. (g)ane,
all-if his penance be noght done 675
his gude angell says to him (sone):
'cumfort þe wele, I sall þe were
þat þe deuils sall þe noght dere';
and vnto þe fendes þan sal he say:
'ze weried wightes, wendes oway, 680
for ze haue no part in þis man'.
and þe fendes sall answer þan
and say on þis wise: 'oures he es
by resun and by rightwisnes',
and þarto sall þai schew full sone 685

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poynt of deþ, ffor to drawe men out of heore bileue & out of heore memorie
beo gryndynge of heore teeþ and heore grimlich & grisliche lokes¹, wꝛuche
Fendes casten² azeynes men alle heor euel dedes þat þei han I-don«.

And þe prior asked him eft-sones: »What þing helpeþ most Men in heore
deþ?« . . .³ ¶ Þe spirit onswerde & seide: »Zif eny mon dye in dedly synne wiþ-
oute serwe & repentaunce of herte & schrift of Mouþ, þen schal Cristes passion
ben rehersed to þat mon of his goode angel, for to conclude þat mon þat he
was vnkynde to God in as muchel as he nolde not schriuen him of his synnes
þe while þat he miȝte, ac he despisede þe sacramens of holychirche, þe whuche
sacramentus clansen synners þorw þe vertu of Cristes passion of heore gult &
bringe hem azeyn to þe miht⁴ of grace & of glorie; and whon þe þinges ben
seid, þe Fendes schul take þis mon and seye to hym: 'A, þou vnkynde mon in
þe siht of god, cum wiþ vs in to helle, þere þat alle þo þat ben vnkynde
to god schullen haue heore heritage'. ¶ And zif eny dye schriuen & hosedel
wiþ Cristes bodi, al-beot he naue not maked aseþ for his sunnes þat he hedde
serwe fore and was I-schriuen of, þen schulle goode anges comen and cum-
forten him azeynes þe comyng of þe fendes, and þei schul seye to þe fendes:
'Ze ne haueþ no part on þis mon, ffor þe merit of Cristes passion is his scheld
and a mene bi-twene him and ow'. Þenne schul þe fendes seie: 'Hit may not

¹ Ms. bokes. ² Ms. c. hem. ³ Some words om., cf. Lat.: Respondit vox quod meritum
passionis Christi, et beneficium virginis Mariae, et intercessio sanctorum. Cui prior: Indica nobis
quomodo passio Christi iuuat in morte hominis. ⁴ r. stat.

all euell dedes þat he has done
 both in eld and als in zowth,
 sen first he kind[ly] wittes kowth,
 and say: 'he sinned þus and þus,
 690 þarfore him aw to wend with vs'.
 His gude angell will mak debate
 and say: 'he sined, wele I wate,
 all on þis wise als ze haue talde;
 bot he es borrowed, be ze balde,
 695 for with schrift was he clensed clene
 and toke his sacramentes bidene,
 and he had sorow for his sinyng;
 to clensing fire þat sal him bring,
 and þe merit of Cristes passion now
 700 sal [be mene]¹ bitwyx him and zow
 and serue him both for sheld and spere,
 þat zowre desaytes sal him noght dere.
 and Cristes hend and als his side,
 þat thirled war with wowndes wide,
 705 sal be bitwix him and zowre hend
 and fro zowre felnes him defend;
 and Cristes face þat buffet was,
 bitwix him and zowre face sal pas,
 so þat he sall, if he zow se,
 710 for zowre boste noght abaist be;
 Al Cristes bodi spred on rode
 sal be vnto him armure gude,

¹ Ms. bene.

so þat ze sall haue no powere
 him forto dere on no manere;
 and þe lims of Ihesu fre 715
 þat for mankind was pined on tre,
 sall clens him now of his foly
 he did whith lyms of his body;
 þe saul of Crist, als we wele ken,
 þat zolden was for erthly men, 720
 sall purge him now of all þe plight
 þat þis saule did with his awin myght.
 so þat in him (sal leue no gilt) f. 94
 (whar)fore he (suld) with . . (be) spilt,
 ne no pain vnto him sall stand 725
 bot purgatori þat (es) passand;
 he sall be purged in þat place
 and suffer pain a sertayne space,
 and sepin with vs sall he wende
 and won in welth with-owten ende'. 730
 Þus sall þe gude angell help him
 ogaynes þe deuils griseli and grim,
 and þus es Cristes passionne
 set bifor vs redy boune
 forto defend vs fra þe fende 735
 out of þis werld when we sall wende.
 and þarfore aw ilk man bi kinde
 to haue þat passioun most in minde,
 and namely in þe tyme of dede,
 for þan it standes man moste in stede. 740

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beo so, lugge we his dedes bi-tweone vs; seo hou þis mon sungede þus & þus,
 bi al his limes þus, and þus haf he sunged be al þe miȝtes of his soule: ffor-
 þi we haue sum riht to þis mon'. Þenne schulle þis holy godes anges onswere
 and seye: 'Hit is soþ þat he sungede in his manere; ac of al þis he is scriuen,
 and he tok Cristes bodi in to his mete into witnesse of þat þing; ffor wȝuch þing
 þe Merit of Cristes passioun þat he þoled on þe cros for hym, [schal] beo nou
 a mene bi-tweene him and zow. For þat Cristes honden, þurlede for him, be nou
 bitwene him & zoure honden. Cristes Eȝen Buffeted on þe cros for hym. go now
 bitwene him and zoure eȝen, so þat ze schul no more seon him ne agasten him.
 Al Cristes Bodi spradde on þe cros for him, schal beo to him now a puyre
 scheld & a strong aȝeynes zoure deceytes [bi] þe whuche deceytes ze duden him
 to sunge. For-þi Cristes lymes þoled¹ on þe cros for him, wasscheþ now away
 alle his synnes þat he sungede be þe limes of his bodi. And Cristes soule þat
 he ȝaf for þis mon, purgeþ nou his soule of al his synne wȝuch þat soule dade
 be his mihtes. So þat in þis mon ne leue no gult euerlastyng, ac þe peyne
 of purgatori þat is passaunt'. And þus helpeþ þe passion of Crist men in
 heore deþe.

¹ Membra . . in cruce passa pro eo, abluunt &c.

Also men sall haue helping gude
 of Mari mayden mild of mode;
 if we here oght for hir haue done,
 baldeli may we ask hyr bone
 745 and vs to help scho will hir haste
 in ded when oure mister es maste.
 For if a man, or he hethen fare,
 be schreuen clene, als I said are,
 oure lady þan will be ful bounne
 750 to socore him in þat sesoune,
 and fend him fro þe fendes in fere,
 and say to [þam]¹ on þis manere:
 'Moder and mayden both am I
 of Ihesu mi sun, god almighty,
 755 and of heuyn am I coronde quene,
 and lady of all erth bydene,
 and I am emperise of hell,
 whare ze and oþer deuils dwell.
 And sen þat I am quene of heuyn,
 760 vnto my sun þus sall I neuyn
 þat he sall wine for luf of me
 þis saul in purgatori to be
 till he be clensed clene of sin,
 and so to heuyn I sall him win;
 765 he serued me in word and dede,

¹ Ms. him.

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in heuyn sall he haue his mede.
 And also sen I am lady
 of all þe erth, þarfore [will]¹ I,
 thurgh þe will of my sun dere,
 þat ilk gude dede² and ilk prayere 770
 (þat owhar in þis werlde er (said),
 vnto his profet be puruayd,
 messes and oþer almus-dede
 sall turn þis man to mekel mede,
 and thurgh þe merite of þe mes 775
 sal his penance be made les
 þat him es ordand for his syn,
 wilk zowre falshede gert him fal in.
 And sen I am emperyce of hell,
 þarfore zowre force now sall I fell: 780
 I cumand zow ze heþin fare,
 so þat ze noy þis man nomare
 þat es ded in my suns seruyse.
 And when scho has said on þis wise,
 all þe halows in heuyn on hight 785
 will help hir halely with þaire might;
 to Ihesu will þai call in-fere,
 and þus þai will mak þaire prayere:
 'Lord Ihesu god almighty,
 fader of heuyn, man of mercy, 790

¹ Ms. sall. ² r. bede.

»And also þe gode dedes of þe virgyne Marie helpeþ men in heore deþe.
 For whi? zif eny mon dye hoseled & schriuen as him ouzte to be, anon comeþ
 þe gloriouse virgyne, resonande þe fend in þis Maneere: ¶ 'I am Maiden &
 Moder of Ihesu Crist, Qween of heuene and Ladi of þe world and Emperesse of
 helle. Bi þat i am qween of heuene, I schal seye to my sone Ihesu Crist þat
 he Iugge þis mon to þe stude of purgatorie, þat he mowe make a-seþ in to þe
 tyme of his trespas wiþ oþur soules þat schul be purget. And bi þat Ich
 Mayden & Moder am and¹ ladi of al þis world, ich ordeyne, ²þorw þe wille of
 my sone Ihesu Crist, þat alle holy beodes and alle holy Masses and almes-dedes
 þat alle trewe cristene men þat ben in þis world maken & seyen & mowe seyen,
 turne to þis dede Mon in to forziuenesse, and I wole þat suche beodes & Masses
 & almes-dedes alegge him of his peyne þat him ouzte to haue for his sunnes.
 And bi þat ich, Marie, am Emperice of helle, Ichauc pouwer and wol comaunde
 to zow, fendes, þat ze anuye nouzt þis Mon þat tok þe sacramens of my sone
 er þen he dyed'.

»And also þe preyer of alle halewen helpeþ men in þe poynt of heore deþ.
 For whi? whon vr ladi haþ spoken & endet hire wordes, þerne comeþ alle
 halewen anon, honourynge & preyinge vr lord & seyinge to him: ¶ 'Lord Ihesu
 Crist, Lord of glorie, Fader of grace, Mon of Merci þat com down from heuene

¹ om and? ² Ms. þat þorw.

- haue mercy on þis man þat es
 oure awin broþer and oure liknes;
 sen þou wald wend fro heuyn on hight
 and suffer payn for mans plight,
 795 þou meng þi mercy with þis man'.
 Þus sal his saul be saued þan,
 and his gude angell sall him take
 to clensing fire aseth to make
 and vnto him he sall take tent
 800 till he haue sufferd his turment;
 and þan þe weked gastes sall ga
 þepin oway with mekill wa.
 In þis manere may gude pr(ayere)
 and almus-dedes þat men dose (here),
 805 and merit of Cristes pascioun,
 and of halows gude orisown,
 help a man here in his (dede)
 and vnto clensing fire (him lede)«.
 Þe prior (sayd vnto) him (þan)
 810 and asked if þat any (man)
 of Ihesu may haue (in ded a sight)
 and of Mari his monder (bright)
 or of þe halows
 in þaire right (forme).
 815 Þe voice ans(werd and said nay);
- »bot on þis wise
 if any be so
 þat has
 may se þam 820
 (bot sin)ful men may nocht þam se«.
 (Þe) prior sayd: »þan thinkes me
 (þat) þou sais now þi-self to scorne
 (ogai)nes þe saws þou said biforne;
 (for) þou said angels suld be boune 825
 þare to^rreherce Cristes pascioun,
 and þou said Mari suld be þare
 and oþer halows les and mare
 in sight bifor þe saules ful euyn,
 praiand for þam to god of heuyn; 830
 þan semes it þat he se þam may«.
- Þe voice answerd and said: »nay;
 þai sal be þare I grante þe wele,
 bot he sall se of þam no dele
 in þaire lyknes verrayli; 835
 and þis es þe enchesoun whi.
 for þe most blis in heuyn it es
 forto se Crist in his liknes,
 þat es to say in his godhede;
 (þa)n neded saules none oþer mede 840

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forte make suwful men saaf, haue *Merci* on þe soule of þis mon: for he is vre
 flesch & vr broþer'. And whon þeos þinges ben seid, þen schal þe soule ben
 lad in to purgatorie of his gode anges; and þe wikked anges wende schulle
 away from him as confoundet, and serwyng *þerfore*. ¶ On þis manere þe
 merite of *Cristes* passion, and þe goode beodes of þe *virgine* Marie, and þe
 preyers of alle halewen helpeþ men at heore deþ«. And þe Prior asked him
 zif a mon mihte in his deþ seo Ihesu Crist, and þe *virgyne* Marie, and þe oþer
 halewen, in heore oun fourme. ¶ And þe gost seyde nay; but zif hit beo so
 holy a Mon þat he hedde no neode to ben purget bi eny luitel dwellyng in
 purgatorie.

Þenne seide þe prior: »Þen þinkeþ me þat alle þinges beoþ not soþ þat
 þou seidest aboute þe deþ of eny mon þat is schriuen & haþ serwe for his
 sunnes: For whi: 'þou seidest þat þe merit of *Cristes* passion and þe preyers
 of al halewen and þe goode dedes of þe *virgyne* Marie helpeþ men in heore
 deþ, and also þen graunted beo þi wordes al þas² comeþ to a monnes dying«.

¶ And þe gost onswerde: »Alle þeos comeþ to a monnes deþ, and not-forþen
 he þat dyep ne schal not seon hem in heore ounne liknesse. For whi? zif hit
 weore so, seþþe hit is non oþur blisse þen for to sen Ihesu Crist in his ounne
 liknesse of his monhed & of his godhed, þenne weore hit soþ þat a ded mon

¹ Ms. þat þou. ² Ms. þis.

- (bo)t in þaire dying him to se,
and in þat blis þan solde þai be
(sod)ainly in þaire passing,
(and) þat war vn(ak)ordand thing
845 (þat sin)ful men suld se þat sight.
(if men) be puried of all þaire plight
þan sall þai se god als he es,
(hali) writ so beris witnes«. (And þan) þe prior frained him fast
850 (if spirit)es þat es heþin past
(wist) what dedes er for þam done
(on þis) molde at morn or none,
(and þe) praiers men for þam ma. (þe voice) answerd and said: za.
855 . . . se wele by þis thing
. . . es has saules helping.
(þe prior said: »þan) can þou say
(wharof I sang) mess to-day?« (þe voice answerd) þarto ful tite:
860 »þou sang mess) of saint spirite«. (þe prior said þan) als he knew:
». noght trew,
for I sang mess, þis) es sertayne,
(for cristen saules þat) suffers paine;
865 (þarfore þou sais noght) suthfastly«. (þe voice þan answerd him) in hy
and said: »I wat wele)
- for cristen (saules þat) þou sang;
bot zit I (said soth) neuer-þe-les
þat of saint spirite was þi mes. 870
þat saltou by ensameple se.
for wele þou knowes in ilk cuntre,
if ani man oþer alde or zing
of a noþer suld ask a thing,
and he hoped wele forto haue 875
þat ilk thing þat he walde craue,
first to ask he walde him haste
þe thing þat might amend him mast,
and what so his hert lai moste nere
þat suld first in his speche apere 880
and first be in his wordes alwayse,
als god þus in his gospell sayse:
Ex habundancia cordis os loquitur:
Of þe fulnes of þe hert
spekes þe mowth þe wordes smert. 885
and messes sungen of saint spirite
vnto me er most profite,
and next þan of þe trinite—
þir messes moste amendes me.
and here now þe encheson whi. 890
for whils I lifed here bodily,
I spendet my wit and mi powere
ful oft-sipes in sinnes sere,
when I sold þam haue spendet right

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weore anon in blisse in his dep: and þat is fals«. And þe prior askede him
zif þe gostes wuste þe dedes of men & of heore frendes, seþþe þat þei beo
de-parted from þe bodi. ¶ And þe gost seide ze. ¶ Þenne seide þe prior:
»Þou const telle me wher-of I song masse to-day?« ¶ And þe gost seide: »Sir
prior, þou song Masse to-day of seint Spirit«. And þenne seide þe prior: »Now
I seo wel þat þou art a deceyuable gost: For whi? certeinliche, I ne song no
Masse to-day of seynt spirit, ac I song Masse to-day of *Requiem eternam* for
alle cristene soulus«.

And þe gost onswerde and seide: »Wel I wot wherof þou songe Masse to-day
and þat þe Masse was of *Requiem eternam*; and not-for-þen I lyze not þat þou
ne¹ songe Masse of seynt spirit. Heere forþi þe vndoinge! ¶ Þou wost wel, sir
prior, whon eny mon askep eny þing of anoþur, þat þing þat lyþ next his herte
²comeþ furst out of his mouþ, as vr lord witnesset & seiþ 'Of þe folnesse
of þe herte spekeþ þe mouþ'. Ac among alle þe Masses þat beoþ songen
and schul be songen in þis world, þe Masse of þe hilogost lyþ next my þouzt or þe
Masse of þe trinite, sfor þat most helpeþ me nou. ¶ Heer nou þe enchesun
wherfore þis is. ¶ Þe while I was in þis valeye of wrecchednesse & of trauayle,
I spendet my siht & my bodiliche pouwer in diuerse synnes: al-þouȝ i scholde

¹ om ne?

² Ms. þat comeþ.

- to goddes honour with al mi might.
 895 Þe fader I suld haue mensked with main,
 for of him comes al power plaine
 þat men has here ai whils þai lif,
 efter his grace als he will gif;
 þarfore what man so dose vnright
 900 bi his power or by his might
 or by his strenkith if þat it be,
 ogaines þe fader of heuyn sins he,
 for al power he weldes always,
 als Dauid in þe sauter sais:
Omnia quecunque uoluit dominus fecit,
 905 he sais: þe fader mai fulfill
 in heuyn and erth what so he will.
 To Crist, god sun, es gifen ful right
 wit and wisdom dai & night,
 to mesure it till erthli men,
 910 als þir clerkes mai clereli ken;
 þarfore godes sun þai sin ogain
 þat here despendes þaire wittes in vain
 f. 95 (and) settes þam so (on erthly) gude
 (þat) reches es more in þaire mode
 915 þan Crist god sun þat boght þam dere.
 and my-self on þis same manere
 sined in þis werld where ze won
 both ogaines þe fader & þe sun.
- To þe haligast es gifen al grace
 and beaute plain in ilka place,
 at his liking to dele and dight
 in þis werld to ilka wight;
 ogaines him oft-sipes sinned I
 when þat I vsed in foul foly
 swilk giftes als he me gaf bi kinde,
 920 and honord him noght in mi minde;
 for mi fauore and my fairehede
 haue I done many sinful dede,
 and vertus haue I turned to vice
 thurgh wekid werkes als wreche vnwise.
 930 wharfore aseth byhoues me make
 to thre persons for my sin sake;
 þarfore messes of þe trinite
 er mekill medeful vnto me
 for greuance þat to me es graide,
 935 als my gude angell has me saide.
- Bot for þat I haue sined maste
 ogaynes þe giftes of þe hali gaste,
 couaytand here more reches
 þan he me gaf of his gudenes
 940 or þan he vowched safe me to send,
 and wrangwisli his gudes despend
 and honord him noght for þaire sake,

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haue despendet hit in godes seruise, bidding to God þe Fader þorw monnes pouwer, ffor þat þe Fader is mihti and of him comeþ al miȝt to me & to oþure þorw mesure of his ziuyngē—wherfore hose doþ eny vuel [þorw]¹ his strengþe and his pouwer, he sungeþ azeynes god þe Fader to whom is zeuen alle pouwer—also witnesseth þe prophete Dauid: ‘Al þat he wole he doþ, in heuene & in corþe’. TO Godes sone is ziuen alle wisdame: Azeynes him Ichaue I-sunged as ofte-tymes as Ichaue vsed bisyliche my wit, I-ziuen to me of God, aboute deceynable þinges & vanites & richesesses of þis world. BOTE to þe holygost is ziuen alle grace & bounte: Azeynes whom Ichaue sunged as ofte-tymes as I-chaue I-zeue my kuyndeliche goodes, as Feirhede Fauour & Speche. & my good þat is ziuen me þorw freo wille, as vertues next my soule, and goodes happiliche beo-ȝeten, [as]² ese of þis present lyf—whuche³ þinges Ichaue late & erliche I-zeuen aboute fleseliche sinnes of þis world & of þe denel. Of whuche þing ichaue be schriuen, bote I haue not maad a-seep to þe trinite for alle þe synnes in my lyue; wherfore my saueour, as myn angel seide to me, haþ ordeyned þat masse of þe Trinite songen for me schal helpen me most. ¶ And for þat I haue sunged ofte-tymes azeyn þe bountes of þe holigost, coueyten[g]⁴ to haue more of þis worldes godes þen þe godnesse of þe holygost wolde zeuen to me: þerfore⁵ nou,

¹ Ms. for.

² Ms. also.

³ r. swuche.

⁴ Ms. coueyten.

⁵ Ms. And þerfore.

- þarefore, of þis amendes to make,
 945 messes sunge of saint spirite
 may tittest saue me out of site.
 and þarfore, sir, sothli I say
 of saint spirite þou sang to-day;
 al-if þine office ordand ware
 950 for cristen saules als þou said are,
 þou toke with gude deuocioun
 of saint spirite ane orisoun,
 and þat ilk orisoun sertaine
 aleged me more of my paine
 955 þan al þe oþer þat þou sayd,
 for till all saules war þai puruaid;
 And sen þat helpid me allane .
 more þan all þe oþer ilkane,
 of saint spirit I say þou sang—
 960 if þou me wites þou has þe wrang.
 (Þe prior asked) þan þ(is thing):
 for how mani saules a prest may s(ing)
 in a tyme and in a stede,
 wheþer it be for quik or ded,
 965 and ilkone haue in lyke gudeness
 and in like merite of þat mes.
- Þe voice answerd and gan say
 þat a preste anely on a day
 for all saules may sing and-rede
 and ilkone of his mes haue mede, 970
 thurgh vertu of þe sacrament;
 »þat proue I þe, if þou tak tent.
 Ihesus Crist with Iewes uoice
 was anes offerd on þe croyce,
 and þare he died and gaf þe gaste 975
 vntill his fader of mightes maste
 for saluacioun of all man-kin,
 and noght anly for a man sin:
 right so þe preste in ilka mes
 offers Criste right als he es 980
 in hale godhede, als clerkes mai ken,
 in mendment of all cristen men;
 and so in a mes may be tane
 al cristen saules als wele als ane,
 and plainli mai (it) part þam till. 985
 þat proue I þe bi proper skill.
 Ful grete deference may men fele
 bitwene spiritual thing and tem(porele);
 for temporal thing, þat þou sese here,

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for to make amendement to þe holigost for my synnes, þe Massen songen of þe
 holigost beon best for me. And [for]¹ þou, sir prior, to-day in þi masse after þi
 principal orisoun þou seidest þe orisoun of þe holygost, wꝛuch orisoun halp me
 more² þen al þe oþur orisouns in þi masse, þerfore³, as þou askedest me wherof
 þou songe masse to-day, I seide 'of þe holigost'; bote noþeles þi principal offys was
Requiem eternam. Wherof al þe office of þi masse, outake þat orisoun, wente to
 þe help of al þe soules þat ben in purgatorie: bote þe mencion þat þou made
 to-day in þi masse of þe holigost, wente al to my profyt. ¶ Wherfore þat I
 lyȝede not whon I seide þat þou songe masse of þe holi gost. And þe prior
 asked þim ffor hou mony soules and hou mony men mihte a prest synge, and
 vche haue I-liche goodnesse of þe masse. ¶ And þe gost onswerde and seide
 »þat O prest onliche to-gedere and at O tyme miȝte synge for al þe quike &
 dede, ffor þe vertu of þe sacrament of Godes bodi schewep him to hem vchone.
 And enchesun of þis þing is: As Ihesu Crist, God & Mon, ones lifted his bodi
 vppon þe Cros and þenne he offrede [him] al to-gedere to God, his Fader, not on-
 liche for þe sauacion of o Mon bote for þe sauacion of al Monkynde, so in vche
 a Masse þe prest offreþ al to-geders þe sacrement, God and Mon, ffor þe
 sauacion of alle men; wherfore may vche a prest singen for vchon as for two,
 and betere. ¶ For þis is þe encheson & þe difference bi-twene spirital þyng &
 temporal þing: Temporal þing, in as mucche as hit is departet to monye, in

¹ Ms. þerfore. ² Ms. most. ³ Ms. And þerfore.

990 if it be parted in places sere,
 in þe ma parties þat it es
 it-self leues ay wele þe (les),
 þat es for porcion partes þarfra;
 als if þat þou an appell ta
 995 and parte it into many hend,
 with þi-self sall littel lend.
 On þe toþer side þou vnderstand)
 þat spiritual thing es ay (wexand);
 þarto I may gude liknes (ma):
 1000 þis orisoun e if þat þ(ou ta),
 þe *pater noster*, and (teche it þen)
 here on þis molde to (mani men),
 when it vnto all teched es),
 in itself it es noght (þe les),
 1005 bot to knowing
 when mo it (sais þan ane or twa).
 so er messes
 þat ordand
 , . . .
 1010 it es in þat degre
 wham so it ordand es,
 (þaire) merit may noght be þe les,
 (bot) mare ioy sall þai haue þat tide
 þat oþer er helped þam biside«.

On þis wise þan þe prior sais: 1015
 »haly writ wittnes always
 þat saules er helpid for certaine
 and oft deliuerd out of payne
 thurgh speciall praier and special dede
 þat frendes dose here for þaire mede, 1020
 and þa frendes dose þa dedes allane
 for a saul and for oþer nane.
 (þan þi)nk me þat his mede sall fall
 . . . þan it war done for all
 and more alege him of his payne«. 1025
 Þe voice answerd and said ogayne
 þat all þe prestes þat messes singes
 nedes forto do twa thinges:
 (f)irst his praiers forto make
 speciali for þat saul sake 1030
 þat he es most halden vntill,
 (þ)at god deliuer him of all ill;
 (and) when he has so praied for ane,
 (þan) sall he pray for oþer ilkane.
 (so) ilkane has mede of þat mes, 1035
 (and) þai for wham it ordand es
 er helpid maste fro bale þarby.
 (And on) þis same maner am I
 (deliuerd) of mi penance here
 lasted bi foure zere 1040

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[so]¹ muche hit is þe lasse to himself — as zif þou departed an appel to moni partes: euer þe mo partes þat þou departest hit, þe lasse hit waxeþ in hit-self. Bote hit fareþ not so bi spirituale þing². Forsøþe spirituale þing², euer þe more þat þou departest hit, þe more hit waxeþ in him-selue — as þus: tak þe orison of vr lord, þat is þe pater noster, and teche hit to monye men: þat ilke orison in him-self þorw þat techynge nis not maad þe lasse, bot in vnderstondynge³ is founðen þe more, in as muche as hit is seid of mony men. So hit is of eny masse of þe prest: þe vnderstondynge of þe Masse is more in hit-self in as muche as hit is schewed to mony men, dede and quike«. And þe prior spae to þe gost & seide: »How is hit þenne þat þe holy scripture seiþ þat frendes soules mowe be deliuerd þorw special masses and þorw special orisons and special almes, in þe delyt⁴ of Ihesu Crist don & of þin euen-cristen, and þou seiþ þat masses songen for mony men is more worþ?« ¶ And þenne onswerde þe spirit: »I sey þat vchon þat singeþ masse bihoueþ to don two þinges: þe furste þing is, ze wite wel, him bihoueþ dressen his preyere to god for him or for hire or for heom to whom he es holden specialiche; and seþþe him bihoueþ dressen his preyere for alle — and þe furste masses ben seid masses speciale, and so þei helpen vs specialiche þat ben in peyne of purgatorie. And in þis manere I, Gy, am delyuered of þe peyne of purgatorie be foure zeer raper and hastiloker þen

¹ Ms. as. ² Ms. þinges. ³ Lat. sed effectus major reperitur. ⁴ Lat. in dilectione.

. . . . (m)isededes als it was det.
 frende here has it sett
 þat þou wele knew
 þat I find trew;
 945 when he had nede
 þe scoles zede
 d most mister here
 fiue zere.
 wele I wroght
 950 forgetes he noght
 has me maste
 in haste

 passe
 955
 payne,
 and if þou here no(ght) þan of me
 sothly sertayne may þou be
 þat I in (blis) of heuen am stad«. —
 960 Þe prior did right als he bad,
 at þe pase¹ efter he him soght:
 bot of þe voice he herd right noght;
 þarfore in heuyn he hopid he ware. —
 bot in þat time zit asked he mare.
 965 He said: »can þou oght trewli tell
 if þou in þat ilk heuyn sal dwell
 þat for goddes halows es puruaid?»

¹ = pasche.

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I scholde wiþ rihte of my dettes. I haue forsoþe a pore frere ful religious, þe whuche Frere þou, prior, knowest wel, and I sustenede him, seþþe he was maad Frere, in þe scoles of Ramonibi¹ fyue zere: and he specialiche made diuerse preyers for me, þenne & nou, and specialiche dressed² his preyere to God; þorw whuche orisouns I am þus holpen þat I ne schal beo in peyne bote nou til ester. . . .³ and zif þat ze here me not heere, wite þou wel þat I am in heuene wiþ godes halewen« — And þe prior wiþ summe of his oune men fond soþ þat he seide. And þe prior asked him zif he wuste þat he scholde be in þat ilke heuene þer al Godes halewen weore Inne. ¶ And þenne onswerede þe spirit: »I seide þe furst þat I was neuere zit in heuene, and þerfore I ne con no þing seye to þe of þat ordre oþur þen is told to me. Þus muchel seide þe Angel to me: 'beo in penauance in til aster, and þenne schaltou seo þe kyng of heuene sittynge in his godhed wiþ his angesles & wiþ his halewen'; and I onswerde: 'A, A, A, long is þat tyme'. Blessed be God þat sent me his Merci wiþ his Rihtwysnesse!«

And þe prior asked him what þing mizte most helpe mon in purgatorie.
 ¶ And he onswerde þat spiritual masses songen specialiche of spiritual men⁴, and

¹ Lat. Bononiae. ² r. þenne, & nou dresseþ. ³ Lat. adds: et si volueris hoc probare verum esse, venias tunc ad locum istum etc. ⁴ Lat. speciales missae specialiter celebratae.

Þe voice answerd sune and sayd:
 »Sir, I tald þe are ful euyn
 þat I come neuer zit in heuyn,
 1070 þarfore I may tell þe nomare
 of thinges þat er ordaind þare.
 Bot of þat blis I mai be balde,
 for þus myne angell has me talde,
 þat I to passe in paine sold be
 1075 and þan, he said, þat I sall se
 þe king of heuyn in his godhede
 with his angels all on brede
 and with his halows euerilk-ane.
 and I answerd to him onane
 1080 and said: 'lord, ful lang think me
 þat semely sight vntill I se'.
 bot he be loued in ilka place
 þat vnto me has gifen swilk grace,
 for trewly mai I trow by þis
 1085 þat I sall be in þat ilk blis
 whare god and his angels sal be,
 sen þat I sall þam þusgat se«.
 Þan said þe prior: »what helps maste
 a saul vp into heuyn at haste
 1090 out of þe paynes of purgatori?»
 Þe voice answerd to him in hy:
 »messes may moste help þam þen
 þat here er said of hali men,

1095 and ordand of milde Mari free.
 Þe prior said: »þan thinkes me
 þe office þat es for saules certain,
 of *Requiem*, was made in vayn,
 sen oþer helpes þam more þan ite.
 1100 Þe voice answerd vnto him zit
 and said: »þat office es gude to say
 when a man for al saules will pray
 þat saued sall be efter þaire paine;
 f. 96 þan may þat office gretely gaine.
 1105 and for þat laud men here in land
 can noght graythli vnderstand
 þat saules has mede of oþer mes,
 þarfore þat office ordand es.
 Þe prior said: »sen þou has kend
 1110 þat speciall messes may moste amend:
 whilk oþer praiers withowten þa
 may tittes saules fro penance ta?»
 Þe voyce sayd þan: »Syr, sertaynly,
 seuyn psalmes with þe letanye.
 1115 Þe prior said: »þat war noght right;
 þe pater noster es more of might,
 for it was made of Criste god sun
 vntill all crysten folk to kun,
 als prise of praiers, als men telles,

and þe Aue made angels
 vnto Mari for mapes mede,
 and xii. apostels made þe crede;
 and þe seuyn psalmes er erthli werkes,
 ordand of bisshopes and oþer clerkes
 men for to say for sin allane,
 and David made þam enerilkane;
 and nowþer David, wele we ken,
 ne bisshoppes, ne none oþer men,
 vnto Criste þai [er] noght at neuyn
 ne zit vnto angels of heuyn
 ne till apostels er þai noght pere.
 þarfore me think þat þaire prayere
 may noght of swilk merit be
 als þe pater noster and þe Aue,
 ne als þe Crede, for þam it wroughte.
 1135 Þe voice answerd þan als him thought:
 »Þir praiers er ful mekill of mede
 and ful hali, if we tak hede,
 in þam-self, þis es sertayne,
 and þaire makers er mekill of mayne;
 1140 men sal þam honore als worthy es
 bifore al oþer, out-tane þe mes.
 Bot neuer-þe-les, syr, sertaynly
 þe seuyn psalmes and þe letany

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nomeliche songen of vr ladi Marie for hem. To whom þe prior seide: »What is þenne
 worþ þe asynged offys for dede men specialiche, as þe offyse of *Requiem eternam*?
 ¶ And þe spirit onswerde & seyde »þat hit auayleþ muche, and aller-most whon
 eny wol bidden for alle. ¶ Þis is þe encheson wherfore þat offys was ordeyned
 for hem: ffor þat lewed men ne trouwed not þat dede men scholde haue part
 of spirituale masses. And [þe] prior asked him: »Seþþen þou seist þat special
 masses most helpeþ soules in purgatorie: wherfore, out-taken þe masse, wzuch
 ben þe orisouns þat profyteþ most to soules in purgatorie? ¶ And he onswerde
 & seide: »Þe seuen psalmes wiþ þe letanie. To whom þe prior seide: »For-
 soþe me þinkeþ þat fals: For whi? Ihesu Crist made þe pater noster, and þe
 angel þe Aue Marie, and þe twelue apostles þe Crede: bote þe seuen psalmus
 wiþ þe letanye maade þe Bisschop^{us} & þe prestes of holichirche and ordeynde
 hem to be seid, of wzuche prelat^{us} & Bisschopes non of hem ne mihte touche
 þe holyhed of god ne of his anges ne of his apostles. And þerfore me þinkeþ
 þat þe ordinaunce of prelates of þe seuen psalmus of David is not so good ne
 so profitable to soules as þe pater noster & þe Aue Marie & þe crede. ¶ And
 þenne onswerde þe spirit & seide »þat þe pater noster & þe Aue Marie and þe
 crede in hem-selue, in as muche as into þe holyhed of þe makers, þei beoþ
 þe beste orisons to sigge in holichirche, outaken þe Masse—for þat is þe prin-
 cipalest Orisoun; bote noþeles þe seuen psalmus wiþ þe letanye, in as muchel

5 forto say er moste souerayne
vnto þe saules þat suffers payne,
for þai er ordand more and myn
euer a psalme ogaynes a sin,
so þai destroy þe sines seyn;
0 þarfore þai er noteful to neuyn.
þe first psalme ful gudely grayd
ogaines pryde it es puruayd; 3
and þus it sais: 'god lord and (syre),
deme vs noght in þi grete yre,
5 als þou did Lucifer þat fell
for his pride fra heuyn to hell';
and so þe oþer psalmes on rawe
ilkone a sin away may drawe,
thurgh help of all halows in-fere
0 þat neuind er in þat praiere«.

Sone þan þe prior him assailes:
»tell me, he said, what it auailes
or if saules oght þe better be
to pray *placebo* and þe *dirige*,
5 with office þat for þe ded es dight?«
Þe voyce answerd and said on hight—
with grete force out gan he bryst,
and said: »a, prior, and þou wist

how gretely þat it may þam gayne,
þan hope I þou wald be ful fayne 1170
oft forto bid þat bliscd bede
for þi frendes hat heþen er dede!
and for þou sall it better knawe,
I sall þe rekin right on rawe
þe præuetese þat falles þarto 1175
and what prophit þat it may do.
First in *placebo* er puruayde
fue psalmes þat sal be sayd
aneli for þe euynsang,
wit[h] fyue antyms menged omang; 1180
þa ten togeder when þai er mett,
for þe saul er þusgat sett
forto restore, wha to þam tentes,
vnto þe saul ten cumandmentes;
þai sall mak minde how he þam (did), 1185
so þat his mede sal noght be (hid).
nyen psalmes þan said sal (be)
next efter in þe (*dirige*),
and þai sall signifi ful ri(ght)
nyen orders of angels br(ight), 1190
to whilk þe saul sall wis(li win)
when it es clensed of (al sin);
þir psalmes witnes a(ls it es scill)

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as into þe vnderstondyng of þe makers and forte ben þus seid¹, þei ben þe
deuoutest orisouns to þe soules in purgatorie: ffor whi þat [þo]² men haþ ordeyned
for to seyen þe seuen psalmus in þe remedie of þe seuen dedliche synnes, so
þat azeynes pruide be seid *Domine ne in furore*—wherefore my lord God in his
wraþþe blamed þe angel Lucifer whon he sunged þorw pruide, in his wraþþe
cast him down in to helle; and so is of þe oþur psalmus«.

And þe prior asked him: »What þing profytech hit þe soules in purgatorie
zif for hem beo seid *placebo* & *dirige*³ and al þe offys for þe dede?« ¶ And þe
vois onswerde loudere þen he dude biforehond & seyde: »A, A, Mi prior, zif þou
wustest hou þe soules ben cumforted þorw þat offyse whon hit is seid for hem,
ofte-tymes woldest þou sey hit for þi dede frendes! ¶ Heere nou & I schal seye
þe þe priuite of þat offis. As þou wost wel, in þe *placebo* & *dirige*⁴ ben seuen⁵
psalmus and fyue antempnes: þe wꝛuche antempnes⁶ whon þei ben seid folfullen þe
soule þat hit is iseid fore [as] to þe comaundemens of god, wꝛuche comaundemens
he folfullede mony a tymes þe wꝛiles he was a-lyue aftur his talent, þouȝ he dude
not in al þinges to heor beoinge. ¶ Þe Nyne salmus þat ben seid in þe *Dirige*
bifore þe nyne lessouns, signefyen þe nyne ordres of angesles in heuene, to wꝛuche
degre þat soule þat is purget of his synnes is taken to; and þerfore þorw þe nyne

¹ om and—seid. ² Ms. mo; L. patres nostri. ³ The office of the dead had 2 parts: Placebo, said at First Vespers; and Dirige, at Matins; the latter being again divided into 3 Nocturns, and Laudes; cf. Maskell Monum. Ritual. III p. 115. ⁴ omit & dirige. ⁵ r. fyue. ⁶ omit antempnes.

- þat he þa orders sall (fulfill).
 1195 By nyen antyms
 and thre versykils
 XII poyntes of þe
 to þe saul þat
 and telles h
 1200 here on þ

 . . . may him mekill amend.
 (Þe nyen) lessons by þaim allane
 (of nyen) degrese er trewli tane;
 1205 (for) ilka saule þat suffers pyne
 (bus) nedes be in ane of þir nyen,
 þat es to say, oþer zong or alde,
 oþer pouer or els of pouste balde,
 oþer chaste life forto lede
 1210 or in wedlaik or widowhede,
 oþer clerk or laud man—
 in ane of (þir) sal he be þan,
 (and) in whilk degre so he es in,
 þir lessons fra wa will him win;
 1215 and þe nyen respons forto rede,
 may mak þam to haue mekill mede.
- (Þe) fyue psalmes of þe laudes allane
 for fyue wittes may wele be tane
 . . . saued saules þan sall fele
 . . . þai sall bere witnes ful wele
 . . . molde with al his might
 (vs)id þa wittes wele and right.
 (Þe) fyue antims þan folowand
 (in wi)tnes for þe saul sal stand
 . . . faithli help forto fulfill
 (þe) strenkith þat god gifes saules vntill.
 (for) god gaf when þis werld bigan
 (fyue) strenkithes to saules of ilka man;
 (and thre) strenkithes of might er slike
 'þai mak þe) saule vnto god like;
 . . . aynly oþer strenkithis twa
 body he gaf als wa
 dose na socoures
 like goddes creatures.
 strenkith of thought
 god es wrought;
 strenkith of vnderstanding
 in all thing;
 strenkith of will

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psalmus þat soule þat þei ben I-seid fore is fulfilled as to þe nyne ordres to anges,
 to whuche ordre[s] for to fulfille, men ben I-maad. ¶ And þe nyne antempnes þat
 ben seid astur þe psalmus, wiþ þe þreo vers, signefyep þe twelue articles of þe fey,
 whuche twelue articles his soule heold after his Bapteme; and þerfore þis vers & þis
 antempnes whon þat þei ben seid fulfilleþ þe soules in purgatori as to þe twelue
 articles of þe fey, þe wʒuche articles he leuuede astur þe techinge of holichurche.
 ¶ And also þe nyne lessons þat folewen folfullen þe soules in purgatorie [as to
 þe nyne degres þat soules haþ in purgatorie]¹: ffor euery soule þat is in purgatorie,
 ouþur hit halt þe degre of pouert ouþur of pouste, oþer of elde ouþur of zoupe,
 ouþur of virginite ouþur of sposayle ouþur of widewhod, ouþur of clergie ouþur of
 lewed men—ffor in wʒuch degre þat eny sungeþ heere, in þat ilke degre & in
 þat ilke stat he schal beo punissched þere. ¶ And þe fyue psalmus of þe laudes
 of þe dede men, whon þei ben seyd for þe dede men, folfullen þe² soules as
 to heore fyue wittes: wʒuche wittes goinge bi-twene, sumtyme þe soule serued
 to God and sumtyme sunged to þe deuel. ¶ Bote þe fyue antempnes of þe
 laudes of þe dede men, whon þei ben seid for dede Men, folfullen soules in
 purgatori as to heore fyue strengþes, þe wʒuche strengþes God ʒaf to Monnes
 soule as to alle þing aboue & bi-neþe: ¶ Wherefore God maade to euery monnus
 soule þreo strengþes þorw wʒuche strengþe[s] soule is ilyk God, ¶ and also
 he made two strengþes to him-self þorw wʒuche strengþes he is lyk ouþur crea-
 tures maked of God. Be his þouʒtful pouwer soule is lyk God þe fader, beo
 strengþe vnderstondable soule is maad lyk Godes sone, and bi wilful pouwer

¹ om. ² Ms. to þe.

40 vntill.
 and vnwit
 es itt
 als a stane
 allane.
 45 (als cler)kes telles
 angels
 araid

þat saued saules to god sal zelde 1265
 with all wirschippes þat þai mai welde,
 þus when þai er mended of mis;
 þan sall þai lend in lastand blis.
 Þarfore, sir prior, þir prayers
 helpes saules þus als þou heres«. 1270

Also þe psalme of *Benedictus*,
 50 and of *Magnificat*, helpes þus:
 forto saue þe saules fro skath
 thurgh godhede & thurgh manhede bath,
 whare-of þai may be sertayne
 to se when þai er past þaire payne
 55 and lat þam witt how þai sal wend
 and won in welth withouten end.
 Þe twa antyms þat er puruaid
 with þir psalmes forto be sayd,
 may be cald þe gude company
 60 of angels on þe to party,
 and of halows on þe toþer side,
 whare þe saules in blis sal bide.
 Þe colettes þat men efter tase,
 er demid for þe dedes of grace

When he had þus declared þis thing,
 all þat it herd had grete liking
 and meri made þai ilka man.
 bot þan þe gaste ful sone bigan
 to morn and mak ful simpl chere, 1275
 and said to þam on þis manere:
 »askes hastily what so ze will,
 my time es fast cumand me till
 þat me bus gang¹, als es mi grace,
 to suffer paynes in oþer place«. 1280
 Þe prior said: »sen þou sais swa
 þat þe bus till slike greuance ga:
 þis wald I wit now, or þou wend,
 if we might oght to þe amend«. 1285
 With simpl voice þan answerd he
 and said: »if ze wald say for me
 fyue sithes right specialli
 þe fyue ioyes of oure lady,
 þat might help mekil me vntill«.

¹ Ms. gang gang.

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soule is mad lyk to God þe holy gost; and be vnresonable pouwer soule is mad lyk to tren, and be felynge strengþe soule is maad lyk oþer bestes — ¹and þe soule, as þou wost wel, haþ beoinge as stones, and liueþ as tren, and vnderstondeþ wiþ god & angeles¹. ¶ And also þe psalme *Magnificat* and þe psalme *Benedictus*, whon þei ben seid in *placebo* & *dirige* for dede men, folfullen soules in purgatorie [as] to þe godhede of Ihesu Crist & to þe Monhede, þe wzuhe soules, whon þei ben purget in purgatori, schul herien god & blissen in heuene wiþouten ende. ¶ And þe two antempnes þat ben seid wiþ þe two psalmus, bi-tokneþ þe companye of angeles bi þe on partye, and þe companye of halewen bi þat oþur partye, wzuhe companye[s] soules þat ben purget in purgatorie, after his² purgacion schul haue. ¶ And þe Colectes þat schul ben seyde in þe offys of þe dede, bi-tokneþ dedes of grace, þe wzuhe dedes of grace soules þat ben purged & dil[i]uered out of purgatorie schul zelde to god«. And alle þis herden holliche³ þat stoden aboute. And þenne seide þe spirit wiþ wepyng voic: »Aske, what þou wolt, hastiliche, ffor þe tyme neizheþ þat me bihoueþ be stille, for my peynes aryseþ«.

And þenne seide þe prior to him: »may we eny þing helpen þe?« ¶ And þe spirit onswerde & seyde: »zee, zif þat ze wolde wiþ good deuocion sey fyue sipes þe fyue Ioyes of vr ladi«. And þat þei duden anon wiþ gret deuocion.

¹⁻¹ a useless addition from Edm. Spec. ² r. heor. ³ Lat. Haec omnia placent multum astantibus.

1290 Þai granted him with ful gude will,
and on þaire knese þai set þam doune
and said with gude deuocioune
*Gaude uirgo mater Christi*¹,
with fíue verses folowand fully,

1295 bowsomly als he þam bad.
and þarof was þe gaste ful glad,

f. 97
and said: »wele haue ze . . . ,
my pain es sumdele pasand now,

1300 þat I may better speke with ȝow«.
Þan said þe prior: »can þou oght tell
what deres moste þe deuill of hell?»

Þe voice answerd and said in hy:
»þe sacrament of goddes body;

1305 for in what stede goddes bodi ware,
and þe fendes of hell war þare,
vnto it bud þam do honowre;
and so sall ilka creatoure«.

Þe prior said: »þan thinkes me

1310 þat al spirites suld it se
when it es on þe auter grayd«.
Þe voice answerd sone and said:
þat all gude spirites may it ken
more verrailly þan erthly men.

1315 Þe prior asked þan þis skill:
if deuils might do ani dere þartill

¹ Cf. I p. 408. In the Latin tract this hymn
is not mentioned.

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¶ Þenne onswerde þe spirit: »God zelde hit ow! nou I am cumforted. þat I may
þe better speke to ow«. And þenne þe prior asked þe spirit: »What þing
anuyȝeþ most þe fendes?» ¶ And þe gost onswerde and seide »þat godes bodi
anuyȝeþ hem most; ffor wher-so godes bodi beo. & þe deueles ben þer. hem
bihoueþ honouren hit, wol þei so nul þey«. To whom þe prior seide: »Ne
may not þe spirit[es] sen Godes bodi on þe auter?» And þe gost onswerde & seide:
»ȝe, brihtloker þen men«. And þe prior seide to þe spirit: »May not þe fendes
distorben þe sacrament¹ of godes bodi?» And he onswerde and seide: »no, bote
in sum prestes þat gon vndeountliche to þe auter. and in hem þat singen in
eny dedly synne; and in alle suche prestes sum-tyme bifore & sum-tyme after
þe deuil haþ pouwer to destorben þe makynge of godes bodi. Wherfore is þat?
for þat þe deuil wolde þat suche prestes songe ofte-tymes forte encrenen þe
more heore peyne þat schal be put to hem afterward«. And þe prior asked:
»Is þer non angel set forte kepe þe auters & þe prestes at þe auter in þe tyme
of makynge of godes bodi?» ¶ And þe spirit seide: »ȝe; ffor ȝif godes² angel[es]
weore not þer, þe quel angel[es] scholde entre to confounde þe prest in his masse,
and so destorben hym þat he scholde not worschipfulich make godes bodi, ouþer
r. makynge. L Possuntne demones impedire consecrationem corporis Christi? ² r. gode.

or destourb it by ani way.

Þe voice answerd and said: »nay,
bot if þat þe preste be vnclene,
in dedly sin þat es to mene
or oþer sins if þat it be;
in swilk prestes has þe fende powste
forto mer þam in þaire mes,
if þai won in þaire wikkednes.

And ȝit he cums noght comunly
to ger þam be abaiste þarby,
bot when he wate þat þai lif wrang
þe ofter wald he þat þai sang,
and þat es to encrese þaire paine—
for of þaire ill fare es he fayne«.

Þe prior asked withowten lett
if þare war any angell sett
to ȝeme þe auter fra euyl thing
whils goddes bodi es in offering,
and þe preste in þat tyme to wis.

Þe voice answerd and said: »ȝis;
if gude angels war noght present,
with euyl spirites might al be shent,
for þai wald sone desturb þe preste
and put vain thoghtes into his breste,
so þat he suld noght worthily
haue might forto mak goddes body
with honore als it aw to be,

- so suld he think on vanite«.
- 45 (Pe prior þan bigan to frain)
what remedy war þare(-ogayn),
forto defend þe fendes fell.
Pan said þe voice: »I sall þe tell.
If þat þe preste in goddes presens
50 be clene in his awin conciens,
and mak his praiers with clene thoght,
þan þe deuils may dere him noght«.
- Pan þe prior said þir saus:
»es þare no prayer þat þou knows
55 a preste to say bifor he sing,
þat might fordo swilk euil thing?«
- Pan said þe voice: »sir, he þat hade
þe praiar þat saint Austin made
þe whilk *Summe sacerdos* es (tald),
60 and he with gude deuociounne (wald)
say it ilkday or he sang,
to mes þan might he baldli gang;
fro wathes it will so wele him were,
vnneþes suld any thing him dere«.
- 65 Pe prior fraynde him þan ful right
if he saw euer þat solempne sight,
of goddes bodi þe sacrament,
out of þis werld sen þat he went.
Pe voyce said: »sir, I se it zit:
for on þi breste þou beres it, 1370
in a box þou has it broght,
als it was on þe auter wrought«.
Pan al þe folk awonderd ware,
for of þat thing wist þai no(ght are)
þat þe prior had goddes body, 1375
bot resayued in his mes anely.
Pe prior said: »þan wald I wit
whi þat þou noght honord (it),
sen þou sais þat ilk a creat(ure)
to goddes body sall do hon(oure), 1380
and þou wate wele þat (it es here)«.
Pe voice answerd on þis (manere):
»I haue it honord in my (kinde)
with all mi might (and all my minde)
sen first þat þou it (hider broght), 1385
(al-if) þat þou parsa(iued it noght)«.
Pe prior þan with (gude entent)
toke þat solemp(ne sacrament)
out of his clath (þar it was hid),
and to þe (spirit þus gan he bid): 1390
»If þou trow (þe soth þarbi)
þat þis (es goddis awin bodi),
.
. to bow
. . . it es of swilk pouste, 1395

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þe fendes scholde ¹put in to hem vanites of þur variande þouztes þe wʒuche scholde
destourben þe worschipful preyers in þe Masse«. To whom þe prior seide: »Is
þer no remedie aʒeyn þe deucl?« And þe spirit onswerde & seyde: »ʒus, Clannesse
of his oune Conciencie & deuocion of his þouzt, wiþ clene preyeres«. To whom
þe prior seide: »Is þer non good preyere to putten away þe vuel þing?« ¶ And
þe spirit onswerde: »ʒus. ʒif a prest wolde bfore þe Masse sey þe preyere
þat seint Austin made for such eucl, vnneþes þenne schulde he beo tempted of
eny deucl in his masse—wʒuche preyere bigynneþ þus: *Summe Sacerdos*«. And
þe prior asked him ʒif þat he seze euere godes bodi seþþe he departed out of
þis world. ¶ And þe gost onswerde and seide: »ʒe, and nou I seo hit hongen
bfore þi brest in a Box«—and þouʒ² no mon wuste þat þe prior hedde godes
bodi in of þur manere but as he receyuede hit þat dai in his masse. Þen þe
prior seide: »Whi honourest þou not Godes bodi seþþe þat þou seost hit hongen
bfore my brest?« ¶ And þe gost onswerde: »I in my kuynde haue honoured
hit wiþ as muche reuerence as I mihte al þis day seþþe þou come hider, þouʒ
þou perceyued me nouzt doinde þat þing«. And þenne þe prior drouʒ out of
his bosum þe Box wiþ godes bodi, holdynge hit openliche in his hond bfore
al þat þer were, and seide þis wordes to þe foreseide spirit: ¶ »Þenne, ʒif þou
leeuest þat þis beo godes bodi, and [þe spirites]³ ne mowe not aʒeynstonden his

¹ Ms. scholde þe fendes. ² Lat. et tamen. ³ Ms. þei.

(in uer)tu þareof I cumand þe
 (þat þou) wend with me a plain pase
 (to þe) vterest end of all þis place.
 (Þan said) þe voice: »sir, I am boune,
 1400 (bot noght) to folow þi persoune,
 bot with mi lord fain will I wend
 þat þou haldes bitwix þi hend«.

Sune þan þe prior toke þe gate
 fast toward þe vterest zate;
 1405 with him went his þreþer twa,
 and so did ful many ma.
 of þe spirite he saw right noght;
 bot in his hereing wele him thought
 þat a noyce efter him come
 1410 like a besom made of brome
 þat war swepeand on a pament;
 swilk a noyse ay with þam went.
 and þarto said þe prior þus:
 »Þou spirit, shew þe vntill vs
 1415 (als cle)rlly als þou ert wroght«.
 Þareto þe voice answerd right noght.
 (Þe) prior þan ogain gan pas
 (vnti)ll þe wedow where sho was
 (liggand) seke sare on a bed,
 (& had) sho lang bene euill sted;
 1420 (þe no)yes folowd als it did are.

(and whan þai) in þe chamber ware
 bigin,
 (þe woman bigan) to gnayst and grin
 (and for) to cri als sho war wode, 142
 (þat al war) stonaid þat þare stode,
 þai had þat sight to se
 was grete pete.
 (Þe pople þan) with al þaire might
 se þat sight, 143
 vnto þat place
 (þat) wonder case.
 (lik) vnto lede
 sho war ded.
 are 143
 come þare,
 stode he still
 till:
 ». (pa)scioune
 ne 144
 þat þi w(if mas slike) murnig«.
 Þan sayd þe voyce ful sarili:
 »sho wate þe cause als wele als I«.
 Þe prior þan in þaire present 144
 sone to þe woman he wote
 and vnto hir þus gan he say:
 »In þe name of god, dame, I þe pray

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vertu, þenne I comaunde þe in þe vertu of þis godes bodi þat þou folewe me to
 þe otemaste zate of þis house. ¶ And þe gost onswerde: »gladli, nouzt þi persone.
 bote my god Ihesu Crist þat þou holdest in þin hondenn. Þen þe prior bigon
 to gon a gret pas to þe foreseid zate, his twey breþeren goyng to-foren & mo
 oþur men. ¶ [X] þe prior lokyng be-hynden him, seih¹ him not folewen, bote
 he herde a meruyulous vois² be-hynden him als a souu of a brom swoyng a pament.
 ¶ To wzuche vois² þe prior spae & seide þus: »Þou Gyes spirit, scheuh þe now
 to vs siztilliche!« To whuche þing þe spirit onswerde nouzt. ¶ And þe prior
 goyng be-fore wiþ godes bodi & þat vois folwynde him: whon he com to þe
 wyues bed þat was in þe lufthalf of þe chaumbre, his wyf liggyng in þat ilke
 bed anon bigon to grenne wiþ hire tef and crizede riht heige wiþ-oute fourme
 of vois in þe Maner of a wood wommon. To wzuche wommon ron as moni
 men as miȝte, þat þei schulde sen þe ginnyng &³ endinge of þat ilke cas. 'Sone'⁴
 þe wyf fel down in a swouh, as heo were ded. For wzuche caas þe prior wolde
 [not]⁵ go to þe zate, bote he turned aȝeyn to þe forseide bed. And þe prior
 spak to þe spirit, askyng him in þe passion of Crist what was þe encheson þat
 his wyf was so sori. ¶ And þe spirit onswerde & seide þat hire-self wuste þe
 encheson. Þenne þe prior asked þe wommon in þe nome of God þat heo

¹ Ms. & seih. ² r. nois. ³ om ginnyng &. ⁴ Ms. For. ⁵ Ms. haue. L propter
 quem casum prior ulterius versus portam noluit ire, sed reuertebatur ad spiritum.

tel vnto me al þi thought.
 450 sho lay ful still and answerd noght.
 So still about þe bed þai stode,
 to luke if oght might mend hir mode,
 and for hir wa fast gan þai wepe.
 Sone efter sho bigan to crepe
 455 vpon hir knese so als sho may,
 and cried loud and þus gan say:
 »Ihesu mi lord, als þou boght me,
 of my paynes þou haue pete,
 and grante me of þi help in haste
 460 to bete þis bale þat me has braste«. f. 98
 Þe prior saw hir sorow and site
 and to þe voice þus said he tite:
 »Whi es þi wife þus trauailed here?»
 Þe uoice answerd on þis manere:
 465 »I talde right now here þe vntill
 þat hir-self wate for what scill,
 and if þou will wit more alway,
 ask hir-self, sho kan þe say«. 1485
 Þan eft þe prior to hir gase
 470 and mekill mane to hir he mase,
 he said: »to salue þi-self of sare,
 tell me þe cause of al þi care,
 and out of bale I sall þe bring«. 1490
 sho lay and answerd him no thing.
 475 And þan he stode als man amaid,

and to þe voice eft-sones he said:
 »Þou creature, I coniure þe
 by goddes might and his pete,
 and bi vertu of his body
 and of his moder mild Mari, 1480
 and by þe milk he souk swete,
 and þe teres þat sho for him grete
 when sho saw hir sun be slane,
 and by þe halows euerilkane:
 þe sertain soth þat þou me say 1485
 of þis meruail, if þou may,
 whi þi wife has all þis payne«,
 And þan þe voice answerd ogayne
 & said: »syr,
 (it es) all for an vnkindly syn 1490
 þe whilk was done bifor my dede
 bitwix vs twa here in þis stede;
 þareof we bath war shreuen sone,
 bot þe penance was noght done,
 þarfore penance vs bus fulfill 1495
 now als fer forth (als) falles þartill.
 (Þan said þe) prior: »or þou pas,
 say to me what sin it was,
 þat wedded men may warned be
 to do swilk thinges in þat degre, 1500
 or like to it in dede or thought«. 1505
 Þe voice sayd: »nay, god will it noght

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scholde telle him þe enchesun of hire anguissch. And heo onswerde nouzt.
 And a luitel afterwardes þei stoden¹ stille al þat þer weoren aboute þe wommon
 and þe forseyde wommon heo bigon to crepe vpon hire lymes & seide wiþ
 heiz vois: »Lord Ihesu Crist, as þou bouztest me, help me in þis trauaile!« Þe
 wzuche þing þe prior herde, & asked þe spirit whi his wyf was so trauayled.
 ¶ And þenne onswerde þe spirit: »Ne tolde I not riht now þat heo wuste þe
 enchesun of hire anguissch? And zif þou wolt wite, aske hire!« And þenne
 seide þe prior to þe wommon: »tel me þe enchesun of þin anuy!« And þenne
 heo lay stille & onswerde no-þing. And þenne þe prior wiþ good entent seide
 to þe spirit: »I Coniure þe, creature, be al þe mihtes of god, and be al þe vertu
 of godes bodi, and be þe milk & þe teres of vr ladi Marie, and be al þe dedes
 of al halewen, þat þou sey me þe soþe of þis ilke þing«. ¶ And þe spirit
 onswerde: »Zif þou al-vey wolt witen whi my wyf is nou folfuld of serwe, I seye:
 ffor an vnkuyndeliche synne þat we dude to-gederes in þis stude; of wzuche
 sunne we beoþ boþe schriuen, but heo hæf not maad aseef þerfore². Þenne
 seide þe prior: »Tel me now what sunne þat was, þat oþer weddede men mowe
 be war þerby þat þei do nouzt þat ilke synne ne non oþur sinne þat beo lyk
 þerto«. ¶ Þe spirit onswerde and seide: »Vr lord ne wol not þat men heere

¹ r. stounding? ² L adds: sed isto modo jam tristatur et satisfaciet pro eo.

þat I þat sin vnto zow say
 þat thurgh shrift es done oway;
 1505 and of þat sin we bath war schreuyñ,
 þarfore of god it es forgifen
 als to þe blame, þat be þou balde,
 (bot tochand) þe penance, I þe talde
 aseth bus be made for þat sin
 1510 or we to any welth may wyn.
 and sen it es done fra goddes sight,
 at tell it to men war noght right,
 bot if it war, als god forbede,
 þat men eft-sones did þe same dede.
 1515 Bot warn wedded men & to þam say
 þat þai wisely kepe alway
 þe rewl of weding with þaire might,
 and duly do both day and night;
 for þare er many *commun* case
 1520 in whilk weded men may trispase,
 and þa cases er kindli to ken
 in þis werld omang witty men.
 Þis was þe soueraine point, sais he,
 whi þat god lete me speke with þe,
 1525 for þou suld trow þis stedfastly
 and oþer men be mended þarby,
 so þat þai may þaire sins forsake

and in þaire liues amendes make.
 Þe woman wepeand als scho lay,
 with sari hert þus gan sho say: 1530
 »Gude Gy, mi lord, for luf of me
 say if I sall saued be
 or I sall dwell in dole euermare
 for þat dede þat we did are,
 whareof I wate god was noght payd«. 1535
 Þe voice answerd ful sune and sayd:
 ».
 þi penance nere till end es broght,
 (þou sal be) saued for sertayne«. 1540
 and þan þe woman was ful fayne,
 and said þare kneleand on hir kne
 ane *pater noster* and ane *Aue*,
 and loued god in word and will.
 and þan þe prior sayd hir till:
 »Dame, whils þou þis life sall lede, 1545
 luke þou ilk day do *almus*-dede;
 for *almusedes* may sines waste«. *Þarto*
 þe voice answerd in haste:
 »dame, he said, par charite,
 when þou dose *almus*, think on me, 1550
 forto alege sum of my payne«. *And*
 þan þe prior gan him frayne

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þat synne þat is don away from heryng bi schrifte; we beoþ hope þerof I-schriuen.
¹ be wꝛuche schrift vr lord haþ for-zete þat synne as to þe blame², but nouzt
 as to þe penaunce, [&] þer-fore he zeueþ to me & to hire penaunce nou, þat
 we schule amenden vs of þat ilke synne. And þat synne þat is idon away be
 schrifte, hit nis not riht ne resonable þat men witen hit in eny maneere, bute
 hit beo eft-sones don—þat god for-beode! ¶ Wherefore sei and præche to wedded
 men þat þei holde among hem þe rules of Maternoyne. Þer ben diuerse [cases
 in]³ wꝛuche þat wedded men sunge, and bote þei kepe hem beter þer-fro, God
 wol take greef vengauance — þe Caases are knowe Inouz to þe and to oþur
 goode men«. ¶ And þenne seide þe spirit: »Þis was þe principal cause whi þat
 god let me speke wiþ þe, þat I scholde seye al þis þinges in amendement of
 oþure«. Wꝛuche þe wommon herde and bigon bitterliche to grede, seyinde:
 »Goode Gy, schal I beo saued & not dwellynge⁴ in þat synne þat I nou þenke
 on?« And þe spirit onswerde & seide: »ze; ffor þou hast don þat peyne, al-þouz
 þou beo in þouzt þerfore⁵«. Þen heo for Ioye gon seye *pater noster* and *Aue*
Maria. To wꝛuche wommon þe prior seide: »From þis day forþward do almes-
 dedes; ffor almes-deedes purgeþ synne«. Wꝛuche þing þe spirit herde and seide:
 »And as þou dost almes-deedes, þenk on me«. And þe prior asked him whi he

¹ Ms. And be. ² L quoad culpam. ³ Ms. rules be. ⁴ r, notwiþstondynge, Lat. non obstante illo peccato. ⁵ L quia jam egisti penam pro illo, tamen invita.

- whi he come noght in þat sesoune
vnto men of religiounē,
1555 forto tell to þam his life,
titter þan vntill his wife,
sen þat he wist þai war more nere
at pray to god, þan wemen were,
and more wi(seli) þai kowth him wis.
1560 Þe voice answerd þan to þis
and said: »I lufed more my wife
þan any man þat beres life,
and þarfore first to hir I went,
and when me was gifen bi iugement
1565 to suffer penance in þis place,
I asked god of his grete grace
þat my wife might warned be
forto amend hir mis bi me,
and of his grace he gaf me leue
1570 on þis manere mi wife to greue
and forto turment hir bifornē,
so þat sho efter might be for(borne)
and þat sho sold noght haue (þe pyne)
for hir sins als I haue for (mine),
1575 bot fulfill it in hir life-day«.
And alsone þan þe prior (gan say):
»Kan þou oght
þat sho(!) sal haue«.
Þe voce said: »sho sal
als lang als my 1580
bot weterly ful
þat hastily it«
Þe prior said: ».
how þou to
. 1585
. . . (ins)trumentes of spekeing«.
Þe prior said þan on þis manere:
»(Ne) sese þou noght, a carpentere,
(þat) diuers werkes oft-sipes has wroght,
1590 withouten ax may he do noght,
and ay þe ax will redi be
to hew with him on ilka tre,
and it may nowther stir ne stand
withowten help of mans hand?
1595 Right so a man here zow omell
with-owten tung may no thing tell,
and with his tung zit sais he noght
(bot it be) ordande of þe thoght,
(and) þat es of þe saul alwais,
þat ordans all þat þe tong sais. 1600
And by þis tale þou may tak tent
þe body es bot ane instrument

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molde not come to men of religion forte seien hem al his staat, raþer þen to his wyf, seþþe Men of Religion ben neer godes seruise¹ þen wynnmen. ¶ And þe spirit onswerde & seide: »I louede more my wyf þen eny mon of religion, þerfore I eode furst to hire. For whon I was lured to my penaunce for my sunnes, I beo-souzte god I scholde schewe my wyf hire peril, and he grauntede me þat I scholde troublen hire, þat heo weore nouzt loren ouþer in purgatorie² turmented for hire sunnes, as I am nou for my synnes«. And þe prior asked him how long tyme he schulde ben in peyne. ¶ And þe gost onswerde & seide: »til aster þat comeþ«. To whom þe prior seide: »What signe schul we haue whon þou art diliuered out of peyne?« ¶ Þe gost onswerde & seide: »Zif eny of ow comeþ to þis place at aster and zif ze heere not my vois, wite ze wel me receyued in to heuene«. And þe prior seide to him: »I am a-Merueyled hou þou maizt speke and ne hast nouþer Mouþ nor tonge, wzuche ben Instrumens of speche«. ¶ And þe gost onswerde & seide: »Ne seost þou nouzt þat a Carpuuzter doþ nouzt wiþ-outen his ax, and þe ax is redi to eneri treo forte hewe, and noþeles hit may not hewen wiþ-outen Monnes honden? And also a mon may not speke in þis lyue wiþ-oute tonge, and þouz he haue a tonge, he may not speke þer-wiþ but hit beo ordeyned þorw þe vertu of monnes soule wiþ-Innen. Wherefore al Monnes bodi is bot an Instrumens of monnes soule;

¹ L propinquiores deo in obsequio diuino. ² Ms. be t.

- of þe saul, als þou may se,
and þe saul in himself has fre
1605 (powere) of vertuse, might and minde,
(þat god) has gifen to him bi kinde;
(and) so he may speke properly
(with-ou)ten help of þe body.
(and) if þou say a man mai noght
1610 (speke) þe thing þat comes of thought
(but) if he haue mowth & tung als,
(I say to þe þi) saus er fals:
(for hali writ) bers witnes ful right
(þat go)d and al his angels bright
1615 (spak graipeli) to ald and zung
(and zit had) nowþer mowth ne tung.
(right so) may ilka gude spirite
. voices ful parfite,
(and I may) at mine awin will
1620 (speke) with-ou)ten tong zow till«. 1630
(þe prior asked) him in þat stede
(whar saules) dwelles when men er dede
. þe dome be done
. sold wele sune
1625 payne. 1635
(þe voice answerd & said) ogayne:
» for
. be lorn
. nd 1640
- whider þat he sall iuged be
to comun purgatori þat es stabill, 1635
or vnto purgatori departabill,
or els vnto þe paynes of hell,
or vnto heuyn in blis to dwell«.
- þe prior þan with wordes hende
asked how sone a saul mal (wende) 1640
when it es past fra þe body
to heuyn or hell or purgatori.
þe voice answerd and said: »it may
in litill space wende all þat way,
sone es it broght whare it sal be. 1645
þat mai þou bi ensampill se.
þou sese when þe sun es riseand,
þe light gase sone ouer ilka land,
ouer al þis werld it passes playne,
bot if þare stand oght þarogaine. 1650
right so þe saules, when men es ded,
alsone er in þaire certain stede,
to heuyn or hell þai wend in hy;
and if þai pas to purgatori,
sum-tyme wend þai noght so sone, 1655

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ner-þe-later þe soule haþ frelyche in him-selue alle his vertues, and þerfore he may freliche speken in his kuynde wiþ-ou)ten eny Instrumens of þe bodi. Hit nis nouzt worþ þat þou seist þat no mon spekeþ but zif he haþ mouþ & tonge; I seye þat hit is fals, ffor whi? ne redest þou not in holi writ þat God & angeles formen voices & speken wiþ-ou)ten tonge?¹«

And [þe] prior asked him where þe soule[s] weore þat tyme þat þei weore lugged to ben in purgatorie or in heuene or in helle. ¶ And þe spirit onswerde and seyde þat whon soules schullen departen from heore bodies, beo a luytel oure biforen þei schulen sen heore dedes, and goode angeles and wikked angeles brizttore & brihtore after þe quantite of heore trespas, and þenne in þat ilke tyme þey ben lugged to heuene oþur to comun purgatorie oþer to helle oþur to purgatorie departable«. And þenne þe prior asked him: »beo hou long tyme may a soule þat is out of þe bodi come to heuene oþur to purgatorie oþur to helle?« ¶ And þe spirit onswerde and seide »þat assone þe soule is lad þer hit schal beo. As þou seost þe soune whon hit arist scheweþ his lyht ouur-al, but hit be let wiþ eny obstakel, so þe soules be lad as swiþe to his stude, but zif in þe mene tyme beo don for him eni almes-dede oþur eny deuout orisones destorbynge eny soule to ben lad to purgatori. For whi? such almes-dedes &

¹ Lat. adds: sic ego, spiritus, virtute animae fero tibi vocem meam et loquor tibi sine lingua.

and þat es for þaire profet done.
 If þai haue any faithful frende
 in þis werld here, when þai wende,
 þat for þam will ger sing and rede
 1660 or els do ani *almus*-dede,
 þai may so do for þam þat tide
 þat in þe ayre þe saul sall bide
 vntill it haue þe merit tane
 of þaire prayers euerilkane,
 1665 and so by help of þaire gudeness
 may his penance be made les;
 þe dedes þat þan er done in haste
 vnto mens saules amendes maste.
 on þis same maner als I say
 1670 in þis cete was done þis day:
 a frere died and demed was
 to comun purgatori at pas;
 bot in þe time of his transing
 of his breþer he asked þis thing:
 1675 þat þai sold do in dede and saw
 for him als þai war bunden by law
 and messes þat þam aght to say,
par charite he gan þam pray
 þat þai suld be said in hy,
 1680 and euerilkone of oure lady,
 f. 96
 (and) afterward þan þus bitid:
 when he was ded, þan þus bifell:

his angel demed him forto dwell
 in comun purgatori playne 1685
 thre monethes to suffer payne
 als worthi was, efter his dede;
 bot þan oure lady ful sune zede
 vntill hir sun and prayed þat tide
 þat þe saul suld in þe aire abide 1690
 vnto it had þe merit clere
 of dedes þat war done for it here.
 and twa owres so dwelled it still
 in þe aire, als was goddes will;
 and mercy of god had he 1695
 thurgh praier of his moder fre
 and thurgh þe dedes þat here war done,
 þat he sal be in blis ful sone;
 in pain he has no langer tyme
 bot fra now till to-morn at prime«. 1700
 Þan said þe prior till hym sone:
 »Whilk dedes of all þat here er done
 may titest help a saul to heuyn?«
 Þe voice answerd and said ful euyñ:
 »Þe parfite werkes of charite 1705
 þat er done als þam aw to be,
 þat es to say till goddes bihoue
 and oure euin-cristen if we lufe,
 þan of oure werkes will god be paid«. 1710
 Þe prior answerd¹ ful sone and sayd:
 »If þat þou can, tell vs in haste
¹ r. asked.

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orisouns mowe be don and seid for a soule, þat hit schal dwelle in þe Eir, abyndynde his gode dedes and þe meryt¹ of Ihesu Crist. As hit was don to-day in þe toun be þe reson² of a frere þat dyed whuch Frere was lugged beo þe angel to comun purgatorie, but he asked furst of his breþeren þat þe masses þat þei weren endetted to do for him be lawe of heore ordre, þat þei were songe of vr ladi seynte Marie bfore þe passyng out of his soule; whuche þing was don, and þenne vr ladi seynte Marie afterwardes þat þe angel hedde seid to þe soule þat he scholde be þre Monþhes in þe comun purgatorie, þen com vre ladi Marie preyinge for him to hire leue sone, so þat þe soule to-day be þe space of tweyne vres scholde dwelle³ in þe hote Eir abydyng [þe] gode dedes of þe *Merci* of god; þe wꝛuche *Merci* he fond so glorious þorw þe preyeres of þe *virgine* Marie, þat he ne schal dwelle in pu[r]gatorie nouzt bote til to-morwe at prime«.

And þe prior asked him wꝛuch were þe werkes þat sannest brouzt a mon to heuene. And þe spirit onswerde and seide: »Dedes of Charite wiþ þe loue of [god &] þin euen-cristen don«. And þe prior asked him of what monkynde⁴ beo most

¹ Lat. expectando beneficium misericordiae Christi. ² L in villa Simonis. ³ r. dwelled; ita quod stabat. ⁴ L de quo genere hominum.

- what maner of men þat now er maiste
in purgatori to suffer paine?»
Þe voice answerd and said ogain:
1715 »no men cumes þat place within
bot anli þai þat haue done sin;
and al þat sines & saued sall be
er pined þare of ilk degre
efter þe dedes þat þai haue done«.
- 1720 And þan þe prior asked sone
what maner of folk þat he here fand
þat in þaire life war best lifand.
Þe voice said: »sir, soth it es,
and hali writ wele beres witnes,
1725 þat noman aw oþer to praise
wheþer he do ill or wele alwise,
for mans lif es to prais nothing
bot he may haue gud ending;
.
- 1730 wheþer [he] be worthi luf or (hate),
(ne) wheþer his werkes er ill (or lele),
vntill þe dome be done ilk dele;
þan sal he se him-self sertayne
wheþer he es worthi ioy or paine«.
- 1735 Þe prior said: »þan ask I þe,
whilk es most parfite degre
of all þat on þis grownd er grayd?»
Þe voice answerd ful sone & said:
- »In ilka state I se, he sais,
sum thinges to lac, & sum to prayse, 1740
þarfore I will prais no degre
ne none sall be empaired bi me;
bot neuer-þe-les zit wald I rede
þat all fulli in ilk a stede
serue god with all þaire might, 1745
in what degre so þai be dight«.
- Þe prior asked with wordes stabill
if þat god war oght merciabill
to sawles þat er in purgatori.
Þe voice said: »ȝa, sir, sertanli; 1750
vnto sum saulles, þis es certaine,
releses he forth part of þaire paine,
of sum þe thrid part he releses,
of sum þe secund part he seses;
and þat es for gude praiers (sere) 1755
þat lifand frendes for þam (dos here);
if mani dedes for þam be done
þan mai þai pas fro pai(nes sone).
lifand frendes þus mai þam (ses)
of paines þat þai suld (haue les); 1760
and praiers helpes þam (of angels,
and of halous þat in (heuyn dwells)«.
- Þe prior said: »þan wald I . . .
whatkin pain þi-selfe . . .
in purgatori wills (þou sal dwell)«. 1765

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in purgatorie. ¶ And he onswerde: »of þe kuynde of sunners: ffor non dwelleþ þer bot zif þat he haue don sunne«. Also þe prior asked him what Mon was of best lyf¹ in þis world. ¶ Þe spirit onswerde and seide: »Ilit is writen þat no mon schal preisen oþur in þis lyf, bote preise more his goode endyng². ffor no mon wot while he lyueþ wher he beo worþi to haue loue or hate; wherfore no mon scholde preise þe lyf of þis world til þat þei come beo-fore heore Iuge«. Also þe prior asked him wzuch weore þe most parfyt stat among al þe states in þis world. ¶ And þe spirit onswerde and seide: »In eueri stat [I]³ fynde summe worþi to preise and summe to lakke, and þarfore no stat of þis world nouþer i ne preyse nor i ne lakke; but ich rede þat vche mon in þis world be his oune nome, in what stat so þat he beo oþur what degre, þat he costumabliche⁴ serue God«. And þe prior asked hym zif þat god were Merciable to hem þat dwellen in purgatorie. ¶ And þe spirit onswerde and seide: »ȝeē; ffor to summe he releseþ þe feorþe parti of heore peyne þat þei ben a-dettet for heor sunne, and to summe þe þridde parti, and to summe þe secunde parti, after þat more or lasse is⁵ preyed for hem in þis world oþur in heuene of angeles«. And þe prior asked what peyne [he]⁵ hedde in purgatorie. ¶ And þe spirit onswerde:

¹ L quae fuerunt meliores vitae in mundo. ² L Ne laudes hominem in vita sua, sed lauda post mortem. ³ Ms. þei. ⁴ L sollicite. ⁵ Ms. þei.

- Þe voice said: »I sall þe tell;
 in flaume of fir
 þat all þir
 and haue no «
 1770 Þe prior said þ(an) wit es na fabil)
 þat þou ert (a spirit deceyuabil);
 þat sall I proue
 þis wate þou
 god dose no
 1775 for
 his w

 es a gaste spirituall,
 (and bodili) thing mai haue no might
 1780 (in spiritual) thing bi dai ne night.
 (and by) þis resoun may þou se
 (þat) fire may haue no might in þe,
 (al)-if þou þarin sit or gang«.
 Þe voice said: »sir, þou has þe wrang
 1785 þat þou me haldes so decaiuabil,
 and þou has fun in me no fabill.
 Bot neuer-þe-les, sir, whare þou sais
 þat bodili thing bi nokins wais
 in gastli thing mai haue powere,
 1790 I answer þe on þis manere.
 Þou wate wele þat þe deuils sal lend
 in fire of hell with-owten end,

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»flaume of fuir aller-hatetest«. To whom þe prior seide: »Now I seo wel þat þou
 art a deceyuable spirit. For God doþ noþing azeynes kuynde in þinges fourmed—
 ffor zif he dude, þen scholde he distruye þe kynde of hem. And flaume of fuir
 is bodilich þing, and no bodilich þing, in as muche as hit is bodiliche, ne may
 do no-þing in spiritual þing. And þou art a spirit, as þou se[i]st; þerfore þe
 flaume of fuir ne may no-þing don in þe«. ¶ And þe spirit onswerde & seide:
 »Whi clepest þow me a deceyuable spirit, seþþe þat þow ne fond no deceyt
 in me? But nouzt-forþi, þou arguest þat no bodiliche þing ne may do nouzt in
 spirituale þing; I seye þat hit is fals. For þe fuir of helle is bodiliche þing,
 and hit doþ in þe deueles þat is gostlich, as þou redest in þe gospel þat god
 seide 'Go ze warizede in to þe fuir wiþ-outen ende, þe wzuche fuir is ordeyned
 to þe deuel and his angeles'. And þis is fals also whon þou seidest þat God
 doþ nouzt azein kuynde of mony¹ þinges... als he dude of þe þreo children þat
 weoren set in fuir and not-forþi þe fuir dude hem non harm; and as God þorw
 his rihtwysnesse made heom saf, and his miht, from þe kuynde of fuir, so þorw
 his miht he made þat no flaume of fuir ne dude nouzt in heom(!)«². To whom þe
 prior seide: »þerfore zif þat þou art in breþnyng fuir, hou is hit þenne þat þis
 hous nis brent of þat fuir, seþþen þou art wiþ flaume of fuir þer-inne?« ¶ And

¹ r. mad? ² Lat.: Vnde sicut deus per justiciam suam et potenciam saluos fecit eos a naturali
 actione ignis, ita per potenciam suam fecit quod flamma ignis purgatorii agit in me modo.

- 1820

 »

- 1825

 (sen þat) it es so hate and kene.
 Þe voice said: »now es wele sene
 þat in þe es ful litil scill.
- 1830 (but right) now tald I þe vntill
 þat god may mesure thurgh his might
 þe strenkit of fire both dai & night
 so þat it no harm (mai do)
 till thing þat it es put vnto,
- 1835 als he did to þe childer thre
 of wham I haue tald vnto þe.
 Also þou sese fire of leuening
 wendes about in alkins thing,
 clereli als clerkes declare it can,
- 1840 and nowþer brines it hows ne man,
 bot if it be thurgh ani chance
 þat it brin bi goddes sufrance.
 and als þou ses þe sun mai pas
 thurgh windows þat er made of glas,
- 1845 and þe glas noght empaired þarby;
 so may a spirit sekerli
- in ilka place cum in and out
 and brin noght þat es him about,
 howses ne clothes ne oþer atyre,
 al-if him-self be flaumd in fire. 1850
 right so þis hows mai resaiue me
 and it-self noght empaired be.
 Bot, sir, þis saltou vnderstand,
 if all howses in ilka land
 in a stede war brinand shire, 1855
 it might noght be so hate a fire
 als I now suffer night and day».
 Þe prior þan to him gan say
 and asked of him þis questiowne:
 if he trowed þe incarnaciounne, 1860
 how Ihesus Criste toke fless & blude.
 Þe voice answerd with eger mode
 a(ls it) war greued inwardli,
 with loud voice þus gan he cri:
 »A, sir, he said, whilk er þa men 1865
 þat þe incarnacioun wil noght ken?
 whilk er þai þat will noght know
 how angels said it in þaire saw,
 and deuels trowes it wonder wele,
 and saules in pain þai mai it fele? 1870
 ful mekill wa þai er worþi
 þat will noght trow it stedfastli.
 (and all þat trowes it noght¹ in ded, f. 108

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þe gost onswerde and seide: »A ful luyte liht of wit is in þe; ne seide I þe nouzt her-bifore þat God may wiþ-drawe þe vertu of fuir þat hit brewneth nouzt þing þat hit is zeuen to: as he dude þe þreo children. þat is to wite Sydraak, Misaak and Abdenago? And also þow seost bodiliche þat þe fuir of þonder alihteth from heuene kuyndeliche wiþ-uten brewnynge of eny hous—bot vnderstonde wel, whon hit þondreth¹, þat hit is gret signe of vengauce of sum mon. And also, as² þou seost þe sonne comeþ þorw þe glas of þe wyndouwe wiþ-uten brekyng of glas, also I, spirit enflaumed of fuir, may entre þis hous and gon out azeyn wiþ-uten brekyng of glas³. And also hit is on þis manere: þauz þe flaume of fuir breune me in þis hous, þis hous noþeles is nouzt damaged þorw þis flaume. Bote vnderstond: ffor soþe, þauz al þe houses in þis world weren in o stude set afuire, alle þei ne scholde not make so hot a flaume as is þat flaume þat I now suffre». And þe prior asked him zif he leened þe incarnation of Crist. And to þat question þe gost gon allerhizest to speken and seide: »A, Mi prior, who is þat troweth hit nouzt? Þe anges seon hit, þe deuels trouwen hit, soules in purgatorie veleþ hit». And þe prior asked: »What payne beo þei worþi þat trouweþ not in þe Carnacion?» And þe gost onswerde and seide: »Whi askest

¹ Lat. quando fulgur facit malum. ² om in Lat. ³ Lat. sine ejus (sc. domus) laesura; the next sentence is a useless addition. Here ends the Latin text in Ms. Vesp. E 1; the rest is a later addition extant in Ms. Vesp. A VI (while Harl. 2379 gives a different continuation).

(in) hali writ þe (soth) may rede
 1875 how þat þe godspell sais of Crist:
 'wha trewli trowes and es baptist,
 to endles blis þai sall be broght',
 and als he sais: 'wha trowes it noght
 þat Crist of Mari toke oure manhede,
 1880 þai sal be dampned withouten drede
 and euer haue bale, and neuer blis'«.
 Þan said þe prior: »(tell me) þis:
 sen þat þe Sarzins and þe Iowes
 and þe paienes it noght trowes:
 1885 whi god lattes þam dwell so lang
 in þaire trowth, sen it es wrang,
 and sen þai will for no resoune
 trow Cristes incarnacioun?«
 Þan þe voice said þus him till:
 1890 »no questioun es it of goddes will,
 and þarfor (falles) it noght þe to
 (to) ask whi god dose so or so
 or thing þat towches his godhede,
 bot fande to do his will in dede.
 1895 I wate noght whi þam life es lent,
 bot if it be to þis entent
 þat cristenmen mai on þam fight,
 in trowth forto defend þaire right;
 for batell on þam forto bede
 1900 may cristen men encrese þaire mede,
 If faith be fulli in þaire fare«.

And þan þe prior asked mare:
 »Kan þou oght tell whilk maner of syn
 es vsed moste omang man-kyn?«
 Þe voice þan answerd on þis wise: 1905
 »Pride, Licheri, and Couatise,
 and Vsuri, þir foure in fere,
 with þair branches many and sere,
 þai er ful foul both day and night
 bifor god and his angels bright. 1910
 Thre sins þare er if þai be done,
 for whilk god will tak vengeance sone:
 Ane es, if man and woman here
 won samyn als þai wedded were
 and wandes noght þaire will to wirk 1915
 out of þe sacrament of haly kirk,
 or if both be wedded þat tide
 and ouper do sin on oþer side
 and brek þaire sposaile in þat space —
 to god þis es a grete trispase. 1920

 kindly
 sodom . . . þe sin es cald —
 unkindli sin men sall it hald.
 Þe thrid sin es ful euyl thing, 1925
 þat es manslaghter with mainsuering;
 þis greues gretly to god mighty,
 whare it es done wilfully«.

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þou me þat, seþþe hit is writen in holy writ 'Whose þat troweþ and is Baptised
 schal beo saaf, and whose trouweþ hit nouzt schal beo dampned'. To whom
 þe prior seide: »Seþþe þat Sarazines ne Iewes ne paynymes troweþ nouzt in þe
 Incarnacion of Crist, hou is hit þat god wol leten hem so liuen in heore errour?«

And þe gost onswerde and seide: »A, my prior, in godes wille schal beo
 no question, and þerfore hennes-forþward aske me no more whi God wol do
 þis or þat, but studie to folfullen Godes wille! I ne wot neuere forsoþe whi
 God wol suffren hem be þus longe in heore errour, bote zif hit be for þat
 cristene men scholde fihte azeynes heom for þe feiþ, forte encrese þe merit of
 Cristus men«. ¶ And þe prior asked him wzuche weore þe sunnes þat ben mest
 vsed in þis world. ¶ And þe spirit onswerde and seide: »Vsure¹, Pruide, and
 Lecherie, and Auerice, wiþ heore spices, beoþ abominables to-fore god & his
 angesles. ¶ Bote þre vices þer ben ffor wzuche vices God vengeþ him sone:
 of þe wzuche vices on is Matermoynne þat is mad² whon mon and wommon
 sungen to-gedere wiþ-outen þe solempnite of þe sacrament; anoþer is a vice
 þat is nouzt to nempne; þe þridde is Monslauzt wiþ Ire³«.

¹ L invidia.

² L matrimonium pollutum.

³ L cum perjurio.

- Sone when al þir saus war said,
 1930 þe woman to þe prior prayde
 þat he wald speke þat gaste vntill
 so þat he did hir namore ill,
 for goddes luf of mightes maste.
 Þe prior þan spak to þe gaste:
 1935 »I coniore þe by god allane,
 and bi his halows euerilkane,
 if þou may, þat þou will sese
 and lat þi wife now lif in pese,
 and pursu hir nomare with paine«.
 1940 And þan þe voice answerd ogayne:
 »Þat mai I noght do, for no nede,
 bot sho lif chaste in widowhede,
 and also ger (sing for vs twa)
 thre hundreth messes withouten ma;
 1945 a hundreth of þe haligast sal be
 or els of þe hali trinite,
 and a hundreth of oure lady,
 and of Requiem fifty,
 and oþer fifti all in-fere
 1950 of saint Peter þe apostell dere«.
 Þe woman herd þi wordes wele,
 and granted to do ilka dele;
 sone als sho might sho made hir (boun)
 till all þe abbays of þat toun,
 1955 al prestes and freres gan sho (prai)
 þat þai sold sing al on a day.
- Thre hundreth messes was (for him sone;
 on þe maner bfore said (done).
 And þus when þai
 þe gaste 1960
 þus may men h
 þat messes er m
 Bot zit þe prior (in þat sesoune)
 vnto þe voice maðe þis questioune :
 he asked if he wist (in ani wise) 1965
 in wh(at tyme anticrist suld rise)
 to pursu (cristen men)
 Þe voice
 goddes preuete, 1970
 question zow vnto
 his will es forto do«.
 (Þe prior) said: »me think right wele
 (þou) hers oure spekeing ilkadele«.
 Þe voice said: »so I do, sertayne«. 1975
 And þan þe prior said ogayne:
 »Þou has eres þan to þi hereing;
 wharfore þou ert a bodily thing,
 and noght gasteli als þou has tald«.
 Þe voice answerd with wordes bald: 1980
 »hali writ þus telles vs till:
 Þe spirit enspires whare so he will,
 and his voice well¹ may þou here,
 bot þou may noght on no manere

¹ Ms. will.

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Þenne com Gyes wyf to þe forseide prior & seide to him: »For Godes loue aske of hym hou I may be dilynered of þis peyne þat he doþ to me«. Anon þer-wiþ þe prior seide to hym: »I Coniure þe be God alweldinge, zif þat þow may leuen, þat þou lete þi wyf ben in pees«. ¶ And þe spirit seide: »Þat do I not, but þat heo wole liue chast in widewehod and do synge þreo hundred Masses for hire-self & for me, on þis manere: An hundred of þe trinite or of þe holygost, and an hundred of vr ladi Marie, and fifti of Requiem, and fifti of seint Peter þe apostel«. And herynge þat stod be-syde heo grauntede; and anon heo sente to þe freres of þat toun and to alle oþur prestes, and on O day heo dude so mony masses to be songen . . . in þe couenaut bfore-seid: And afterward heo was not turmented. And þe prior asked him zif he wuste wzuch tyme Antecrist schulde aysen azeyn þe chosene þat ben trewe cristene men. And þe gost onswerde and seide: »Of þis þinges þat ben onliche godes priuites, nis no question, ne non certeyn to vs«. ¶ And þenne þe prior asked him zif he herde men speke to hym. ¶ And þe spirit onswerde: ze. To whom þe prior seide: »Þenne hastou Eren, ffor whi þow art sumpþing bodilliche«. ¶ And þe spirit seide: »Ne seiþ hit not in holy writ: 'Þe spirit enspireþ þat wole, and

85	wit what place þat he cumes fra, ne vnto what place he will ga— <i>Spiritus ubi uult spirat & uocem eius audis:</i> <i>sed nescis unde ueniat aut quo uadat.</i> And right als he þir wordes gan say, noght cum nere vse	
90	(al sodain)li he went oway, (so) þat þai herd of him nomare. (&) al þe tyme þat þai war þare (it) was till time of euynsang. Þe prior þan bad ilk man gang þat had till ende, and bisoght him with all hir maine vntill þe hows to wend ogayne,	2015
95	(in) þe name of god whare þai wald be; (and) bad þam als in ilk cuntre, (if þai) war asked of þis case, (þat) þai suld sai how þat it wase, it es proued in dede; 100 þai zede. (Þe prior) þan withowten faile (gaf) þe woman his counsaile (þat sho suld) kepe hir clene and chaste, (als scho was) warned with þe gaste;	or find oght of þat ferli fare. Þe prior þan with wordes hende granted gladly forto wende; he toke of oþer orders twa, of austines & menures als wa, so þat þai war twenty freres al samyn with-owten seculeres, and al samyn so þai went to Gyes hows with gude entent.	2020
105	(and als he) bad anoþer thing: (þat ilka dai a) preste suld sing in þat ilk place was. (and als he bad, þe) woman did 110 id gude chere	and in þat hows said þai and he <i>Placebo</i> with þe <i>dirige</i> for his saul þat was husband þare, and for all saules þat sufferd care. When all was said in gude degre till <i>Requiescant in pace</i> , þai herd a voice cum þam biside als it did at þat oþer tide,	2025 2030 2035

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þou herest his vois, and þou ne wost whennes hit comeþ ne whoder hit goþ?«
And þis þinges hit seide, and vanischt away, so þat noþing afturward was herd
of him. For soþe, þenne was tyme of Euensong.

And þe Prior seyde to alle þat were gedered: »In þe nome of vre lord
Ihesu Crist, go vche mon to his stude. And whonne þat ze ben asked of þis
merueylous caas, siggeþ al þe auenture of þis þyng as ze witen þat hit is proued«.
And þe prior counseylede þat wommon þat heo scholde kepen clene hyre-self
in chastite al hire lyue, and þat heo scholde vche a day til aster haue a prest
syngynge in þat stude; þe whuche þing heo dude. Forsoþe, al þat ilke wike
þe wommon dorste not entren hire hous for drede. But on þe morwen aftur þe
Epiphanye of vr lord þe wydewe wente to þe hous of þe Frere prechours for
to speke wiþ þe prior; þe wꝛuche þing heo dude and ordeinde so þat þei
scholde eft-sones wende to þe forseide hous of Gy; and þei tok oþur freres
wiþ hem of þe hous of seynt Austin and of Menours, twenti, wiþ-oute seculer
men. Þe wꝛuche freres whon þei weore come to þe forseide hous of Gy,
þe prior begon *placebo* and *dirige* in þat ilke maner as he dude biforen wiþ
his wyse breþeren. And whon hit com to þe tyme þat *Requiescant in pace*
schulde be seyð, þer com bi-sydes heom a wynd and a soun as of a brom

like a besom by þam it went
 2040 þat war swepeand on a pament.
 sum of þe folk þarfore war flaid;
 and sone þe prior vnto it said:
 »I coniore þe with main & mode
 in þe vertu of Cristes blode,
 2045 in þis stede þat þou stand still
 and answer what we ask þe will«.
 Þan þe voice with wordes meke,
 als a man þat had bene seke,
 vntill þe prior þus gan say:
 2050 »Whi deres þou me þus ilk day?
 it es noght lang sen I tald þe
 all þat þou wald ask of me;
 what sold I now say to zow here?
 And þan answerd anoþer frere,
 2055 a diuinowre of grete clergi:
 he said, »tell here till vs in hi
 wheþer þat þou of pain be quit,
 or els what pain þou suffres zitt«.
 Þe voice answerd sone onane
 2060 and said: »I loue god al his lane!
 for swilk grace vnto me es graid
 thurgh messes þat war for me said
 þat fro þis time now efterward
 am I past fra all paynes hard
 f. 101
 2065
 no mare«. .
 said þat frere:

»tell vs what pain þat þou has here
 fro (purgatori s, en þou es past«. .
 Þe voice answerd at þe last: 2070
 »with flaume of fire I haue grete pain«. .
 And þan þe frere answerd ogayn
 and said: »if þou fele fire so hate,
 tell vs what may it best abate,
 or if ani thing amend þe may«. 2075
 Þe voice answerd and said: »nay;
 me bus it suffer certain daies«. .
 And þan þe prior to him sais:
 »Lo how þat I haue gederd here
 freres and oþer folk in fere 2080
 of þi wordes to here witnes
 and of þi meruailes more & les,
 þat we mai al þis case declare
 bifor þe pape, when we cum þare;
 and þarfore tell vs sum meruaile 2085
 þat we mai tell with-owten faile«. .
 Þe voice answerd vnto þir saus:
 »I am noght god, þat wele þou kn[a]wes,
 and meruailes fals vnto none els
 bot vnto him and his angels. 2090
 and neuer-þe-les þus I zow teche:
 bot if ze better þe popil preche
 þan ze haue done þis time biforn,
 lightly may ze be forlorn;
 and luke ze speke moste specially 2095
 ogains þe sin of symony

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swopynge a pauement. Þe whuche þing þe prior pareeyued and gon to coniore
 him in þe vertu of Ihesu Cristes bloode þat he scholde stonde stille in þat stude
 and speke to hem. ¶ And þenne seide þe voys as hit weore of a seek mon,
 ful heize, seyinge: »Whi greuest þou me þus al day? hit is not long þat I ne
 onswerde zow to al zor askynges, ffor-[t]hi¹ what haue ze more to asken me?«
 To whom a frere, a gret diuinour, seide: »Is þer zit peyne to þe?« And þe gost
 onswerde: »Icham alegged of þe flaume of fuir þorw Masses þat weore songen
 for me, so þat fro þis tyme forþward i schal no more comen in comuyn purga-
 torie, I-blessed be god almihti«. To whom þe frere seide: »What peyne soffrest
 þou here?« ¶ And þe spirit onswerde and seide: »flaume of fuir«. To whom
 þe frere seide: »Is þer no remedie?« Þe spirit seide, no. Þen þe prior seide to
 him: »Lo, we beon gederet here þat we may bere witnesse to-fore vre lord þe
 pope whon tyme comeþ: wherfore sei to vs sum meruayle!« ¶ And þe spirit
 onswerde: »I nam not god; I-wis, hit is he þat seiþ and doþ Meruayles. Bote
 not-forþi I sei to zow: bote ze preche betere þen ze han I-don herbifore azeyn
 þe vice of Symonie, Vsure, Monslauzt and Spousbruche, gret Swerynge and fals

¹ Ms. ffor-whi.

and vsure, manslaughter, and maneswering,
 avowtri, and fals witnes bering.
 bot if þe folk þir sins forsake,
 100 I warn zow god will vengeance take;
 bot if he let for þe praier
 of milde Mari, his moder dere,
 and of þe halows euerilkane,
 els suld vengeance sone be tane
 105 ful mani tymes omang man-kin
 when þai vse swilk outrage sin;
 and ze sall suffer þe same paine,
 bot if ze preche fast þare-ogaine.
 for now es sin vsed wele mare
 110 þan any werkes of goddes lare—
 þat sall þai sumtime ful sare rew!
 Þan asked þe prior if he knew
 how many papes suld (be of Rome)
 al fro þat time till þe dai of dome—
 115 þat asked he for men suld know
 when þe world nere till end suld draw.
 Þe voice said: »I can tell no thing
 what sall bitide in time cumyng;
 þarfor þou may noght wit of me
 120 how many papes of Rome sal be,
 ne meruailes of me wit ze nane.
 and þarfore I kownsail zow ilkane,
 whare so ze will wend forth zowre way.
 bot prayes for me more, if ze may,
 125 and for all saules þat suffers pain;
 for þis I say zow for sertayne:
 hali kirk praies noght so fast
 for cristen saules þat heþin er past
 als þai war won, right wele I ken,
 2130 ne namore dose none oþer men.
 þarfore I rede þai mend þam sone,
 or any euill to þam be done«.

When he had tald þir tales þam till,
 he said nomare, bot held him still.
 And for þai herd of him nomare,
 2135 al þe men þat þan war þare
 went, and tald þir tales ilkone
 playnly vnto þe pape Iohn
 þe twa and twentide, I vnderstand,
 for he was nere in þe same land. 2140
 hereof was meruaild mani a man.
 and at þe pase next efter þan
 þat same pape sent men of his
 forto seke þe soth of þis.
 and als he bad þai did in dede;
 2145 and þe prior with þam zede.
 Þe hows of Gy oft-sipes þ(ai soght),
 bot of þe gaste ne herd þai (noght);
 and þarby might men (wit ful euyne)
 þat he was hent vp vn(til heuyn), 2150
 whare conforth es with
 als himself had said
 Vntill þat con(forth
 thurgh praier of
 Explicit tractatus (de quodam spiritu). 2155

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witnesse beryng, þe world schal sone perissche, and ze schul perissche wiþ hit.
 Þis þing forsoþe: neore þe preyeres of þe blessedde *virgine* Marie and þe merit
 of halewen, God wolde take wikked vengeaunce of hem þat woneþ in eorþe; ...¹
 but spousbruche and monslauzt and oþes sweryng and alle wikkede dedes þat
 folk mowe þenken«. Þenne þe prior asked him hou mony popes scholden he
 bifore þe endyng of þe world. ¶ And þe gost onswerde & seide: »God knoweþ
 þinges þat heþ to comen, and I ne con telle no-þing oþer þen is told to me;
 and þerfore I ne con not telle zou þe soþe of þis question. God zor weyes,
 and preyeþ for me and for hem þat dwellen in purgatorie! Forsoþe, holichirche
 lokeþ euele to hem nou, and þe Religiou^u preyeþ nou lasse for þe dede þen
 þei weore wont to do. Amendes ow, þat ze perissche nouzt«. And þis he
 seide, and heold him stille. — Al þeos þinges weore *proued* bifore pope Ion xx
 and two. And in þe day of Ester þat next com, þe pope sent þidere, and fond
 nouzt þe fore-seide spirit; ffor whi Men trouweþ wel þat he is nou in heuene.
 To wzuche heuene bring vs Godes sone, þat liueþ and regneþ wiþ þe Fader
 and wiþ þe holy gost. Amen.

¹ Ms. Vesp. A VI: non enim est veritas nec sciencia dicitur in terra, sed adulterium &c.

Appendix: William Nassyngton's Tractatus de Trinitate et Unitate &c.,

from Ms. Thornton, fol. 189 (ed. Perry Rel. Pieces p. 60).

Incipit tractatus Willelmi Nassyngton, quondam aduocati curie Eboraci, de Trinitate & Unitate, cum declaracione operum Dei, & de passione Domini nostri Ihesu Christi, &c.

fol. 189.

- A, Lorde god of myghtis maste,
Fadere and Sone and Haly Gaste;
Fader, for þou erte almyghty,
Sone, for thow ert all-wytty,
5 Haly Gaste, for thow all wyll
That gude is, and na thyng yll;
A Gode and ane lorde yn thre-hede,
Ande thre persons yn ane-hede,
Thus was thow aye and euere sall be,
10 Thre yn ane, ande ane yn thre;
And begynnyng ande end of all thatt is
Ande þat euere was, bathe mare & lesse;
Begynnyng *with-outene* begynnyng,
Ande ende *with-outene* endyng;
15 Thatt be-for any thyng wer wroghtte,
Or any begynnyng was, or oghtte,
Ande befor all tymes gode was thow,
& almyghty, & wysse, as þou ert now;
Thy myght & thy witt of thy-selfe whas
tane,
20 For neuer god was bo[t] þou ane;
And alls þou was gode ay suthefaste,
Swa sall þi godhede euere-mare laste;
And alls þou bega[n] all þat euere was,
Swa sall þou ende all þat sall passe.
25 Louede and blyssede ay mote þou be;
And *with* all my herte I thanke the
Of all þat þou has done and wroghte,
Fra þe firste tyme þat þou began oghte,
For me and for all man-kynde;
30 Where-fore vs aghte ay haue þe in mynde
And loue the; for þou has done to mane
Als I here thurgh þi grace reherse cane.
Fyrste, heuene & ertli for man þou made,
& all þis werlde here wyd & brade,
35 And al thyng þat es *per-in*;
For *with-owtten*e the es noghte bot synn,
The wilke was neuer thurgh the wroghte,
perfor in haly writt es synne called «noghte».

Heuene þou made, whare þou duelles,
For oure Endles wo[n]ny[n]ge *with* angells; 40
And þe werlde, owre suget here to be,
To serue vs þat we þare-In serue þe.
The firmament þou made mouande,
To noresche all thyng þare-vndire lyf-
ande,
And the sonne, to schede þe day fra 45
þe nyght,
& þe mone & þe sternes, to tak þaire
lyghte
Of þe sonne, for to schyne one nyghte
clere,
In takynnyng þat we sall reschaife here
The lighte of grace þat gastely gifte es,
Of þe, þat es soñe of ryghtwisnes. 50
The mone lyghte thow made to waxe
& wane,
Als semes, þat Ensampl *per-by* es tane
Of owre lyfe þat passes here soñe,
& waxes & wanes als lyghte of þe Moñe.
The sternes þou made on þe sky stand- 55
ande,
& the planettes in þeire course passande,
For Ensampl til vs, to knawe & se
How we sulde liffe here in ilke a degre.
The foure Elementes þou mad sere
To sustayne oure bodyly kynde here; 60
And all oþer creatoures, als was thi will,
In sere kyndes þou made for certayne skyll.
¹Of wilke some are noyeand till vs kyndly,
And some are profytable and Esye;
And all are they for owre profet wroghte, 65
Bathe they þat noyes, & þat noyes noghte.
The noyeand þou made vs for to chasty,
And to clense vs here of owre foly,
And to make vs to knawe & se
How febill & how frele are we; 70

¹ Cf. S. Edmund's Speculum.

- The vnoyeand, to sustayne vs & fede,
 & to helpe vs & ese vs in owre nede.
 Thy creatours are ay-whare in sere stede,
 Of whilke some are qwyke & some are dede;
 75 For some semes noghte bot als dede thynges,
 Als stanes þat has noghte bot beyng; Some, als gryse & treez þat mene sese spryngē,
 Has beyng & lifyngē, bot na felyngē; Some, als bestes þat crepis & rynnys,
 80 & als foghles with fethirs, & fischē with fynnes,
 Hase bathe beyng, lyffyngē, & felyngē, Bot na witte ne skyll of demyng;
 Some, als menē & angells, has thurghe the & thurghe þi myghte, beyng & lifyngē fre,
 85 And feling bath of gude and ill, And discrecyone of witte and skille.
 Thus has man beyng, als men sese, With stanes, & lyfe with gryse & treez, And felyngē with bestez of sere kynde,
 90 And with angells skill & mynde. Thus walde þou, are þou oghte be-gane, Þat somewhat of ylke creatoure hade mane.
 Mane thow made maste dyngē creatoure, & maste semly of schape & of stature,
 95 Of all oper creatours mare or lesse; For þou mad hym aftire thyne owene liknesse,
 And gafe hym lordechipe & powere Abowene all oper vnskillwise creatures sere;
 And to rewle hym with witte & skyll,
 00 And for to knawe bathe gud & ill. Whare-fore gret lufe to man þou kide, When þou this fore man ordaynede & dide;
 It semes þou hade gret lufe tyll man, Be-fore are þou oghte begane.
 05 Lorde, I am man for whaym þou dide thus, And þat man es ilke man & womane of vs, And als wele all þis þou did for me Als for ilk man or womane þat are made thurghe the:
 And for-thy þat I am þat man For whayme þou al thyng be-gane, 110 I awe thurghe ryghte the to lufe ay, And to loue the bathe nyghte & daye, And to wirchipe the with saule & body, Righte als þou had doñe all [for me]¹ anely. Lord gode almyghtty, zit thanke I the, 115 That mekill mare walde doo for me And for all² man-kynd for thy gudnes And thy mercy þat till vs ay redy es: That fra heuene til erthe downe walde com,
 To bryngē vs here owt of thraledome 120 And of þe fendis dawngere, that we ware In Thurghe oure foremaste fadire syne. Lorde, mekyll þou mekede the for owre sake,
 Þat come fra so heghe, oure kynde to take;
 And vouchede-safe swa lawe to lighte 125 Þat swa heghe a lorde es of grett myghte. Bot lufe the made of vs mercy to haue Þat fra the was tynt, vs for to saue Thurghe processe of lyfe þat þou walde lede
 In erthe in oure kynde of manhede. 130 Firste þou lyghtede in a maydene chayste, Þat conceyuede the of þe Haly Gaste, And of hir body þat was ay wemlesse Thow tuke flesche & blude & oure lyknesse
 And oure kynde here, & of nan oper, 135 And be-come mane for vs, and oure brothire;
 And for the luffe þou hade till vs, Walde be borne of hir, & calde Ihesus. For Ihesus es als mekill for to saye
 Alls »hele« or »helere«, þat all hele maye. 140 Thow come to hele vs þat ware lorne. Bot in na reall place þou was borne, Nowthire in palays, castell, ne toure, Ne in none othir stede of honoure,
 Bot in a lawe hows; and laid þou was 145 In a crybe be-fore an Oxe & an Asse. Thow wald nowthir in purpure ne byse

¹ om. ² Ms. all for.

- Be lappede, ne in nane oþer clothes of
pryce,
Bot in vile clowttes for to couer thi body:
150 For we sulde take ensample þer-by
To lufe mekenes & gastely pouerte,
And fra reches & pompes with-draw
oure herte.
One þe aughtene day of thi byrtlie here,
That þe firste day es of þe newe zere,
155 Circumsysede in body walde þou be,
Alls þe law was þane in sere contre,
In saffynge of þe lawe and in full-
fyllinge,
& In Ensampill till vs & in takenynge
That als þou was Circumsisede in body,
160 Swa sulde we circumsise vs here gastely,
That es, we sulde schere fra vs awaye
All þat til luste & lykyng styre vs maye.
One the twelfte day þou was vesete
with kynges
And wirchipede with thre precyous
thynges,
165 That es at say, with golde & Ensence
And myre, þat þey offerde in þi pre-
sence.
Be þe golde may vndirstand[en] be
That þou arte kyng of maste pouste;
The Ensence, þat þe was Offerde nexte,
170 Be-takyns þat þou art souerayngne priste;
The myre, þat kepis all thyng fra ro-
tyng,
Be-takyns thy dede & þi beryenge.
The thritty zere of þe Elde of þe
Of sayn Iohn wald þou bapteste be
175 In þe flome Iordane specyally,
For to gyfe vs Ensampl ther-by
That all sulde be, þat till heuene suld
passe,
Baptizede in watyr als þou was.
Bot for na cause of syne in the hyde
180 Was þou baptizede, þat neuer syne dide,—
For In the neuer was fundene gyle,
Ne nathynge þat any saule myght fyle;
Bot for to lere vs howe we sulde begyne
To wesche vs of þe Originall syne,
185 And for to mak vertue in all watirs to be
For to get vs agayne with grace to be fre.
- Sythene whene þou had fasted þourghe
myghte
Fourty dayes & fourty nyghte,
Thow sufferd thi-selfe temped to be
Of þe deuell, þat þare-to had leue of 190
the;
To lere vs to wrestyll & stand styfly
Agayne þe fandynge of þat Enmy.
Thow lett the of Iudas traytour balde
For thritty penys to þe Iewes be saulde,
Thow lette the alls thefe be tane bodyly 195
Of þe Iewes þat till þe hade Envy;
The wilke till Anna house the ledde,
And than all thi discypills fra þe fiede.
Till the was done thare at þe be-gynnyng
Many-fawlde dispyte & hethynge: 200
Firste þey spittede appon þe thare
And gafe þe many bufettes sare:
And thyne eghne with a clatlie þey hide
And smate þe & askede wha it dide.
Sithene þey dide þe mare hethynge: 205
They lede þe to Herodes hows þe
kyng,
That helde þe a fule as hyme thoghte,
For þou till his speche ansuerde noghte;
He did clethe þe in whitte garment,
And til Pilate agayne he þe sente. 210
Eftirwarde þou was skowreghide sare
In Pilatez hows, nakynde bare,
That thi hide was all to-reuene thane,
And þe blude one ylke a syde downe
raune.
The knyghtes aftire þat skourgegyng 215
Abowte þe lappede a mantill in he-
thyng,
That with þe blude till thi body cleuede;
Sythene drew þay it ofe, & þat þe
greuede,
And racede of all þe skyne þat tyde,
For till þat clethyng cleued faste þi 220
hyde.
And whene þey had done þe þis payne,
They clede þe in þi awene clothynge
agayne;
And thryste þane appone þi heuede thare
A crowne of thornnes þat prykkede þe
sare,

25 Of wilke þe prykkes ware swa scharpe
þane

That þey percede nere thurghe þi herne-
pazne;

They gafte þe a rede in thi hande

In stede of a ceptire, the skornande,

And knelide be-fore þe in hethynge,

30 And said till þe, »haile, Iewes kyng«.
Sythene was þou demede at þe Iewes
voyce

Thurghe Pilate, to be hynged one þe
croyce,

The wilke þou bare to-warde þe stede
Whare þou was ordeynede to be done
to dede.

35 Sithene was þou straynede one þe crosse
so faste

Thurghe þe Iewes, þat þi vaynes &
synows al to-brast,

And naylede þer-one thurghe hand &
fute,

For hele of my saule & for my bute.

And whene þey had naylide þe one þe
crosse swa,

40 They did þe astire strange payne & wa:
For they reysede þe crosse with þi body,
And fychede it in a tre-mortasse vy-
lently,

In wilke þe crosse swilke a Iage tuke
þat þi body thurghe weghte al to-schoke;

45 Than rane thy wondes thurghe fute &
hande,

And ware sene full wyde gapannde,

And þe Ioynetes of ilk lym & bane,

And þe vaynes ware strydand ilkane.

Sithene þou said, hyngande one þe rude-
tree,

50 The threstede; & þane þe Iewes bed the
A full bittire drynke þat was wroghte
Of aysell & gall, þat þe lykede noghte;
Neuer-þe-lattere to taste it þou was
bowne,

Bot þou walde noghte swelowe it downe;

For þat thriste was noghte ells þane

Bot a zernynge aftyre þe sawle of mane.

Thow suffirde many repreues þat tyde,

Bathe of¹ þe thefe þat hange one þi
lefte syde,

And of othire maysters of þe Iewry,

That mekill schame þe dide & velany. 260

At noune of þe daye þou cried »Hely«,

& zeldide þi gaste to þi fadir Almyghty.

Thus þou diede to make vs free

Fra þe grett thraldome in wilke ware
we.

Bot mekill payne & mekill reprefe 265

þou tholed be-fore þi dede fore oure
lufe:

And noghte for to bye vs agayne anely,

For why þi dede moghte suffice vs all
to bye,

But for we sulde þare-by Ensampill take

To be pacyente in angers for þi sake, 270

And for the to thole all þat harde es,

Alls þou tholed for vs thurghe þi gudnes;

Ells thurte þe hafe tholed nane oþer
payne

Bot þe dede anely, for to bye vs agayne.

Sythene was þou smetyne in þi reghte 275
syde

With a spere þat till þi herte gune glide,

Fra wilke owt rane to oure saluacyone

The precyous blode of owre raunsoñe,

With þe water of baptyme clere & thyne,

For to wesche vs here of þe Oregynall 280
synne.

Lorde, for þire bitter paynes & fell,

With othire, ma þan² I kane tell,

That þou swa mekill suffire walde

For me synfull, þi traytoure baulde,

I thanke þe here Inwardly 285

With all my herte and my body.

A, Ihesu Crist, Lorde full of myghte,

Whene I thyнке outhire day or nyghte

Of swa mekill kyndnes of þe,

And of þe paynes þat þou tholide for me, 290

And of myne vnkyndnesse many-fawlde,

& how I to wrethe þe ay hafe bene
bawlde,

Of myne hard herte þan es gret wondire

þat it for sorowe bristeȝ noghte In-
sundyre.

¹ Ms. one. ² Ms. þat.

295 Bot fleschly herte in me semes nane,
 For my herte es hard als it ware stane.
 A, Ihesu, I grante to þe my trespass,
 And knawes þat I am wers þane Iudas
 was
 That the bytrayed als traytoure balde
 300 & til þe Iewes for thritty penys sawlde:
 For I, synfull wreche, has ofte sawlde the
 For a littill worldly vanyte
 And for a littill fleschely delyte;
 Whare-for I am mare þan Iudas to wyte.
 305 I halde me zitt werse & mare wode
 Pan þe Iewes ware þat did þe one þe
 rude:
 For why, þay dide þe bot anes þat dede,
 & þey knewe þe noghte gode in man-
 hede,
 And I, þat wate & knawes righte
 310 þat þou arte gode ay full of myghte,
 Thurghe myne awenē malece, as I ware
 wode,
 Full ofte-sythes hafe I done þe one þe
 rude;
 For als ofte als I hafe done dedly syne
 And thurghe malece wetandly fallyne
 there-Ine,
 315 Alls ofte hafe I done þe one þe rude,
 In þat þat in me was, and schede þi
 blude.
 Lorde, all-if I hafe done swilke foly,
 Putt me noghte away fra þi mercy,
 Bot graunte me grace þat may me wysse
 320 To amende me of þat I hafe doñe mysse;
 Sen þat þou saide þi-selfe þou will
 noghte
 The dede of synfull þat þou has boghte,
 Bot þat he turne hyme to doo þi will,
 And lyfe, for þou will na man spyll,
 325 Lorde, swylke grace þou me gyffe
 þat I may turne me to þe and lyffe!
 A, Lorde Ihesu Criste, zit thanke I the
 þat all þis & mare hase done for me
 And for saluacyone of mankynde
 330 For whayme þou was swa bitterly pynede
 And sufferde dede, als I befor saide,
 And lett þi body be in sepulcre layde:
 Thow zernede sa mekill agayne to wyne

All þas þat þou hade loste for syne,
 That whenz þow was dede & zeldede 335
 þe gaste,
 Als tyte till hell þou gun þe haste,
 In saule & godhede, als was þi will,
 Thy body whils in þe sepulcre lay styll;
 Till þou at hell come þou walde noghte
 stynte
 & ware sesede of þas þat þou hade tynte. 340
 Thow spoyled hell whenz þou come
 þare,
 And tuke owt *with* þe all þat thyne
 ware.
 Bot þou lefte þas þare þat walde noghte
 trowe
 In þi lawe, ne in þi biddynge bewe.
 Sythens when þou come fra þat stede, 345
 At þe thred day aftyre þi dede
 To vpe-ryse fra dede þou vouchede-safe,
 To ekē þe trow[t]he þat we here hafe,
 And schewed the bodily in thi man-
 hede,
 To conferme þe trowthe for oure mede. 350
 Whare-fore þi bodily vp-ryssynge
 Till vs Ensamplē es and takynny[n]ge
 That we sall ryse all genereally
 At þe day of dome in saule & bodye;
 Thane sall all þat are fundyne reghte- 355
 wisse
 Thurghe thyne vprysynge to blysse ryse;
 Bot þay þat lyffes ill vn-to þeire Endynge,
 Gettes na parte of thyne vpe-rysynge,
 Bot þay sall ryse *with* dule þat day
 Till þe fire of hell þat lastes aye. 360
 Zitt thi rysynge forbysene till vs es
 [þat als þou] rase fra dede til blyse End-
 lesse,
 Swa sulde we, þat til blysse wyll wyne,
 Gastely ryse fra dedely syne.
 Eftire þi rysesynge, als þe buke sais, 365
 þou duelled in erthe zitt fourtty dayes,
 And at þe fourtty day þou stey vp righte
 Til þi fadire in till heuene bryghte,
 To teche vs þe way þat we sall wende
 Til þe gret blysse þat has nan Ende; 370
 And sittis þare one þi Fadire reghte hande

¹ Ms. For all þat.

Als god & Lorde alweldande,
 That es to saye, in godhede euene
 With thi Fadir & owrs in heuene.
 375 The tendaye aftire þat þou vp wente,
 At vndrone þe Haly gaste downe þou
 sente
 Till thyne appostills, als þou þeme
 hyghte,
 Þat þeire hertes comforthede & made
 þeme lyghte
 Thurghe whame lyghtenede & leride
 ware we.
 380 Of all þis, Lorde, I thanke þe.
 A, Lorde Ihesu, at þe dredfull daye of
 dome,
 When þou sall fra heuene come
 With thyne angells bryghte & clere
 And apostells & oþer halowes sere,
 385 In þe same fourme of man & lyknesse
 In wilke þou was demyde here giltlesse,
 To deme gud & ill of ilke lande,
 Schewande þi wondes al bledande
 That þou walde thole for synfull mane—
 390 What sall I say, or what sall I do þane?
 Whene all oure werkes þat euer we
 dyde,
 Sall þane be schewede & nathyng hide,
 Of whilke we sall gelde acownte straitly,
 And be demyde aftire we are worthi?
 95 And I than with me na gud sall brynge
 Be-fore sa heghe domesmane & kynge,
 Bot synnez, þat are swa many-faulde
 That þey may noghte by tonge be
 tawld?
 Certes, I am þarefore full dredand,
 50 My herte for dred aghte to be full
 tremblande,
 Whene discussionne sall be of all dedis,

And þi wrethe sall be maste, þat all
 mene dredis.
 Certes, I ne wate whate I may say þane,
 Bot alls Dauid did, þe haly mane:
 »Do þou, Lorde, with þi seruande, 405
 Eftyre þi mercy, þat es ay sauande
 And in till dome come þou noghte
 With þi seruande þat þou has boghte;
 For I hafe hade grete drede in thoghte
 Of þi domes, & þat drede leffe I noghte«. 410
 For þou, Lorde, arte reghtewysse domes-
 mane,
 That all thyng reghtewissly dem kane
 And thi reghtwysse dome & reghtwyssnes
 Demes synfull mene to payne Endlese
 That of þeyre wikkidnesse will noghte 415
 blyne
 And þi mercy here may nott wyne.
 For sekere of mercy nane getes he,
 In þis life bot he turne hym till þe;
 And nane may þat daye be saffe,
 Bot he þi mercy In þis lyfe hafe, 420
 Of whilke þou erte large & leberall
 To grante it bathe grete & smalle
 That mercy askes & folowes þare-to,
 And dos þare-fore þat þeme falles to
 doo.
 Whare-fore, Lorde, sene þou arte ay redy 425
 To graunte till ilke a mane þi mercy
 That sekis þar-to whils þay here lyffe,
 Swilke grace in þis lyfe þou me gyffe
 To turne me & to fle synne,
 Þat I may here þi mercy wyne¹, 430
 Thurghe whilke I may at þe dredfull day
 Be led to þe blyse þat sall last ay.
 Amen.
 (Then follow the poems ed. in I p. 363).

¹ Ms. wyne Amene.

Pieces of Ms. Vernon.

Among the contents of Ms. Vernon, written 1380—90, the great collection of Old Engl. verse and prose, are many pieces of northern origin, but all transcribed into a southern (Somerset) dialect; so R. Rolle's Prick of conscience, Form of living, the epistle *Pe commandment &c.* (I p. 61), and several of his minor pieces¹; William Nassyngton's Mirror of life; Walter Hilton's Scale of perfection, Of mixed life (ed. I p. 264), his translation of Bonaventura's Stimulus amoris, Exposition of the Psalms Qui habitat, and Bonum est confiteri; besides the northern Homilies in an augmented edition. The treatises of W. Hilton will be given with the works of that author. I here give those of the pieces which have not yet been published and seem to be of northern origin.

I. (Forma confitendi).

This piece is perhaps by R. Rolle, who is the author of a Latin tract *De modo confitendi*. Similar pieces, often greatly enlarged, are frequent in Mss., so in Laud 210; Harl. 1706 and Hh I. 12 contain a form ascribed to St. Brendan.

fol. 366.

Heer is a good Confession
þat techeþ mon to sauacion,
how þat mon schal schriuen him here
To techen him wel þe Maneere.

I knowleche me gulti and zelde² me to God Almihti, and to his blessed Moder seynte Marie, and to al þe holy cumpanye of heuene, and to þe mi gostliche fader here in godes stude, of alle þe sunnes þat ich haue greuouliche sunged Inne, ffrom þe tyme þat I was bore in to þis day, as in word, in werk, in wille, in þouzt, in speche, in delytyng, in concentyng, and in dede-doing.

Furst and foreward, I knowleche me gulti in þe seuene dedly synnes; principliche in Pruide, [&] in alle þe circumstaunces of pruide: In veyn glorie, holdyng me betere þen I am, in cloþyng, in spekyng, in strong beoinge, in feynyng, in Connyng; in pruyde of herte and of bodi, in vuel beryng to god & to myn euencristne, inobedient to god & to holychirche; in alle þe spices þat suwen pruide I knowleche me gulti, and beo-seche God of Merci.

IN Envy I knowleche me gulti: Regoiesyng ofte-tyme of myn euencristne harmes, serwyng of heore gode dedes doying; also in Bakbyting hem, also in heryng schrewede wordes of myn euencristne, rapen makyng hem more þen lasse in as

¹ Of the lyric pieces of Ms. Vernon, ed. in *Minor poems of Ms. Vernon*, EETS., several are either by R. Rolle or imitations or variations of poems of his. ² Laud: I kn. & zelde me g.

muche as in me is; in alle þe spices þat touchen envye I knowleche me gulti, and crie God Merci.

IN Wrathe I zelde me gulti: Ofte-tyme beryng wrathe in myn herte azeyn myn euencristne, and haue maad vnsauzt disyryng for to beo venged on hem; in hatyng hem, in scorning hem, in striuyng azeyn hem, hauyng dedeyn of hem, in lauhwhyng hem to scorn, in wraþþe beryng in myn herte azeynus him oþerweys þen I scholde; and in alle þe spices of wraythe I knowleche me gulti, and crie God Merci.

Also i crie god merci of Slouþe in Godes seruise: Not heryng hit deuoutliche as I scholde do¹, not hauynge delyt in godes seruise in Matyns, in Masse, in preching of godes word, but proudliche entryng in to godes hous; in slepyng, in slomeryng, not risyng to here masse and Mateyns whon I wel migt, as I weore holden to do; in such sleuþe and in alle þe spices of sleuþe I knowleche me gulti, and crie god Merci.

Also I crie god Merci þat I haue sunged in Couetise: Coucytyng to haue worldly goodes, not holde me payed of þe stat þat god haþ sent me, but desyred for to beo at beter astat, at more worschupe of þe world; in deseyt and disseyuyng of myn euencristen, in forswering, not paynge my dettes þat I ougte to paye, ne helpe him þat haþ nede²; and in alle þe spices of couetise I knowleche me gulti, [&]³ Crie God Merci.

Also I crie God Merci þat I haue sunged in Glotonie: Ofte-tyme eten and drunken out of tyme, haue lykyng in dilicious metes and drinkes, and eten and dronken more þen I schulde, and also eten and drunken ofte whon I hedde no wille þerto; and in alle þe spices of Glotonye I knowleche me gulti, and crie god Merci.

Also I crie God Merci þat I haue sunged in Lecherie: In lechours⁴ þouztes, disyryng wimmen, in chirche, in chepyng, ofte whon I seo feire wimmen beholden hem disyryng for to haue dalyaunce wiþ hem, in cluppyng, in cussyng, in vnclene touching; ofte-tyme stured to þe foule synne, and in þouztes and ymaginacions of lecherie, and þenke ofte-tyme of þe membre of mon and wommon, and what lykyng hit is to haue dalyaunce wiþ hem; and ofte-tyme concentyng to þat foule synne, þat neore hit more for sclandre of þe world þen for drede of god . . . I crie God Merci in polucions of niht or tymes slepyng or wakyng diuersliche, not wel con telle wher hit come of eny fore-þouzt of Mon or wommon, or of eny sorfet of mete or drinke. And of alle suche vnclene þouztes and ymaginacions of lecherie I crie God Merci in circumstaunces and spices þat toucheþ lecherie; and to⁵ seuen dedly synnes I knowleche me gulti and biseche god Mer(ci).

þe ten Comaundemens.

Also I knowleche me gulti in brekyng of [þe] Ten Comaundemens: Not worschuped on God of whom al goodnesse comeþ wiþ al myn herte, wiþ al my þouzt and deede. I crie God Merci and of forziuenesse.

¹ Not—do repeated in Ms. ² not—nedi transp. in Ms. after gulti. ³ Ms. I. ⁴ r. lecherous.

⁵ r. In þo.

Also I crie God Merci þat I haue taken his blessed nome in Idelnesse zeorne and ofte, and also I-swore bi his herte and his blood and bi alle his membres, as wel fals as trewe, boþe *in* soburnesse and *in* hastite. I *criȝ*.

Also I criȝe God Merci þat I haue not holden myn haly-dayes as I scholde do, in goinge to Church to here Masse and Matynes; I preye god of forȝiuenes þat on þe sonenday and oþer haly-dayes I go raper to tauerne and ale-hous. fihȝyng and bakbityng myn eueneristne, raper speking bi hem euel þen good. I *criȝ* g. Mer.

Also I *criȝe* God Merci þat I haue not worschupet Fader & Mooder as I schulde do, wiþ goode preyers & almusdedes not biddyng for hem as I schulde do. I crie God Merci¹.

Also I crie God Merci þat I haue coueyted feire wimmen whon I seo hem. disyryng hem for to haue heom and for to sunge wiþ hem, azeynes godes comaundemens, þat² god comaundeþ þat þat I schal do no folye bi no wommon. I *cri* g. Mer.

Also I crie God Merci of þesse, takyng oþer þinges þen myn oune azeyn þe wille of him þat oweþ hit. I Crie God Merci.

Also I crie God Merci of ffals witness beryng. sleing myn eueneristne wiþ bacbytyng, seying behynden hem worse þen I wolde biforen hem. I *cri* g. Mer.

Also I crie god Merci þat I haue I-sunged in conetyse of þe world. oftetyne coueyted for to beo at betere astate þen I am, and coueyted worldly richesse; and ȝif I seo my neiȝebor haue eny þing þat I haue not. desyryng for to haue hit; and ȝif he haue a feir wyf or a seruauunt. desyryng hem, doing azeyn þe comaundement of god: ffor whi: he seiþ in þe gospel 'Coueyte not þi neiȝebores wyf ne nout þat his is'. Of þe whuche I Criȝe God Merci.

VII dedes of Merci.

Also I crie God Merci þat I haue not folfuld þe seven deedes of Merci: Not visyted hem þat ben in prison, not fed hem þat ben hongri, not ȝiuen drinke to þe þursti, not cloþed þe naked, not visyted hem þat ben bedreden; nouþer wiþ peny ne wiþ half peny. I crie god Merci. doinge azeyn þe wordes of þe gospel wher God reherseþ 'þat þat ȝe doþ to þe leste of mine, ȝe do to me'.

þe fyue wittes.

Also I crie God Merci þat I haue euel dispendet my fyue wittes: what wiþ eȝen seȝen, wiþ ffeet i-gon, wiþ honden hondlet, wiþ Neose smulled, wiþ Eren herd, wiþ mouþ spoken, wiþ herte I-þouȝt, wiþ al my bodi mis-wrouȝt. Of þeos defautes, and of alle oþure þat I haue mad azeyn god, and myn eueneristne, I crie god Merci, and his dere Moder seynte Marie, and al þe cumpanye of heuene, and þe, my gostliche fader in godes stude. þat ȝe be my witness at þe day of dome, seoiȝe my sunnes and my defautes holdyng hem stille and not schewyng hem, but be Ioye oþf hem and of me sungere, as god seiþ in þe gospel þat Ioye

¹ So far Ms. Simeon; the following leaf torn out. ² r. for?

schal be to godes anges vpon a sungere penaunce doing. He hit graunte þat liueþ and regneþ God amen. —

þe x comaundemens.

How many Comaundemens bep þer?« Ten. »Whuche Ten?« God Comaundeþ me to loue him wiþ al myn herte, wiþ al myn soule, wiþ al my þouzt, wiþ al my strengþe. Also he biddeþ me to take nouzt his nome in veyn. ¶ He biddeþ me halewe myn hali-day. ¶ He biddeþ me worschupe my Fader and my Moder. ¶ He biddeþ me þat I sle no mon. ¶ Ne þat I do no lecherie. ¶ Ne þat I stele not. ¶ Ne bere no fals witness. ¶ Ne þat I coueyte þe hous of [m]y¹ neihzebore. ¶ Ne his wyf, ¶ Ne his seruauzt, ¶ Ne his Oxe, ¶ Ne his Asse, ne alle þinges þe whuche ben of him. ¶ »Whon louest þou god wiþ al þin herte?« Whon I queme him wiþ al þe vnderstondyng of my be-leue. ¶ »Whon louest þou god wiþ al þi soule?« Whon al my wille is I-set to loue þat he loueþ, and to hate þat he hateþ. ¶ »Whon louest þou god of þi þouzt?« Whon I wiþ al my mynde þenke what is his plesaunce. ¶ »Whon louest þou god wiþ al þi strengþe?« Whon myn vnderstondyng and my wille and my mynde are wel set o werk doinge þe wille of my god. ¶ »Whon takest þou þe nome of god in veyn?« Whon I nempne God or eny creature þorw Idel speche or costumable sweryng. ¶ »Whon halewes þou not þin haly-day?« Whon I þenke not bisyliche in þe haly-day of my sunnes, doing not þe werk of *Merci* to my neodi neihzebors. ¶ »Whon vnworschupestou þi Fader and þi Moder?« Whon I wilfuliche greue hem, or leue to helpen hem or to counseyle hem, or, ȝif þei ben dede, ȝif I preye not for hem bisyliche in clannesse of lyf. For preyeres of wilful synners are abhominable bi-fore god. ¶ »Whon slest þou eny mon?« Whon I smite eny mon or hurte him wherþorw he dye, or wrongfoliche reue him his lyfode, or his gode name. ¶ »Whon dest þou lecherye?« Whon I of my wilful lust misvve, or coueyte to misvve, my kuyndely limes of gendrure. ¶ »Whon stelest þou þi neihzebors godus?« Whon I eny þing take of² his vnwityng of him azeynes his wille. ¶ »Whon berest þou fals witness?« Whon I þorw malyce or drede or fauour or mede sei oþerwyse of myn neihzebore þen I knowe þat is trewe, or wolde þat he seide of me. ¶ »Whon coueytest þou þi neihzebors hous?« Whon I coueyte vn-mouable þing of his wrongfoly þe wȝuche is necesarie to him. ¶ »Whon coueytest þou his wyf?« Whon I þorw cluppyng or cussyng or eny ȝifte ȝeuyng or bi-hotyng am aboute to turne þe loue of my neihzebors wyf from him to me. ¶ »Whon [coueytest]³ þou þi neihzebors seruauzt?« Whon I knowe þat þe seruauzt of myn neihzebor is nedful to him and I tyse him þorw word or ȝifte, I coueyte him wiþ³ wrong. ¶ »Whon coueytest þou his Oxe or his Asse?« Whon I coueyte eny mouable þing from myn neihzebore oþerwyse þen I wolde he dude from me. ¶ And siþen alle þe comaundemens of God stonden in trewe obedience to him: he þat offendeþ in on, is maad þorw his vn-obedience gulti of alle, as seiþ seint Iame; and hose þat wilfuliche brekeþ þe comaundement of god, he deserueþ his cors, ete he drinke he, wake he slepe he, in hous and out of hous, in toun and out of toun, as godes lawe seiþ.

¹ Ms. þy. ² omit of? ³ Ms. knowest.

¶ *Whiche are þe vices dellit comen?* — Pride, Envy, Ire, Slothe, Couetyse, Lecherie, Glotonye.

¶ When is a Man proud? When he wol not ben knowen such as he is. ¶ When sungeþ a Man in Envy? When he gruccheth in his herte and hateth dedely of his neyghbours enuoyseyng, and of þe welfare of his enemy, or is glad of his enemyes wof-fare. ¶ When is a Man wofful? When he þroweþ to wrappe biþerþ him to venge his owne cause, fullfyllunge his malicie, deare word or in dede, harmynge his brother wif-owen drede of god. ¶ When sungeþ a Man in Slothe? When he is laze in doynge good, or occupied¹ aboute vniuousyng. ¶ When sungeþ a Man in couetyse? When þe covetysþ, þe covetysþ fame & lye, þing þat is not necessarie for him ne his, or when he hath him not payed of þe goodes þat god hath him sent. ¶ When sungeþ a man in lecherie? When he þroweþ hellesse wif lusti delyng of his flesh, netyshap þat it suffreþ hit to have mayorie of his spirit, leavyng hit, in wylle or meke, to þe synne of lecherie. ¶ When sungeþ a man in Glotony? When he þroweþ undecore eyng or drynkynge undyposeth him-self to some his god, for þat wiche maketh empty soles. For wher glotony & drunkenesse regneth, may no wisdom be.

¶ *Whiche are a Mannes þre wyttes?* — Hearing, Seeing, Smellyng, Tasyng, and Touching.

¶ When sungeþ a Man in heeryng? When he wylfuliche leueth þat he schold heere, and zyteth heeryng to þat he schold not heere. ¶ When sungeþ a man in his ege? When his ege is vnable þe-holdyng anywe þing, and last wherþore he is oft tempted to do synne biþe in las, and covetyse. For howe þat a Man ege and an vnable schal ben a Merk bodi ful of synne. ¶ When sungeþ a Man in smellyng? When he þroweþ delicia: smel after þe power fullfollþ þe lye of his flesh. ¶ When sungeþ a man in tasyng? When he þrowe cast of mete or dryng todest him wherþore he is not disposed to transgre to serve his god. ¶ When sungeþ a man in touching? When he wylfuliche of his deyn toucheth þe þing þat are defendet hem² bi godes lawe and Reson.

¶ *Whiche are þe seven werkes of Merc?*

¶ Þe first is: Feede þe hungry, þat is him þat hath neyther strengþe ne Myght ne wit ne good wherþ to susteynen him-self. ¶ Þe second is: badly men of Merc³ is: to give hymne to þe þursti þat hath not, as it before said, to þave him drinke wif. ¶ Þe þridde werk of Merc⁴ is: to clothe þe naked. ¶ Þe fourþe werk of Merc⁴ is: to herberwe þe herberweles. ¶ Þe fyfþe is: to comforte þe sike. ¶ Þe sixte is: to vryne þe pure prisoner. ¶ And þe sende is: to bryde þe pure dulle. ¶ And gif enches neede schal folwe þat werkes of Merc⁴ hem be-houþ þat ben in charite, to þe distruccon⁵ of wiche, and to þe covetise of wiche. ¶ For þis no man þat hath wherwif, þat may ben thownd þat of he releas bi-needi neyghbours after his power wif his badly goodes. Muche more is wiche men enuoyed, and specialiche prynces, to depave wif þe needi house gracly tressour þat is to be þe gostly werkes of Merc.

¹ Ms. os. ² Ms. occupieth. ³ r. him. ⁴ Ms. distruccons.

¶ *Heer beþ þe gostli werkes of Merci.*

ÞE ffurste gostly werk of Merci [is]: þat a Mon teche þe vncunnyng, þat is to seye, To teche þe viciouse mon gode vertues, be-nyme him vices after his pouwer. ¶ Þe secounde gostly wer[k] of Merci is: to counsayle þe wilysum to kepe þe rihtwysnesses of god. ¶ Þe þridde gostli werk of Merci is: to chastise þe rebel bi word or bi dede or beo wiþ-drawyng from him þe occasion of his sunne wherwiþ his sunne is meyntened. ¶ Þe ffeorþe gostli werk is: to cumforte þe sori to beo pacient in aduersite. ¶ Þe ffyfþe gostly werk is to forziue, þat we in vre owne cause desyre no vengeaunce. ¶ Þe sixte werk of gostly Merci is: to teche þe vnpacient to suffre muchel aduersites. ¶ And þe seueneþe is: to teche men to preye hertiliche for þe conuercion of enemyes & also for þe perseueraunce of frendes.

»Whuche are þe foure principal vertues?»

Þe ffurste Is Rihtwysnesse. ¶ Þe secounde is Temperaunce. ¶ Þe þridde is Prudence. ¶ And þe ffeorþe is Strengþe. ¶ »Wher-Inne stondeþ Rihtwysnesse?» In Iust demyng. ¶ »Wher-in stondeþ Temperaunce?» In mesurable Etyng and Drinkyng, ... Spekyng, Slepyn, and traunaylyng. ¶ »Wher-Inne stondeþ Strengþe?» In mihti wiþ-standyng of temptacion, continueliche seruyng God. God ziue vs grace to serue God. Amen.

2. (A talkyng of þe loue of God).

The following important piece is in the Ms. written as prose, and was meant to be so written, as alliterative long-lines ('cadences'), which form the prevailing metre, alternate with rhyming verses (couplets, tirades, and stanzas), prose passages, Latin quotations &c. It is an imitation of R. Rolle's manner, and the work of a (probably young) monk of the Fra Angelico type, who, shut out from the world in his monastery, finds comfort in sweet meditation and song. It is one of the pearls of Old Engl. literature. Several of its peculiar words are found again in Piers Ploughman (as daunselen). No other Ms. is known to exist.

fol. 367. Heer Is a tretys: A talkyng of þe loue of God.

Þis tretys Is a talkyng of þe loue of God; and is mad forto sturen · hem þat hit reden: to louen him þe more, and to fynde lykyng · and tast in his loue. Hit falleþ for to reden hit · esyliche and softe, so as men may mest · in Inward felyng · and deplich þenkyng · sauour fynden; and þat not beo-dene, but bi-ginnen and leten · in what paas so men seop · þat may for þe tyme · ziuen mest lykyng; and whon men haþ conceyued · þe maters wiþ redyng: Inward þenkyng · and deoplich sechyng · wiþ-ouen eny redyng · vpon þe selue maters, and of such opere · þat god wol senden · hose wole sechen, schal ziuen inward sigt · and felyng in soule · and swetnes wonderful, zif preyere folwe. But hose wole in Meditation · swete fruit fynden: hit mot be taken in wone · wiþ þreo poyntes þat folewen: affyaunce, and continuauunce, and louh herte and clene; þat he truste sikerliche · to fynden þat he secheþ, and þat his þouzt beo harde iset · and ful bisyliche I-kept, and holden¹ him-self vn-worþ · out of godes zifte, and wlate on him-seluen · þorw siht of his fulþe. ¶ Men schal fynden lihtliche þis tretys in Cadence · after þe bigynninge · zif hit beo riht poynted; & Rymed in sum stude;

¹ r. holde.

to beo more louesum · to hem þat hit reden. God giue vs grace · so for to rede:
þat we mowen haue heuene · to vre Mede. Amen.

Ihesu soþ God, Godes sone; Ihesu soþ God soþ mon, mon Maydens child.
Ihesu myn holy loue, mi siker swetnesse. ¶ Ihesu myn herte, my sele, my soule-
hele. Ihesu, swete Ihesu; Ihesu, deore Ihesu; Ihesu, almihti Ihesu. Ihesu mi lord,
my leof, my lyf; myn holy wey¹, myn hony-ter. Ihesu, alweldinde Ihesu: Ihesu þou
art al þat I hope. ¶ Ihesu mi Makere · þat me madest of nouzt, and al þat is in
heuene · and in eorþe. ¶ Ihesu my Buggere · þat² bouztest me so deore, wiþ
þi stronge passion · wiþ þi precious blod, and wiþ þi pyneful deþ on Roode.
¶ Ihesu my Saueour · þat me schalt sauen, þorw þi muchele Merci · & þi muchele
mizt. Ihesu my weole & al my wynne: Ihesu þat al my blisse is inne. ¶ Ihesu
also þat þou art · so feir and so swete, zit art þou so louelich · louelich and
louesum, þat þe holy anges · þat euer þe biholden: ben neuere folle · to loken
on þi face. ¶ Ihesu þou art al feir, whon þe sonne azeyn þe: nis bote a
schade, and schomeþ azeyn þi³ brihte leor · of hire þesternesse. ¶ Þou þat ziuest
hire liht · and al þat liht haueþ: Lihte my þester herte. Graunte þat þi briht-
nesse · clanse my soule: þat is vnseliche, wiþ sunne foule I-fuiled. Lord mak
hire worþi: to þi swete wonyng. Cundeþe me wiþ þe blisse: of þi brenninde
loue. ¶ Swete Ihesu my leoue lyf, Let me beo þi seruauzt, and lere me for
to loue þe, & mak me for to serue þe · louynde lord: so þat onliche þi loue ·
be euer al my lyking, my þouzt and my longyng; amen. Ihesu heuene kyng.
¶ Swete lord wo is me · þat I am þe so fremde: Bote also þou hast bodiliche ·
torned me from þe world, torn me also herteliche · to þe · lord of soþ loue,
and studefast beo-leoue; þat I haue no mong, felauzschupe ne speche, ne non
oþer tellyng · wiþ no worldliche þing. For wel ichot lord, þat fleschlich loue
and gostlich, erþliche loue and heuenlich: mowe none wyse · bedden in a brest.
¶ Ilose-euere haue longe defaute of gostly cumfort · and heuenly murþes: hit
is forþi þat he haueþ · or þat he wilneþ to haue: cumfort of eorþe · þat is fikel
and fals, fayleþ whon men lest⁴ weneþ · and ate mest neode; hit is I-meynt wiþ
bitternesse · and bleendynge of bales. ¶ Nis no blisse otewiþ · þat hit nis to
deore abouzt, as hony þat me likkeþ · on prikkynde þornes. ¶ Nis he a sori
Chapmon · þat ziueþ al þat he haþ · for a þing þat nouzt nis, and leueþ a pre-
cious þing þat beete may alle bales, þat me beodeþ him for nouzt, & bi-hoteþ
him muche meede · þat he hit wole taken? A derworþe lord · þou beoDEST vs
þi loye, þe lykyng of þi deore loue · þe socour of þin helpe: and berest hit
on vs stifliche · al wiþ-uten askyng; and þerto þou bi-hotest vs · wiþ þat we
wollen hit taken: heuene-riche blisse · þat is wiþ-uten ende. And we vs turne
þerfro · as þeiȝ hit nouzt ne weore; and bugge þe schadewe of þe world, a
seynyng of þat is nouzt, but fikel faylynde and fals · and tollyng to serwe;
and zit ne haue we hit for nouzt · but buggen hit wiþ bisynesse, wiþ angwysch
and daunger · and hard swink and teone. A Ihesu þin ore, whi haue I likyng
In oþer þing þen in þe · þat bouztest me so deore? ¶ Whi ne beholde i
algates · wiþ ege of myn herte, hou þou henge for my loue · streyned on Roode,
þin armes wyde I-spradde · þi derlyng to cluppe, wiþ toknyng of trewe loue ·

¹ r. halewey. ² Ms. þou. ³ Ms. þe. ⁴ Ms. best.

þat sprong out of þi syde? ¶ Whi nul I beo þi derlyng, and loue þe ouer alle þing, and comen to þi cluppyng, to cleuen in þin armes · and cluppen þe swete? A derworþe lord · muchel is þi myldeschupe, þat spraddest so þin armes · bodiliche on Roode, and in toknyng of þat · openest þi grace, þat sprad is so wyde · wiþ loueliche tollyng, & open is and redi · to alle þat in synne · beoþ gostliche stornen. Clepeþ hem¹ to lyue · and to loue-cosses, as Moder doþ hire deore sone · þat hereþ hit² wepen: Takeþ hit² in hire armus · and askeþ him so sweteliche: ‘Ho leof, ho lef!’ heo doþ him hire bitwenen(!), ‘ho wole be bi-clupped · and cusse me swete; who haþ do my deore · who haþ do þe so?’ Heo zeueþ him hire pappe · and stilleþ his teres. Þat pappe beo my lykyng, my mournyng my longyng, swete Ihesu heuene kyng: to souken of my fulle; þat þorw þe speres openyng, in feole mennes gounyng, wiþ dewyng of þi deore blood · stilleþ alle bales. And wher eny mon wene þat he schal · haue part of þat ilke sok · of þi deore herte · in heuene-riche blisse, and þere be þi derlyng, in þi deore cluppyng, bote he þe heere cluppe · hongyng on Roode, and parte of þi passion · þorw holy meditation, wiþ loue-lykynde þouzt · and reupe of his herte? Nay, sikerliche nay, ne trouwe þat no mon! ¶ Whose euere wol haue part · þer of þi blisse: he mot dele wiþ þe · heer of þi pyne. Nis he nouzt good felawe · ne felauschupe worþi: þat nul scoten i þe los · as i þe bizete. Hym bihoueþ scoten · after his euene: þat wol be þi felawe · louynde lord; he mot þi steppes folwe · þorw sore and þorw sorwe, in peyne and in pouert · and þolyng of wo, wiþ schome and wiþ schenschupe · zif hit so falleþ, for to clymbe to þi weole · & lastinde winnes. Ne trowe no mon wiþ ese · to steize to þe sterres; ne bugge wiþ delyces · þin endeles bl[i]sse. A swete lord Ihesu, whi wiþ armes of loue · ne cluppe I þe so faste: þat no þing from þi loue · departe myn herte? ¶ Whi ne cusse I þe lord · sweteliche in soule: wiþ a lykinge cos · of a swete menyng · & hertliche þonkyng · of þi gode dedes? Whi nis³ me vnworþ · vche worldliche þing, aȝen þe muclele delyt · of þi swetnesse? ¶ Whi ne fele I þe lord · in my brest roote? ¶ Whi art þou me so fremde · þow þat art so swete? ¶ Whi ne con I loue þe, and loueneliche⁴ wouwe þe, wiþ sweete loue-words · and lykyng þouztes: Aller þing swetest · aller þing louelokest; þi worþ and þi worschupe · ne may no tonge telle. ¶ Weylawey my deore lord, þe vnsely bitterness · of my foule sunnes! my worldliche þewes · and flesclike lustes: aren be-twene þe and me, and lette me to come to þe, and stoppe me þe felyng · of þi swetnesse. ¶ Mi sunnes haþ me fuiled · wiþ monyfold fulþe, and makeþ me so wlatsum · and fere⁵ of þi face, and wrieþ me schomeliche · and worþ i am þi wreche: þat I ne dar þe neize · loueliche lord, ne comen in þat fulþe · to þin ege-siht, but zif I fele me lad · wiþ drauzt of þi grace. ¶ A Ihesu þin ore · what schal þenne þe pris Of þi deore blood don · þat schmed was on Roode? ¶ What schal þe large brok don · of þi softe syde; þe stremes of þe rede blod · þat stryked down so breme: of þi derworþe feet · and of þin holy hondes? Nis hit for to wasschen · sunfole soules? nis hit forte saluen hem · þat seke ben in sunne? Ho is þenne vnwasschen · þat haþ þis holy wetyng, þat helinde dewyng · wiþ-Inne his herte? ¶ Who þar felen him sor · or sek vn-salued, þat salue so mihti · haþ at his wille: as ofte as he takeþ hit · wiþ

¹ Ms. him.² r. him.³ Ms. nas.⁴ r. louendliche?⁵ r. ferd.

herte in his mynde, wif a studefast hope : and trewe be-leue? ¶ Euer be þou
blessed : myn heueneliche leche, þat madest us of þi-self : so mihti medicyne!
As my trust is þer-inne : let hit beo my bote, þat is of alle Medicine : fruit
and Roote. Zif myn eneles ben muchele : and ouerdon sore, þe miȝt of þat
medicine : is manyfold more. As wisliche as a drope : of þi derworþe blod : miȝt
waschen away : alle Mennes sunnes, also wisliche lord : þat ilke¹ fyf welles, þat
of þi blessede bodi : sprongen o blode, my soule mote waschen : of alle maner
sunnes, þat in I-fulled is wif : þorw my fyf wittes, of al þat ichaue amis :
setten wif myn eȝen, herd wif myn Eren : or tasted wif Moupe, or elles eny
wyse a-gult : in sunfol speche, or inþerliche lyked : in sauer of neose, and þat
ichaue wif eny lyme : misliche feled, and wif my fle-sch sanget : in eny kunnis
wyse. Let þy woundes hele : þe woundes of my soule, þi deþ sle in me : flesch-
liche lykyng, worldliche leeres : and bodiliche lustes, and make me lyuen in þe :
liuinde lord, þat I be to þe world ded : and a-lyue to þe, so þat I mai verrey-
liche : sigge wif þe apostle, Paulus : *Vine ego, nam non ego, vinctus autem in me*
Christus, I lue not Ich : but Crist lueþ in me. Þat is Poules wordes : and
þus for to siggen. In I lue not in lyue : þat I liuede² : but Crist lueþ in me : þorw
wonynde grace, þat from deþ of sunne : me torneþ and quikneþ : to lyf þat is
blyful : of gostliche hele, from alle worldliche loue : & fleschliche lustes : al
me forto lyuen : in lkyng of Crist. ¶ A deore lord þin ore : wel weore him
bigen : þat feled in his soule : þat sell word to siggen : to goderhele weore he
biren : & to muche blisse : for eueri grome were him gome, & eueri wo winne.

A Milde Marie : moder of Mercy, socour of serweful : and cumfort of care
Nacion lodesterre to alle þe þat in þe see Of þis worldes anguisse : sellen and
doen? Þou þat art qween of anglis, ladi of alle schaftes : to whom is bitakene :
þe cure and þe cumfort : of hem þat hem felen : caytif wrecches. ¶ Ze þat in
þer owne eȝen : seun hem-self wrecches, and sechen þin helpe : wif trust hope
of herte, in þin aduocaty is put : þe cause of vre sunnes, to stonden at domes-
day : or aller lugges mooder, in help & in Meyntenauce : of vre soule-hele.
¶ Þenk heer on þis wrecche : Moder and Mayden, þat falleþ þe tofote : in hope
of þin helpe, orvinde reuþely : after þi grace. Pese me ladi, for þi muchele
merci, to þi derworþe sone : þat ichaue wif sunne : schomeliche and liltliche :
so fele tyme a-gulte. ¶ Mi sunnes ben so gastliche : grisliche and grete : makeþ
me so wlatow : and stinkinde foule : þat I ne dar him neihzen : ne folwe my
neede, I haue wif hem willes : my soule forschuppel : from þe liknesse of
god : to þe deuol of helle, wrapped haue I willes : þorw fulpe of my sunne :
mi makere mi buggere : þat bouzte me so deore : wif his derworþe deþ : from
þradam of helle, þat wolde raper suffre : to dyen on Roode, þen to þolien in
his sith : þe wlatyng of sunne. ¶ Him-self souzte my⁴ pes : in myn owne gultes,
as his hedde be þe gult : mani tyme and ofte : wif sturyng of my concience :
& preching of wyse : wif hard wrake þat I sauȝ : of oper mennis sunnes : wif
bi-heste of blisse : & vnmete mede, þat holi writ vs be-hat : zif we leten sunne :
wif giftus of grace : bodiliche & gostliche, anentes worldliche weole : to don al
my wille, and to schilde me from myn enemy : þat I haue ay folowed : and ziue

¹ Ms. ille. ² = I ne. ³ r. liue. ⁴ From here the text is extant in Ms. Simeon fol. 171 u.
2. till A now þei setten, p. 360. This Ms. is a more copy of Ms. Vernon, and worthless.

me to his wille · and to his luþer lore · and flowen f[ro]¹ þe loue of him · my der-
worþe lord god: þat wiþ his derworþe blod · bouzte me so deore. He wusch
me wiþ cristendam · of Adames sunne, and I me fuyled siben · mony-fold worse;
he heled me soule · þat woundet was þenne þorw myn eldres gult · of Adam
& Eue, and I haue slayn hit al out . . . þat I haue feole tyme wrouzt · and
longe leyzen þer-inne. ¶ Siben þorw his grace · he prented in my soule: þe
ymage of him-selue, and I enprented aboue: þe liknesse of helle. Allas, my
deore ladi, allas what haue I don! hou haue I chaunged þat prente · and dampned
my-seluen! ¶ Allas þat euere I was so wood · so foule for to fallen! þat me
ne schomede not · to worche þat fulþe: þat is me nou so gryslich · and schome-
ful to nempne! Allas whi ne dredde i not · his sute and his werkes, þat is me
now so dredful · to nempnen his nome! He fel willes · þat furst fel foule, but
wiþ-uten knowyng · or warnyng of wreche; ac I was war þerbi · and bi mony
opure, bi warnyng and wissyng · on mony-manner halue, and fel in þe selue ·
and in moni mo. Hee fel in pruide · þat hedde sum matere, siben þat he was
so feir · and so briht an angel; and I fel in þe selue · wiþ-uten eny matere,
þat nouzt haue of my-self · but sunne and flesches² fulþe. He fel ones · and I
fel feole sibes. He azeyn his makere · and I azeyn my makere · and myn eft
makere · azeynes my lord: þat bouzte me wiþ his herte blod · and zas me al
him-seluen. He forsok vr lord god · þat suffrede him to gulten, and wiþ-uten
sparyng · drof him al to wreche; and I forsok þat ilke lord · þat letteþ my
gultus, and secheþ me and folweþ³ me, whon so euere I from him fle, and calleþ
me loueliche · to gift of his grace. ¶ Allas allas nou fynde I me grisloker in
my gultes, þen þe grislihed⁴ of him · þat helle gryseþ offe. ¶ Allas zif I seo
my-self · I ne may soffre my-self; and zif i ne seo my-self nouzt · þenne gyle I
my-self . . . þen stynkinde careyne, and muche more wlatsum · bifore godes face:
þen eny fulþe so foul · þat eny mon may þenken; so þat me gryseþ of my-
self · and wlate of my fulþe; þat I ne may soffre mi-self · þat wrouzte haue al
þis serwe. A lord þyn ore, þat I may sike sore! Whi ne griseþ of me · boþe
my mete and my drynk, my schroud and al oþer þing · þat me scholde helpe?
Hou may rihtwysnesse þole . . . þat þer ne riseþ azeyn me · alle þyne schaftes,
wiþ schome & wiþ schendschupe · wiþ gounyng & wiþ spornyng, to fihthen on
þis traytur · þis tiraunt and þis tormentor, þat haþ⁵ al his schappere · so fouliche
dispiset? ¶ Whi nam I hunted wiþ hem · foule as a dogge? For þei mowe
alle crie · and siggen⁶ in heore kuynde: »Þees is þe foule corselyng · þat haþ vr
aller makere · þat maade vs to his worschupe · so schomeliche offendet; þat
vseþ vs in his werkes · to schome of vr lord. ¶ Þees is he þat more beyz · in
wille & in werk, to þe deueles tollyng · þen to godes drawyng, and more haþ
rewarde⁷ · to þe deueles gyle, þen to godes benfez⁸ · þat bouzt him on⁹ Rode;
and hedde more likyng · in þe Malice of þe denel, þen he hedde delyt · in
Godes goodnesse; and ches muchel rapere · to beo þe deueles cundle, þen wiþ
endeles lyf · godes child of heuene. ¶ Whon god dauuselede¹⁰ him muchel · &
worschuped him feyre: he ne set hit at nouzt · ne dredde not his wreche; but
more dredde to wrappen · a worldliche wrecche: þen schomeliche offenden · god
þat him wrouzte; and more was aschomet · to don in monnes siht an¹¹ eþeliche

¹ Ms. for, S from. ² S fleschliche. ³ S seches . . folwes. ⁴ S grished. ⁵ S has. ⁶ S synge(!).
⁷ S rewardet. ⁸ S benfet. ⁹ Ms. on on, S on þe. ¹⁰ = caress; so Langl. A xi. 30. ¹¹ Ms. and.

truifle · of vnsittyng þing: þen mony a foul sunne · in siht of god almiȝti.
¶ More him delyted · forte embrace Mock¹, and styngk of worldliche Mok · þat
gyleþ so foule, þen baþen in þe lykyng · & in þe loue-cluppyng, in þe brennyng
loue · of þe holygost. ¶ Al-beo þat on defendet · and azeyn þe lawe, and þat
oþur nomeliche · I-ziuen vs in heste. Þat on is wonnen wiþ swynk · & wiþ
muchel anguissche, and endeþ atte laste · wiþ zeldyng of wreche; Trauayle þe
wynnyng, drede in þe keping, serwe in þe leosyng · and helle at þe ende. ¶ Þat
oþur nis not so deore a-bouht · bute is ful muche menskeful, wiþ waxinde likyng ·
& bodiliche fyndyng, & bringeþ atte laste · endeles blisse.

God seiþ hit him-self · þat hose secheþ him furst, & ouer al oþur þing ·
askeþ his blisse, al þat him be-houeþ · to bodiliche neode, schal be graunted
þe[r]-wiþ · and ziuen in þat boone — Luc.: *Querite primum regnum dei* &c. Þis
is he þat al day · torneþ god his hindewine, and hertliche louteþ · to cluppe
worldes dweole. ¶ Þis is þat blynde wreche · þat in his owne ezen Weneþ²
him so vertuous · & is ful of vices; leeteþ him feir and freoly · and haþ þe
deneles liknesse; and weneþ² þat he beo witti · and al ful of sleizþe: and lokeþ³
on his chaffare · þat⁴ he is afolte, þat sold haþ his soule · for stinkynde lustes,
and chaungeþ⁵ god for þe deuē · and heuene for helle. He halt him ful douȝti.
stalworþe & hardi, and al day is ouercomen · of him þat haþ no miȝte Forte
wiþ-stonde þe moste wreche of þe world: þat wolde azeyn him sihte. He leteþ
him gentil · and is þe deueles þral, and demeþ hem wrecches · and makeþ hem
his harlotes, þat ben so gentil of blod · þat god is heore fader. Þus he lokeþ
him-self · wiþ a fals eze, seop þat þat is nouȝt · and demeþ al wrong. Hit is
þe deueles Mirour · þat he in lokeþ, and þe fendes argumens · þat him þinkeþ
resouns, þat he bobbeþ him wiþ · and ledeþ as him lykeþ. A Ihesu Crist þin
ore, hou schal I euer dryzen · to þenken on þi domes: azeynes my gultes · þat
alle þyne schaftes · þus harde mouwen acusen? And not onliche þus, but zit mowe
þei criȝen · and siggen in heore wyse: ¶ »Þees is þe deueles Maumet, þat haþ
vs alle wrongliche Vsed in his werkes · azeynes vr kuynde. He hedde godes
liknesse · and torned him-self out of þat In to þe liknesse · of vch of vs alle;
he is more eorþly · þen euer was eorþe, fikelore þen þe wynt, more veyn þen
is þe eir, hattore in his lustes · þen is þe fuir þat brenneþ: hardore þen eny
ston · of wilkede herte: azein his euencristne · þat Crist representen: caldore of
charite · þen forst in his kuynde. ¶ What schal I more siggen? he ne dredde⁶
not god · ne mon he ne louede, but mengede his owne wikkednesse · among moni
oþure, and dude þat in him was · ladde hem his weies, and was to hem en-
saumple · and ledere to synne⁷, wiþ vnclene speches⁸ · wiþ lecherous lokynges,
wiþ schrewede dedes · and mony luþer leetes. ¶ Ne þhouȝte him nouȝt inouh ·
þat godes deþ on Roode Weore lost anontes⁹ him-self · but anontes mony mo,
and dude þat in him was · as þe deueles promotour · and godes oune traytor,
to leden hem to sunne. He bar him as he weore a god · siþen þat he nolde
Beo ilad bi godes wille · ne bi no lawe, but as him lyked him-self · azeyn godes
hestes Strayen out of lawe · in wrong and in outrage, as mon al laweles: & don
what him luste. ¶ Zif God ne dude for him · al þat he wolde: he gruynd
azeynes him · as þauȝ he weore his knawe; and zif he eny tyme · letted for [t]o¹⁰

¹ word frequently used by Wicliffe. ² S wenes. ³ S lokes. ⁴ S &. ⁵ r. changed.
⁶ S dreddeþ. ⁷ S synnes. ⁸ S speche. ⁹ S anentes. ¹⁰ Ms. do; S for to do.

sunne, hit was not for godes loue · but for Monnes drede, or for bodiliche harm: or worldliche enchesun. Boþe of goode and of euil: he wolde be loued¹, as þeiȝ he weore god self · of whom alle þing þat² is, boþe² goode an vuel, is ordeynt for goode. ¶ What schal I of him · more speke? his pruide passeþ Lucifer · þat fel into helle; his gult Adames gult · þat cast him out of paradis, and nouȝt onliche him · but alle monkynde. For þey hedde muchel þat hem drowe · to be proud offe, and he nedde but wrecchednesse: þat scholde him wiþdrawe.« Allas my foule fulþe: and my muchel vnsleihþe! What schal I nou to rede? whoder schal I now gon? Wher schal I me beo-turnen · nou alle þing is þus risen · aȝeynes me one: and wondreþ þus on me? ¶ Aȝeynes alle schaftes: haue I mis-taken, and my deore lord god: luþurliche dispiset, and alle his holy angesles: greuouliche I-erred³, and alle his holy halewen: foule deshonoured, and myn euencristne: in mony maner greued, and alle creatures: haue I mis-vset, *Anselmus*. A serwe and sikyng, criȝing & gronyng, wher be ȝe ryue: ȝif ȝe here faylen? ¶ wher be ȝe feruent: ȝif ȝe heere slaken? Nou ne wot I whoderward · I may me best bi-tornen, ffor I haue maked me fon: in alle kunnes halue. ¶ Allas allas my lord god · stured is to wrappe, and no þing ne haue I me laft · þat al nis offendet: þat scholde me helpe · or eny good wille⁴. ¶ Ȝif I ha wrapþed þe sone, nis þe moder erred⁵? And ȝif þe Mooder be wroþ, hou is þe sone quemed? Who schal pese me wiþ þe sone · ȝif þe Moder beo my fo? ¶ Or who schal me geten þe Moder loue · ȝif þe sone me hate? ¶ But deore lord of Merci · þat art al merci, and þou his deore Mooder · þat art ful of grace: ȝif I haue ow boþe a-gult · ne be ȝe ful of Merci? And wherto schulde merci · ȝif gultus ne weore? ¶ Schal þe Malice of myn euil · passen oure⁶ goodnesse? or alle myne sunnes: ben more þen oure Milce? ¶ Ne art þou lord bi-come mon · and taken hast vr kuynde? And þou my deore ladi, bicomem art his Mooder? ¶ and hast al þi menske · in heuene & in eorþe, for resun of sunful · and wreche to slaken? ¶ Þou lord bicomem mon · and a Mylde Maidenes barn, þat hard deþ and schendful: poledest for þyn enemys; and þou his deore Mooder · wiþ Maydenes menske, þe swerd of þi peyne: þurlede þi soule — *animam tuam pertransiuit gladius*. And þat wolde ȝe pole · for Merci al-one: to sechen hem þat weoren at-reiȝt · and drawen hem þat fledden. ¶ And I þat seche Merci · and truste in ȝor Merci, and knoweleche my gult · wiþ sore herte-sykes, schulde fayle Merci · þer welle is of Merci, þat is to alle synful · so ryf and so large? ¶ Wher is þenne þat word · of cumfort & blisse, þat þou seidest þi-self · derworþe lord: *Nolo mortem peccatoris*, »I nul not, þou seist, þe deþ of þe synful, but I wole he turne · and stunte of his sunne, and ryse to my grace · in lyf wiþ-outen enden«. And þat also þou seist⁶: *In quacumque hora ingemuerit, saluus erit*, »Whon so euere þe sunful · forþinkeþ his sunne, & wilneþ for to stunten, anon he schal be saued«? ¶ Ne seidest þou not lord · to þe þeef on Roode, þat euer seþþen he couþe · hedde I-used þeþe, þat in þe selue day · he scholde ben in blisse? and for no more decert · but for he kneuȝ his gultes, and þe for his saueour · &² asked þi Merci? Ne was he put in no delay · to ligge longe in peyne, but seidest so redily · wiþ so mylde steuene: *Hodie mecum eris in paradyso*. Nart þou derworþe lord · þe Merciable fflader, þat þou liknest þe to · as

¹ S be biloued. ² om in S. ³ = irritated. ⁴ S willen. ⁵ = ȝoure. ⁶ S seidest.

telleþ þe gospel, ¶ þat whon so euere þe luþer sone · beo he neuer so gulti,
 ' þenkeþ in his herte · to seche þi Merci: anon þou seost him a-fer · in þat
 ilke þouzt, and eornest aȝeynest him · wonderliche swiþe, and er he speke eny
 word · but in þe þouzt al-one, so þat hit be studefast · and² wil for to rysen,
 ¶ þou fallest aboute his nekke · and cluppest him & cussest, wiþ chere ful blis-
 ful³ · & welcomest him hom, and clepest alle frendes · and makest a feste, slest
 þe fatte feste-calf · for þi sone sake, and biddest hem beo glade · and bliþe
 blissen wiþ þe, þat þi sone is founden · þat þou heddest loren — *Occurrit filio
 prodigo videns eum a longe.* And whon þow heng on Rode · preyedest to þi
 ffader · for þat⁴ ilke traytors · þat duden þe to þe deþ: *Pater ignosce illis⁵,
 quia nesciunt quid faciunt.* And hedden alle Merci · þat hit wolden asken; and
 of alle þing · most was þi zernyng, þat þei wolden eny wey · þi merci vnder-
 fonge. Þat Merci is so plentiuous · so redi and so large: profred and pressed ·
 euer ar men hit asken. For asken hit ne mai me not · ne haue þat ilke grace,
 but þou hit specialich · put hit in vr wille. And zit of alle þinge · þen furtest⁶
 þou most · aftur heor soulus · þat merci for-soken. Ne art þou lord vr fader,
 and maked vs hast þin eires · of þi grete blisse, and in þe pater noster · biddest
 clepe þe so, and þat we asken of þe · al þat vs likeþ, and þat not luitel · but
 al hol þi-seluen, wiþ al þat vs nedep · to bodi and to soule? ¶ Hou schulde
 euere þe child · failen of his askyng: anentes such a ffader · þat muchel more
 louep þe child, þen he doþ his owne bodi · or deep þe child him-seluen? Nai
 sikerliche nay · ne may he⁷ neuer faylen Of þat or better þerfore. but zif hit beo
 mis-asked. ¶ And al-beo þou vr ffader · Lord in persone, of þe ffader þou art
 bicomme vr broþer · in persone of Crist; vr luge & vr domes-mon · þat al þe
 world schal demen, art bi-comen vr broþer · of flesch and of blod. ¶ And seiþ⁸
 derworþe lord · þorw þe prophete, as fader al ful of loue · wordes so swete:
*Numquid potest mater obliuisci filii vteri sui: & si illa obliuiscatur, ego non obli-
 uiscar tui,* ¶ Þouz þe moder mizte for-zeten · þe child þat heo bar, þou ne
 maizt forȝite mon · þat wole to þe callen; but seiþ þat al þi likyng · & al
 þi delices, euer is wiþ vs for to wone · and dwelle wiþ mon—Salomon: *Delicie
 mee, esse cum filiis hominum.*

A þou Blisful moder · þat art vr oune Moder, þou ne askest neuer wreche ·
 of no monnus sunnes, but were þe gult neuer so gret · ne sunnes so monye,
 askest ay merci · wiþ moderliche reuþe; and þerfore bicomme þou · Ihesu Cristes
 moder, & moder of sunfole · to bringen hem to grace. ¶ How scholde I desa-
 fyen · to fallen in zor grace: þat am zou boþe so sibbe · zoure sone and zor
 broþur, and þou lord my luge · and myn oune broþer, ¶ and þou ladi my Moder ·
 and my Iugges Modur, and of þe selue luge · asignet to my counseil, to be myn⁹
 aduocatrix · beo-fore him in þe dom! ¶ Wher may be grace · zif heer beo
 reddour; or eny hope founden · zif hit heere fayle? hou scholde I euer dreden ·
 to fynden alle fauour, and vnmete merci · bi-fore so sib a luge, ¶ þat haueþ
 me so frendly · zif þat I seche merci · while tyme is of merci · bi-tauzt so leof
 an helpe? ¶ Who schal my cause sauen · zif heo ne may suffisen, þat haþ hit
 vndertaken · þat and alle suche, and haþ hit of offyse · for sunfol to causen:
 and is þe luge hire owne · to forþeren al hir wille?

¹ Ms. & þenkeþ. ² r. in. ³ S ful of blisse. ⁴ S þose. ⁵ Ms. illum ⁶ S þurstest.
⁷ S hit. ⁸ Ms. seiþ. ⁹ Ms. nyn; om in S.

Penk on þi Caytyf · lord God almihti, and þou his Mylde Mooder · þat ben so ful of Merci; þow Lord flauerynde · and þou ladi be-sechinde; let me neuer faylen · þat I Merci ne fynde; or elles sei me where · is eny of more Merci, and more mihtful þen ze · and largore of grace, ¶ þat in þour defeaute · whon ze me forsaken, schul my neode beeten · and graunten my bone. ¶ But siþen onliche in ow · & in non noþur, is welle of alle Merci · þat euermore floweþ: ffor þat muchel Merci · clanse¹ my soule, and wasch hit of þat fulþe · þat hit is fuyled wiþ: ¶ þat I þorw or grace · askape þat wreche, þat is me worþiliche · for gult of my dedes; and schild me from þat serwes · nou and euer-more, þat beþ to þe dampnede · greyþed in helle; þat I wiþ alle þo þat ben · blisful in heuene, may ow boþe blessen · ay wiþ-uten ende, amen.

Ihesu my derworþe lord · Ihesu myn oune Fader; swete Ihesu heuene kyng, mi druri mi derlyng, mi deoring mi louyng, myn hony-brid my swetyng; myn hele & myn hony-ter, min hony-lyf min halewy². Swettore art þou þen hony · or Milk in Mouþe, Meode Meþ or pizement · maad wiþ spices swete, or eny lykinde licour · þat ouzwher may be founden. Ho ne may loue lord · þi leoue³ lofsum leore⁴? What herte is so ouer-hard · þat ne may to-melte, in þe monyg of þe · loueliche lord? And ho ne may loue þe · swete Ihesu? For in-wiþ þe-selue aren · alle þinges gedered, þat euer may maken eny mon · loueworþ to oþer. ¶ Feirnesse, louesum leor, flesch whit vnder schroud, makeþ mony mon beo bi-loued · and þe more deore. ¶ Summe freodam & largesse · þat leuere is: menskeliche to ziuen · þen quedliche to wiþ-holden. ¶ Summe wit and wisdam · and hap of þe world. ¶ Summe Miht and strengþe · to ben kud Kene in fiht · his riht to defenden. ¶ Summe nobleye & hendelek · and gentrise of kuynde. ¶ Summe gret Cortesye · and loples leetes. ¶ Summe mylde and Mekenesse · & deboner herte, wiþ swete louereden · and godliche dedes. ¶ And zit ouer alle þeose · kuynde mest; sibbe frendes · vchon louen oþur. Now my derworþe loue · my swete lyf my lykyng, my louelichest⁵ leof · myn herte and myn halewy², mi longyng mi mournyng · mi soule swetnesse: þou art lufsum of leor · mi swete Ihesu; þow art also schene · þat alle anges lyf: is to biholden · þi loueliche face. ¶ For þi leor is so briht · and vnmete lofsum, þat zif þe for-wariede · þat wallen in helle, mihten hit [se] wiþ eȝen · and loken þer-onne, al þat pyninde pich · þat þei wallen Inne, ne wolde hem þinke · bote a softe baþ⁶ baþinge; ¶ ffor zif hit so mihte⁷ beo · derworþe lord, leuere hem were euer-more · in wo forte dwelle, and on þi lofsum leor · euer-more to loke, þen in alle blisse ben · euer wiþ-uten ende, and of þat briȝt blisful leor · forgon þat swete sihte. ¶ Þou art so schene & so briht · þat þe soȝne weore desk, zif hit to þi blisful leor · mihte ben I-euenet. ¶ Zif I wol loue eny mon · for his feirnesse, forsoþe derworþe lord · I wol loue þe, mi leoue blessedde lord: moder-sone feyrest, of alle þing swetest · founden in tast. ¶ A swete Ihesu gode leof · let me beo þi seruauȝt, and lere me for to loue þe · louynde lord, þat onliche þe loue of þe · be euer al my likyng, mi ȝeornyng mi longyng⁸, mi þouȝt and al mi worching. Amen.

Bote my swete lord · for þat sibbe frendes Kuyndeliche loueþ hem · vchon to oþer, þou cloþedest þe wiþ oure flesch · mon boren of wommon; þou toke

¹ S cause.² S halewey.³ om in S.⁴ S lore.⁵ S loueliche.⁶ om baþ?⁷ S myht so.⁸ S louyng.

of hire swete flesch · *wiþ*-outen hire *wemmyng* · monkynde follich, to þole al þat mon mai þole, and don al þat mon doþ · *wiþ*-oute synne one, and bicomvr broþur · of Fader and of Mooder, to maken hol loue vnbeden · bituenen vs alle. ¶ Who is þenne þat ne may · & ouzte to be kuynde, to louen his oune broþur · of flesch and of blod? ¶ Nou my swete Ihesu · my derworþe broþur: my sibbe kun haue I leened · for þe loue of þe, and þeiz heo me forsaken · ne reccheþ me noþing, whiles þat I mai haue þe · al one for hem alle. ¶ For zif I þe haue · what scholde I more asken? I nouh¹ þat me neod is · ne may me frendes lakken. Þou art me more þen Fader · more þen Moder; Broþur or Suster · or eny worldliche frend, nouzt aren hem to telle · azein þe al one. A swete Ihesu · mi derworþe broþer, of flesch and of blod · of fader & of moder: ¶ Mi swete derworþe lord · let me beo þi seruauht, & teche me forte loue þe · benyngne lord, þat onliche þe loue of þe · beo al my likyng. ¶ Wel artou swete² · and louelich ourr alle, ffor in þe one is founden · þe pris of alle beute, þe pris of al richeshe · of loue and of largesse, of wit & of wisdom · of miht and of strengþe. In þe is pris of sibreden · & of alle frendschupe, of al loueliche þing · þat mon may *wiþ* [in] loue ben. But ouer al oþur þing · þat makeþ þe so louelich, & so loueworþ to me · my derworþe lord, vnmete more: þin ouerharde hurtes, þi schome and þi woundes · þi pyne & þi passiouns, þi deore deþ on Roode · þat was so schendful for me; heo asken al hol my loue · and reuen al myn herte. A swete Ihesu leoue lyf · let me beo þi seruauht, and lere me forte loue þe · louynde lord, þat onliche þe loue of þe · beo euer al my likyng, mi zeornyng and my longyng, my þouzt & al mi worching. amen.

Bote moni for richeshe · lemmon cheoseþ; ffor eueriwher mai men · *wiþ* catel loue chepen. ¶ Bot is þer eny Ricchore þen þou · my leue lyf my lemmon, þat richeliche regnest · in heuene & in eorþe? Þou art kud Cayser · þat al þis world weldeþ; ffor as þe prophete seiþ · Daudid in his psalme: *Domini est terra & plenitudo eius*, »þin is þe eorþe · and al þat þer-in woneþ«. þin is þe heuene · and al þat þer-in lyueþ; þin is al þe wyde world · and al þat þer is inne. ¶ Al is þin my swetyng · and al þow wolt hit zeue me, zif I *wiþ*³ al myn herte · al-one wol⁴ þe. But þou lord þi-seluen · art *wiþ*-outen ende, vnmete more worþ⁵ · þen ben alle þeose. Þerfore wol I loue þe · my leue lyf⁶ my deore, and al-one for þi loue · alle þinges leten, þat mihte myn herte · from þi loue leden, or ben encheson þerof · to louen þe þe lasse. [A swete Ihesu &c.]

Bote what is Richesse worþ · or muche forto welden, þer *wiþ*-outen largesse · freedom lakkeþ? ¶ And ho is freore þen þou · or largore of zifte, þat furst madest al þis world · and zæue⁷ hit to my wille. Þow zeue⁸ me such lordschupe · ouer alle þi schaftes, and puttest vnder my feet · al þat þou schope. But I hit wikkedliche fordude · þoru my foule synnes. And þou for þi freedom · zaf for me þi-seluc, to leese me from þraddam · þat I was put inne. ¶ Zif I eny þenne wole · for largesse louen, þe al one wol I louen · swete Ihesu. For oþure þat ben large men · and corteis I-kudde, ziuen of heore goodes · after þat hem lykeþ: but þou swete Ihesu · largest of alle, ne zeuest not one of þi good · to wouwe⁹ *wiþ* þi lemmon, bote [zeue]⁹ þi-self for me · in prys of my soule, þat

¹ r. I ouh.⁷ Ms. ziue.² S adds lord.⁸ S ziue.³ om in S.⁴ S wol ziue.⁵ S worþi.⁶ Ms. leuelyf.⁹ Ms. to ziue.

þin owne herte-blood · ne¹ woldest not wiþholden. So derworþe dreweri · ne so deore gifte, ne ȝaf neuer in þis world · lemmon to oþur. And also þat þou² for me · ȝaf so þy-seluen, þou hast me hized³ to þe · and ȝaf me al þi-seluen, to sitten on þi riht hond · coround in þi riche, wiþ euer-lykynde loue · to regnen in blisse. ¶ Who is þenne largore · þen þou art of⁴ gifte, or so loue-worþi · [as þou] swete Ihesu? Wher may me⁵ eny loue · so worþiliche setten, whose secheþ eny þing · þat eny loue askeþ, as on þe my lemmon · þat art loue-welle, and ȝeldest alle þat þe louen · wellynde stremes? A swete Ihesu &c.

But largesse is luyte worþ · and luyte loue worþi, þat riht rulynde⁶ wit · and wisdam wonteþ. Zif I wol eny þenne loue · for wit or for wisdam, þen wol i loue [þe] · swete Ihesu; for þi wit is wonderful · and wiþ-uten make. ¶ Þou art wisdam i-clept · and wit of þi fader; ffor he þorw þat wisdam made · boþe heuene and eorþe, and als⁷ his swete willes⁸ was · al þis world wrouȝte, schop þe sonne and þe séé · and alle maner schaftes, and al he dihte wonderliche · as hit best semede. In-wiþ þe my leue lyf · is welle of alle wisdam, þat haþ so wonderliche wit · sprad so wyde-where: al þat is and euer was · and euer schal be-tyden, al hit is before-hond · to þi wit knowen. Ne may þer-wiþ no wisdam · in al þis world be founden, bute hit of þat welle · of þi wit streme. ¶ A swete Ihesu swete lef · swettest ouer alle, zif me wit to loue þe, let me beo þi seruauant, þat I euere serue þe, and teche me forte qweme þe · louynde lord, so þat on-lich þi loue be euer⁹ al my liking.

Boþe mony mon for strengþe · and mony for his hardischupe, is ofte muchel i-leten of · and loued and honoured. And is eny so hardi, so bold and so douȝti: as þou art my leue lyf · founden in a-say? Nay forsoþe swete lef · þou berest þe pris of alle; for þow þi-self al one · ne dreddest not þyn owne bodi, to fihten a-ȝeyn alle · þe deuelen of helle; þe wȝuche of hem alle · so is lest lodlich, miȝte he him schewen · [in]¹⁰ þe making þat he is, alle scholde ben agast · and gysen of him one, ffor no mon mihte him i-seo · and in his wit wone, but zif þi grace special · baldes¹¹ his herte. Þou art ȝit þer-wiþ · so vnymete mihti, þat wiþ [þi]¹² deore hondes · nayled on Roode, þou bounde helle-dogges · and raftes hem heore preye, þat þei faste helden · for Adames sunne; and as a kene kempe · robbedest helle, and laddest out þi deore leef · þat is monnes soule, to þi briȝte boure · ful of alle blisse, to wonen in þi cluppyng · euer wiþ-uten ende. ¶ And þerfore zif me lykeþ · stalworþe lemmon, louen þenne wol I þe · louely Ihesu, þat art al mihti · and strengest of alle. Strengþe me to loue þe · [swete Ihesu], þat al my feblesse maiȝt · strengþen at þi wille, and wiþ þin heize hardinesse · bi niȝtes and bi dayes, aȝeyn my wiþerwines · bolden¹³ mi soule. A swete Ihesu miȝti leof · strengest of alle, strengþe me to loue þe,¹⁴ let me beo þi seruauant · derworþe lord, &c.

Noble men and gentil · and of heiz kuynde: mony wimmen leeten · menske forte loue. A swete Ihesu Merci · on what herre mon, mai I sette my loue · zif þat I þe lete? Wher is eny gentilore · þen þi-self founden? Þou art þat ilke kynges sone · þat þis world weldeþ, and kyng wiþ þi fader · kyng of alle

¹ S no. ² r. þou þat. ³ = hezed. ⁴ S of þi. ⁵ in S corr. to i. ⁶ S ruled. ⁷ S al.
⁸ S wille; s erased. ⁹ om in S. ¹⁰ Ms. to. ¹¹ Ms. baldest; S haldest. ¹² Ms. his.
¹³ S holden. ¹⁴ S & let.

kynges, and lord al-mizti · lord of alle lordes. And zit art þow ouer þis · boren of mylde Marie, of Dauides kunreden · þe kyng of Abrahames blod. Of herre cunreden þen þou art · nis non vnder sonne. Louen wol I þenne þe · swete Ihesu, as þe gentileste leof · þat euer was in eorþe, þat neuer was¹ no lac · ne last wiþ I-founden; and þat com þe nomeliche · of kuynde of þi fader, of whom is al gentilrie² · and cortesy sprongen. Let me be þi seruauñt · gentil and hende. and lere me forte loue þe · my derworþe lord, so þat in þe loue of þe · my lyking and my Ioye, wiþouten eny oþur mong · euer be rooted fast.

MEkenesse and myldeschupe · are swete loue-tacches, and makeþ³ ofte mony mon · leof and dere. And þou Ihesu my leoue leof · for þi muchele Mekenesse, as witnesseth holi writ · to lomb were þou euenet. For azeyn alle schomes & serwes · þat men duden þe, neuer ne opnedest þou þi mouþ · to grucchen azeyn. And zit to eken al þat · al þe schome & sunne, þat synful wrecches of þis world · vche day recheles · don azeyn þi godhed · as þou no god ne were. þou þolest⁴ al myldelich, and takest hit lihtlich, ne takest⁵ not sodeynlich · wrecche of vr gultes; but þorw þi muchele myldeschupe · abydest vs longe. euer sechinde loue · & beodyng of⁶ grace. And þerfore my lemmon · my Ioye & my blisse. euer glad mai I ben · & blisful to wisse, þe false murpes of þis world · to leuen & misse, & euer resten in þe · to cluppen & cusse. A swete

Ihesu my leoue leof · my loueliche lemmon, mi derworþe derlyng · mi soule swetnesse: ¶ þreo foos fihten · azeynes me faste: þe false world and my flesch · þe þridde is þe deuel; ¶ þe world to make me fals · and tolle⁷ me to þesþe; ¶ mi flesch to mony fulþes · of vntounes lustes: ¶ þe deuel wiþ his sleihþes · and wiþ his queynte crokes, to trappe me loþliche · to drawe me to helle. And for I was so ouer-arwh · and wok of my-selue, þei be-segede me · and kene besetten: And maden me mony a res · wiþ grennynde beere. ful grimme and ful grisly · as wolues as hit weore; wenden in heore wyse · wiþ sum kunnes ginne⁸, wiþ a poynt of⁹ chekmat · comen me wiþ-inne; and forsoþe ful neih · hedde i foule fallen, bi-trapped in heore clokes · and cauht til heore preye. And so dude I sikerly · þorw my foule sunne, so fer þat I hedde · be worþi to helle, ne hedde onliche i-ben · þin vnymete Merci, þat euer is so redi · and þi swete grace; þat after long abode · whiles I lay in sunne, and wolde not arysen · for non of þi callynges. ne for þi milde wouwynges · þat þou þenne madest. al [min] vnþonkes · derworþe lord, drouh me from myn enemy, so freoly & so frendly, þat I so wrecchedly · folewode so faste. ¶ Þat euer beo þou blessed · in heuene and in eorþe, heized and heried · of al þat þou schope! for whon þe bale was most · þen was þe bote next; þe grace of þe holigost · hit taylede so. For whonne þou seze hit beo so · þat I ne wolde arysen, ne my-self stonden · azeynes my foos, ne blenchen heore wyles, heore crokes and heore gyles, but slouz slug-ginde lyen · slumbrinde in sunne: ¶ þenne come þou my leof · my lemmon my deore, wiþ liht leytynde loue · to seche me here. ¶ Þou felle for me gostly · from heuene to eorþe, and ruddest me raply · of al þat þer was; zif I lyze lodly · þou reysedest me redily, and zif I fallynde was · þou breyde me azeyn. ¶ At þe poynt of my fal · whon I most dradde, þou kuddest þe quickly · to make res-

¹ S nas.
Ms. tolleþ.

² S genterise.
⁸ S gynnes.

³ S maken.
⁹ S of a ch.

⁴ Ms. þoledest.

⁵ Ms. takest hit.

⁶ r. þi?

cous. And al fihthe þou þus · vche day neowe, to wite me and were me · in gostliche weorre. Þou vnderfonge bodiliche · for me for to fihthen, here in worldliche lyf · azeynes hem alle: ¶ wiþ pouert and wiþ schome · azeyn þe saut of þe world; wiþ payne & wiþ passion · azeyn þe flesches lustes; wiþ lounnesse and Mekenesse · wiþ loue and studefastnesse, azeyn þe þridde fo þe fend: and al þou ouercome. ¶ And tauztest me beo þi-self · & sendest me mizte, forto weorre wiþ hem · in þe selue wyse, þat I ne dredde¹ meschef: ne recchen of worldlich wo, of seknesse bodiliche · or gostlich fondyng, wrong of luper monnes werk · or of wikked mouþes, of schome or of schendschupe · wiþ-oute mi gult, but euer stonde wiþ þe · in studefast herte, and þole þonkyndeliche · al þat þou sendest. For alle suche bales · hose riht kennes, as witnesseþ² holy writ · beoþ toknes of blisse—¶ Iacobus: *Omne gaudium existimate, fratres, cum in variis temptationibus incideritis.* Per art þou redilich · and stonde bi-sydes: wiþ alle þat beþ so biset · and troubled in care / or in anguisse · or wandreþ wawes Of þis worldly séé · seilen and faren; / þi-self steerest þe schip · & ledest to þe haune Of euer-lastynde pes · þer alle weoles aren, / and art in vch a such fihth · in þe vanwarde³, & makest scheld of þi-self · þi lemmon to sparen. // Now mi dere lemmon · whonne hit so fareþ / þat hose harde be stond · haueþ þe to feere, / euer wolde I fihthen · and seilen in care / wiþ eni worldliche wo · to haue þe so neere. / Euer-lastinde fihth · leuer me ware, / to ben so sikerlich · scheld at þi baneere, / þen after fikelynde weole · for a gynge fare, / and leuen þe my lemmon · my derlyng my dere. ¶ A my deore lemmon · whil I þe harde eluppe, wiþ loue-lykynde þouzt · lastinde in herte, / al siker am I schild · azeyn þat me werren, ne þar i dreden here res · ne beo þei neuer so smerte. / Per wol I resten · and taken my truwe, þi-self stoppest my foos · and makest hem to sturte, / and so me witerliche witest · euer while i dwelle, of heore ferliche affrayes · þat comen ouerþwerte. // A mi swete lemmon · my derlyng my deore, / hold euer my þouzt · in siht of þi chere, / þat I ne fitte þe from · in fihth þat is here, / but euer schild me wiþ þi-self · to fihth in þi feere. ¶ Mi swetyng mi derlyng, min hony-brid mi luffyng, swetest of alle þing: zif me þat lastyng / of þi loue-lykyng. Do me for to serue þe, lere me forte loue þe · louynde lord: so þat onliche þi loue · be al my likyng.

A Iheru my swete loue · þat þou art wondur riche, as al-weldinde lord · in heuene and in eorþe: and pore þenne þou bi-come · for me þat am so wretched, whon þou in þi childhod · weore leyd in þe cracche; schend þou weore and schomed · of wikked mennes mouþes, fondet after wiþ þe fend · on fele cunne wyse, and siþen atte laste · schendfuliche & schomeliche, wiþ strong deþ & pyneful · hongede on þe Roode. ¶ Pore were þou furst boren · of þi leue mooder, þat mayden is and moder · of þe þat art hire fader. For in þe borwh of Bethleem · ne fonde þou no leuþe⁴, wher in þi Bury-tyd · þou mihtest þe resten, but in a wouhles⁵ hous · a-midde þe strete, þat was a symple refuit · in so cold a tyme. Per weore þou wounden · and swapeled in Ragges, and after coldliche i-leyd · in a beestes Crubbe. So woldest þou be conuer-saunt · and comuyn wiþ bestes, to maken vs caytyues · þat beestlich liuen

¹ S drede.² S witnesse.³ Ms. vauwarde.⁴ = shelter (Halliwell).⁵ = wall-less.

heere, wiþ þi-self conuersaunt · in heuene-riche blisse. Þus poreliche bi-gunne þou · Ihesu my swete lemmon, for to lede þi lyf · in londe for me. // But whon þou eldore weore · þow wox more pore. For furst in þi childhod · þou heddest to þi foode / þe Milk of þi mooder brest · þe Maydenes pappe, and þi Moder redi · euer whon þou woldest, & whon þou sore weptest · to stille þe þerwiþ: ¶ But whon þou eldore was: þou þat alle feddest, boþe foules in þe flyht · & fissesches in þe flod, men & alle beestes · þat heere lyf leden, þoledest for defaute of mete · mony hote hunger, in bote of vre sunne · as telleþ holy writ. ¶ And þou þat þe heuene · and al þis world wrouztest, ne heddest in al þis wyde world · whon þou scholdest dyen, wher-on þou miȝtest · þin holy hed resten. ¶ But euer bi-foren heddest þou · in zouþe and in elde, wher-wiþ þou mihtest · hulen þin holy bones. ¶ But atte laste of þi lyf · in þi meste neode, whon þou for me so reuþly · heng vpon þe Roode, þer ne heddest þou so muchel · of al þis worldes wyne, wher-wiþ þin holy bodi · þou mihtest inne folden. ¶ Al þus my swete lemmon · pore þou were þi-seluen, & to pouert of þis world · sannest þow þe toke. Pouert þow louedest · and pouert þou tauztest, and treweli þou be-hiztest · þin endeles blisse · to alle þat here for þi loue · pouert and pyne, Mesey's'e and Mischeef · in pacience taken. ¶ A swete lord · hou scholde i ben riche / here vpon eorþe: & þou my leof so pore? ... as þi-self weore pore · for þe loue of me, for to beo riche wiþ þe · in þin oune blisse; ffor wiþ pouert & wiþ wo · schal me wele buggen.

But pouert wiþ menske · is eth forte þolen. (But þou lord for my loue · wiþ al þat ilke pouert, þou weore schomeliche ischent · reuyled and dispyset. For often men þe seiden · schomeful wordes / & scornful hokeres: longe weore al to tellen. // But [more]¹ schome þoldest þow · þat neuer sunne wrouhtest; weore I-taken as a þeof · & brouzt bifore lufur men, heþene houndes · fforte be demed of hem, þat art þi-self demere · and luge of alle worldes. ¶ And þou lord þat art lyf · of al monkynde, weore dempned to þe deþ · & þat to schomeliche deþ, and þe mon-quellere · was to lyf i-saued: ffor alle þei criȝede on þe · so grisliche and loude: »honge Ihesu on Roode · & leese out Barrabane, and was þat Baraban a þef · worþi forte dyen, þat wiþ tresun in þe Borwh · hedde a mon quelled! // But more schome þow þoledest · my sunne for to beeten, whon sunfol men so villiche · in þi face spitten. A mi swete lemmon · my derlyng my deore, ho mihte more schome þolen · cristen or heþen, þen þat men² so lodlich · in his face spitten? and þou in þi louesum leor · þat angels to biholden: nare³ neuer folle, such schome þoledest⁴! & al þe þhouzte menske · for þe loue of me, so þat þou miȝtest wiþ þat foule spitting · wassche my soule, & maken hit louelich · & schene in þi sihte. For-þi þou biddest me · euer þenke þer-vpon, and seist on þis wyse: *Scito quoniam propter te mortificamur tota die*⁵; [*propter te sustinui*]⁶ obprobrium, operuit confusio faciem meam, »Vnderstonde, þou seist, and þenk · þat I for þe loue of þe · sufire schome & bismare: schendful spitting · of vnworþi men, heþene houndes · amide my face. And þerfore ne dred þe nouzt · ffor þe loue of me, to þole worldes schome · despyt and wikked wordes Of wikked mennes mouþes · wiþ-uten þi gult. ¶ And schome

¹ Ms. muche.
cf. Ps. 68, 8.

² Ms. mon.

³ = ne are.

⁴ Ms. þoledest þou.

⁵ Ps. 43, 22.

⁶ om;

of alle schome · soffredest þou lord, whon þou weore honged · al mooder-naked: wiþ-oute cloþ or clout · be-twene two þeues. Also þei seiden · þe envious Iewes: »He is worse þen a þef · & more schome worþi, and þerfore hong him heize · bi-twene hem boþe, as he þat is heore mayster · & worse þen þei«. ¶ A Ihesu my lyues loue · my derworþe lemmon, herte may to-bersten · þat þeron þenkeþ, folliche as hit was · in þi deoful deþ! ¶ Þou þat art worschupet · of al Monkuynde, of alle bales bote · and angeles blisse: mon for to worschupen & sauæn from pyne, woldest of wikked men · þole so muche schome. ¶ Men speken mony tyme · of wondres þat fallen, of selcouþ þinges, þat in þis world misliche · ofte be-tyden: ¶ But þis was þe moste wonder · þat euer bifel in eorþe, wonder ouer wondres · seþþe þis world bigon: þat on-lepi kuynde kyng · coround in heuene, þat schop alle schaftes · and weldeþ alle þing, to worschupen his enemys · wolde so mekelich, he þat is so louelich · honge so schomelich, bi-twene two þeues · as he were a þef. ¶ A swete Ihesu swete leof, tech me forte loue þe · so deore as þou louedest me · my deore lemmon; so þat onlich þi loue · beo euer al my likyng, my mourning my longyng, wiþ-uten eny endyng, amen.

But my swete lemmon · Inouh were þi pouert · [&]¹ þi muchele schome · wiþ-uten oþer peynes. But þe ne þhouzte neuer Inouz · for to buggen folliche · my loue al enterliche · whil þi lyf laste. // A swete Ihesu Merci: what pris settest on me? Ne was neuere vnworþi þing · half so deore abouzt! For al þi lyf in eorþe · euer was in muche swynk · for me vnworþi wrecche, and euer þe lengor þe more; þat bifore þin endyng · so harde þou swonk, & trauayledest so sore: þat red blod þou swatest—*Factus est sudor eius sicut gutte sanguinis decurre[n]tis*² in terram; ffor as seynt Luc seiþ · in his holy gospel: þou weore in so strong swynk · þat þi swot as blod-dropes, ron from þin holy bodi · down vppon þe ground. ¶ But what tonge may tellen · what herte may þenken · for serwe or for rouþe, of þat harde boffetyng, þat horlyng and defoulyng, þat þou þoledest schomelich: at þi furste takyng; whon þat Iudas Scariot · brouzte helle-houndes, wiþ treson þe to taken · & bringe til heore princes. And hou heo þe bounden · so egerlych & so faste, þat þe blod sprong out · at þe fynger nayles: as holy halwen hit siggen · & writen is in boke. And bounden þe so harde · & ladde þe forþ ruydlich, betynde reuplich, on Bac & on scholdres: and on vch a syde. And bi-foren þe princes, buffeteden [þe] & scornden · & blyndfellede þyn eȝen, pleieden a-Bobbeþ · & maden þe heor fool, & spitten in þi face · mony tyme & ofte, and maden hit so wlatsum · so bleyk & so blo: wiþ betyng & bustyng · and spittyng & spoutyng; wiþouten eny merci: þei dihte þe so. Þei grenneden vppon þe · and waggeden heor heuedes · and blatten out heore tonges · and bonteden on þe schomeliche · and maden þe þe mouwe. Sifen by-fore Pylate · hou þow weore naked · bounden til a pyler · and scourget so sore; so þat þow ne miȝtest · none weys wrenchen: ne heore smarte lassches · bi none gate blenchen. ¶ Þer weore þou for my loue · wiþ harde knotti scourges, swongen and beten · so smart and so sore: so þat þi lonely leor, þat was so briht and so cleer, was al to-fouled and I-schent, þi skin to-riuen

¹ Ms. of. ² Ms. decurrens.

and to-rent; þer stremed on vche syde a flood, of water and of red blod: þow lord wiþ so meke mood · þoledest al heore wille. Siþen on þin hed was set · a Coroune of scharpe þornes: so þat after vche a þorn · þe rede blod gon folwen. ¶ Siþen zit þei heoten down · þe coroune vpon þin hed: and dres-seden hit and þraste, and duden hit sitte faste, so þat þe scharpe þornes · wente in to þe brayn. ¶ Setten a reod in þin hond · in stude of kynges septre, in scorn & in heþing, and maden to þe heor knelyng, and seiden *heil be þou kyng*: and spatten in þi teef. And *aftur*¹ al þat vileny, ne wolde þei not be² þerbi, but lupwli & falsly · dempned þe to þe deþ.

A derworþe lord · what schal I nou don? Nou mai I liue no more, for serwe and for sore: now my dere lemmon · schal vnderfonge deþ. Nou mai I Murne strongly, nou mai I wepe bitterli; nou may I syke sore · & serwen euer-more. // A, now me leden him forþ · to mount of Caluarie, to þe qualm-stouwe · to don him þere o dawe. A, my deore lemmon · he bereþ þe Roode-tre: on his bare scholdre · for þe loue of me; his bodi is so tendre · his bones longe and lene: al stoupynde he goþ · þat del hit is to seone. ¶ A, mi swete lemmon, þe dundes þat þei smyte þe, þe serwe þat þei don þe! on vche a syde þei preste þe · forþward vnwrestly, criþinde hidously, to þi deþ hastily: & al þou þoledest louely: for me wrecche vnworþi. Lord þat art almihti, gif me for þi merci · muynde of þat vileny, and felyng at myn herte: þi peynes hou þei smerte. // A swete Ihesu leoue lyf, hou mony men nou folewe þe · for to wondren on þe; þy frendes ben sori · and serwhfol in herte: þi foos folwen hokerly, and lyken in heore maystri, and horlen þe lodly · in al þis worldes sihte. // Allas: nou þei han I-brouzt him · þider þer þey wolen him slen. Now þei casten him down · and leien him on þe cros. Now þei streynen out his lymes · his senwes al to-bersten; his liþes breken out of loynt: þat non of hem may lasten. ¶ Allas my deore lemmon · hou may men for reuþe, aþeyn so muchel fordede · do þe al þat wo? To þe þat art so loueli, so feir and so freoly, and þoledest so mekeli · al þat þei wolde do! ¶ A Ihesu now þe driuen · þe blunte vnruide nayles: þorw þi feire hondes · and þi frely feet. Nou bersteþ þi skin · þi senwes and þi bones: min herte cleueþ in my brest: for reuþe of þi mones. ¶ A Ihesu swetyng, wher is eny wepyng, wher is welle of teres, to lauen on my leores, þat I neuere bi day · stunte nor be nihte, nou I seo þi feire lymes · so reuþli I-dihte. Þe blood of þi woundes · springes so breame, and stremeþ on þi white skin · so reuþe to sene: þy Moder lokeþ þeron · þat virgyne clene: hir serwe sit þe sarre · þen þin as ich wene. ¶ A: now þei setten vp³ þe cros · & setten vp þe Roode-tre, & þi bodi al be-bled · hongep þer-onne. ¶ A: Ihesu now þei setten þe cros · in to þe morteis: þi loyntes sturten out of liþ · þi bones al to-scateren, þi woundes ritten a-brod · for-goled so wyde: lord þat þe was wo bigon · in þat ilke tyde! ¶ A, my deore lemmon · whon þou heddest al bled, þou wox al druye · and goune þhirste sore: þei boden þe to drinken · Eysel and Galle, but whon þou tastedest þerof · þow woldest no more. // A: my swete lemmon · taken⁴ al þyn oþer wo, þei bonteden vpon þe · whon þou heng on roode, so mylde and so meke · as hit weore

¹ overlined. ² r. let be? ³ So far Ms. Simeon. ⁴ = to eken.

a lomb; louzwhen þe to bisemare · grennynde foule, wiþ schome schakinde here hed · in hoker & in scorn, ¶ seiden in vbbreid · ʒlo wher he hongep, þat coupe saue oþer men: and saueþ nouzt him-seluen«. ¶ Weo: lord: vre loue is luitel worþ · þat costen þe so deore, and zit vnne we hit nouzt · þat þou hit haue here, but folwen vr lustes · in þe deueles fere, as þauz he be¹ beter þen þou: and more worþ were. ¶ Allas allas for reuþe · þat I schal þe my lemmon, so foule seo demeynet: and myn is al þe gult; ¶ al for-drawn and for-rent, bi-spit & schomeliche schent, to sauen vs þer we weore: for þat was al þi cause. ¶ A Ihesu swete lemmon: hou mai I nou libben: Nou I seo þe leoue lyf · þe loue of myn herte, mi derlyng my longyng, mi blesset lord my swetyng, wiþ armes white and louely · streyned so streytly · wiþ-uten eny merci · naked on þe Rode: so þat men may tellen · al þin holy bones. ¶ Þer þow hongedest reupli, so cold and so blodi; al rau and wori: is þi swete bodi. ¶ A swete Ihesu · deore lemmon, nou þou dizest for me, hongyng on Rode-tre, & letest þin hed falle down · þat del hit is to se. þe white of þin ezen · is tornd upward. ¶ A Ihesu · nou deskep þe sonne. Nou þe eorþe trembleþ: and þe stones bersten. Nou þe temple cleoueþ · for serwe of my lemmon. Nou rysen vp þe dede, in witnesse of þi godhede: & walken in Ierusalem · as writen was biforen. ¶ Allas noþing ne serwes · ne noþing ne rewes: for my deore lemmon · þat pineful dep and schendful, wiþ-oute sake of² sunne · soffred on þe cros. ¶ A mi deore lemmon, mi serwe mi blisse · myn only lyues loue, þat dizedest so strong dep: for al þis worldes lyf; þe pynfolest & reupfolest · þat euer þolede eni bodi, or mihte dyen onne: for þe loue of me: ¶ A swete Ihesu þin ore · Let me nou dyen · in þi blisful armes, from al þe loue of þis world · in to þe loue of þe; so þat only þi loue · beo euer al my lykyng.

But zit my derworþe leof · whon þei hedden þe slayn · al at heor wille, ne þrouzte hem not þat Inouz, þat þei seze þi dede bodi · so reupli honge on Roode; ne wolde þei not spare þe · de[d]³ ne o-lyue, but brouhte forþ Longius · þat was a blynd kniht, and token him a scharp spere · to stinge þorw þin herte, so þat hit clef a-two · and of þat ilke welle of lyf, þorw þat grisly wounde: runne two floodes: ¶ þi Riche precious blod · þat al þe world bouzte, and þat deore holy water · þat al þis world wosch Of sake and of synne, þat þei were fallen Inne: what þorw heore oune gult · & Adames sunne. ¶ A Ihesu swete lemmon · hou kuyndeliche openest þou me: þi derworþe herte · lyues and depes, / fforte knowen witerli · al þi loue þer-inne, and writen hit dernely · in myn herte trewely, wiþ trewe loue-lettres: of þin herte-blood. ¶ Wiþ wronge þenne schulde I þe · al myn herte wernen: seþþe þou hit bouztest · so harde & so dere: myn herte wiþ þin herte · mi loue wiþ þi loue, mi soule wiþ al þi blisful bodi: & þin holy soule! ¶ A, swete Ihesu gode leof · let me be þi seruauant, & do me forte loue þe · louynde lord; set as depe þi loue · to brennen in myn herte: as þou wiþ þe speres ord · was stongen for me; so þat onliche þi loue · be euer al my lykyng, mi zerning mi longyng, swete Ihesu heuene kyng, in þouzt and al my worching, wiþ-uten eny making · of eny oþur mong.

LAdi seinte Marie · Moder & Mayden, muche was þe serwe · set at þin herte, whon þou at þi sones dep · stode him so neih! Þou seiz al his serwes · þat

¹ omit be? ² r. or. ³ Ms. dep

was so harde bi-lad: ¶ I-streyned on þe Roode · his bodi al on bloode. þe kene coroune vppon his hed: þat loueliche foode; ¶ His syde wiþ þe speres ord · opened so wyde; bi feet and bi hondes · to-reiht on vch a syde, þe stremes of his deore blood · þat gonne down glyde: Ladi wo was þe bi-gon: in þat ilke tyde, ¶ Þou lokedest on his swete leor · þi derlyng þi deore. houngyng reupliche · on Roode in þenes feere; þe peyne of his passion · þe chaungyng of his cheere, þin herte stongen þorw-out · þi deþ als hit weore — *animam tuam pertransiuit gladius*. ¶ Þou fel swonynde down · ofte als I wene, and sikedest & sobbedest · ful sore bitwene; þi rode wox al won · þin heuz al grene. þat was biforehond so briht · so feir & so clene. ¶ Ladi þe teres · þat þou þere leete, þi breste & þi chekes · maden al weete; þou lokedest vpward · to him þat was so swete, & euer at þe ende · ful sore þou dudest wepe. ¶ Whon þou bi-heolde his woundes · so grisly and grete, and þat þou scholdest him for-gon · & bodiliche leete: þen wox in þi breste · my ladi so swete, monyfold serwe · and muchel vnymete. ¶ Ladi for þat serwe · þat sat þe so sore, þat þou heddest for him · and he for þe zore, to slaken out of serwe · al þat þer-Inne wore: led hem to þi blisse · al þat he þolede fore.

Ladi Milde Marie · Mooder of Merci, help of alle helplese · and sunful of¹ hele, socour of alle serwe · & boote of alle bale, to alle þat trusten in þe · and sechen þin helpe: ¶ help me Marie · milde queene, ladi of heuene ... Emperisse and Mayden · & Godus deore Mooder. Derworþe ladi · for to saue synful: Iþou Crist bicom þi sone · and dude þe þat menske; ffor vre sake weore þou maad · Maiden Godes Mooder. Neore þow nouzt as þou art · hized ouer alle, qween of alle blisse: zif synful ne weore, For-þi ouzten sunful · calle to þe sikerly, for whom þou hast þin heynesse · and þi muchele grace. ¶ Maiden and Moder þou art · and his Mooder þou art, his hondewerk þou art · his spouse and his douzter: his þat welde and wrouzte · alle maner schafes, þat regneþ ay in blisse · wiþ-uten eny ende. ¶ A swete ladi Marie · muchel is þat menske: euer to ben in blisse · such a sones Mooder, wiþ al hol Maydenhod · and Maydenes menske: and hast him so in baundoun · and al at þi wille: þat he wole al þat þou wolt · ouer-al be forþed. And forte schewen vs þis · he streihte þe his Riht arm · as he heng on Roode · and bouwede touward þe · his derworþe hed · as zif he seide to þe: »Moder al þat þou wolt · schal ben at þi wille«. ¶ A swete ladi · whi ne haue I euer · by-fore myn herte eizen · zoure þreo serwes: þi sone i-streyht on Roode · þorw-driuen feet and hondes · wiþ Irene nayles, blodi his syde: and þou stode him bi · and seynt Iou þe Ewangelist, weopynde on eijer half · wiþ serewful sykes. ¶ Whi ne bi-holde I euer · þis in myn herte, and þenke þat hit was for me · and for oþur sunfol, þat he rudde out of helle · and gaf vs heuene-blisse? ¶ Þis þouzt wolde sikerliche · cundle a brennynde loue; þat weore þe herte neuer so cold · ne schulde neuer sunne · ben folfuld in dede · þer [þat] þouzt ware.

A Ladi þi² loye · þou heddest of his vprist, after al þi serwe · þe þridde day of his deþ; whon þou wiþ þin eizen · seze him o-lyue, in vndedliche lyf · to liuen wiþ-uten ende! Per com þe cumfort · and loye after care: whon þou

¹ r. and of sunful. ² r. þe.

seze him glorifyet · boþe god and mon, his bodi þat was seuenfold · briȝtor þen þe sonne; blisful was þe swete siht · þe to loken onne! // Ladi for þat blisse · þat þou heddest þenne, bring me to þat blisse · þat þou wonest Inne. And parte wiþ me of þi deol · in herte for to felen · sum of his serwe · þat þou for him heddest. And help me þat I here mote dyen · in oure boþes loue: and rysen at domes-day · in oure boþes¹ blisse; Þat I may þer felen · þe fruit of bugginge: and ȝe brouken of me · þat was so dere bouȝt.

A swete Ihesu sweete leof · my lemmon my deore lord, swetest of alle þing · my leue lyf my lyues loue: // þou me hast defendet · aȝeyn myn enemys þreo, wiþ al þi lyf · wiþ þi deþ, and madest of me vnworþi: þi lemmon and þi spous, // and brouȝtest me so seliliche · out of þe false word², as þin owne derling · to þin owne boure, ¶ and as I weore þin owne brid · here in to þi cage, to wone wiþ þi-self · in þis holy place, þat no mon of al þis word · ne þar me wiþ delen: but þi-self al one · ¶ Ihesu my deore lemmon; where þat I may þe sen · In muynde so priuely · and wouwe þe so louely · and cluppe þe swetely · and clepe þe so redili, and as I were þi druri · ay dwelle þe bi; ¶ wiþ a loue longyng · and a stille mournyng, þat me ne schal beo lykyng · in þouȝt of worldliche þing, but in Ihesu heuene kyng, mi leue lyf mi derlyng, þat haþ me loueliche lad · in to þis seli wonyng. ¶ A lord blessed mote þou be · þat hast ordeynt for me · boþe mete and drinke: cloþing and oþer þing · & me ne þar not swynke, but only tende to þe: Ihesu blessed mote þou be. ¶ A swete Ihesu swete leof · my lyues loue my swetyng, þou hast maad me of nouht, fro þe deþ þou hast me bouȝt, ffrom þe world in to þi chaumbre: leue lord þou hast me brouȝt, and more blisse þou hast me hiȝt: þen wiþ herte may be þouȝt. ¶ A, swete Ihesu my deore lemmon · þat þus muchel hast don for me: what may I þenke · what may I speke · what may I worþly don: for þe loue of þe? what may I ȝelde þe · what may I þole for þe · aȝeyn þat þou hast þoled for me? ¶ A, mi swete spouse · mi deore loue: me be-houeþ þat þou beo · eeþ for to paye, as I wot wel þat þou art; for a wrecche bodi and a weyk · I haue heer on eorþe, þat I hedde of þi ȝifte · ful feir & ful clene, but I haue muchel enpeyred hit · and lodliche I-fuiled. ¶ But ȝit such as hit is, I ȝiue hit þe enterlyche · to þi seruise: nayled and sprad faste in my roode · in þis holy ordre, as þou weore nayled for me · in þin harde roode. ¶ And here wol I dwellen · wiþ þe my swete lemmon: and neuer-more wol I · of my Roode comen, neuer wil þat I lyue: for þe loue of þe; þen wol I beo grauen · heer vnder þe eorþe · as þou weore grauen for me: and on domes-day wol I rysen aȝeynes þe, and wenden þenne al hom wiþ þe: and wonen in þi blisse · þat þou greiþest nou · vche day to me. ¶ A swete Ihesu leoue lyf · so murie and so swete hit is · forte dwellen heere, on Rode as þi fere, to þole pyne for þi loue · þat bouȝtest³ me so dere.

FOR whon I in my soule · wiþ al hol muynde · seo þe so reuþly · hongen on Rode · þi body al on blode, þi limes al to-reyȝte · þi loyntes al to-pliȝte, þi woundes and þi leoue leor · þat was so briht and so cleer, ben now mad so grisli · and þow lord so mekely · tok hit al so louely · for me þat was þin enemy: þenne fele I redili · a tast wonder ferli · of þi derworþe loue · þat

¹ Ms. boþes. ² = world. ³ st. overlined.

precious druri, þat fulleþ myn herte so · þat al worldliche wo: hit makeþ me
þinken hony-swet · whoderward so euer i go. ¶ Swete lord þin ore · where is
eny blisse · azeyn þe tere of þi loue · at þin owne come: Whon þyn oune
Moder · so louely of chere, þyn owne bodi on þe cros · derworþe deore, in þe
selue liknesse · þat þou þezne were, beodeþ me to cluppen · as myn owne fere.
¶ Þezne ginneþ þe loue · to springen at myn herte, and glouweþ vp in my
brest · wonderliche hote: þe loue-teres of myn neb · rennen ful smerte, my song
is likynge of loue · al wiþ¹-oute note. I lepe on him raply · as grehound on
herte, al out of my-self · wiþ² loueliche leete³: and cluppe in myn armes · þe cros
bi þe sterte, þe blood I souke of his feet · þat sok is ful swete. ¶ I cusse and
I cluppe · and stunte oþerwhile, as mon þat is loue-mad · and seek of loue-sore:
i loke on hire þat him bringeþ · and heo biginneþ to smyle, as þauz hire likede
wel · and wolde i dude more. I lepe eft þer i was · and aunte me þore, i
cluppe and I cusse · as I wood wore: I walewe and i souke · i not whiche
while, and whon I haue al don · zit me luste more. ¶ Þezne fele I þat blood ·
in þouzt of my Mynde, as hit weore bodilich · warm on my lippe: and þe flesh
on his feet · bifore and beohynde, so softe and so swete · to cusse and to
cluppe². Heo openeþ hire Mantel · þat ladi so kuynde, and happeþ vs þer-vnder ·
in þat muri fitte; zif eni mon vs askeþ · þeer men may vs fynde, as hem þat
lykeþ þer þei ben · & loþ is for to flitte. ¶ Swete lemmon leoue lyf / mony
wo haue þei · þat are not holliche wiþ þe: in þin holi cluppyng. But wel is
me þat I may, euermore niht and day, al þis world forsaken · and beo wiþ
þe al one. ¶ Also my swete Ihesu · my deore lyues loue, as þou on þe roode ·
sperred wiþ þe³ nayles · zeue þi soule out of þi bodi · for þe loue of me: ¶ also
my swete lemmon · I as on my Rode · sperred in myn ordre · from worldliche
murþes · and fleshliche lustes · in peyne wiþ þe, zeue my soule · and my bodi ·
and al myn herte blisse: wiþ al þe lust of my lyf · to þe loue of þe. And I
preye þe derworþe lord · for þyn holy nome: þat þou receyue loueli · of me
wrecche vnworþi · þat zifte so freoly · al in to þi merci, þat I neuer loue oþur
þing · but al one þe. ¶ For I ne may nouzwher my loue · my bodi ne my
soule: bi-setten better elles-where · þen on þe al one, so louelich lord as þou art ·
so worþiful and so precious, in bodi & in soule: and eke in deite, þat hast
only in þi-self · alle maner þinge: wherfore eny þing · mai be loue-worþi. ¶ For
zif I my wrecche loue · beode for to sullen, and sette þeron as heiz pris · as
herte may beo-þenken: zut weore al þat for nouzt · þat þou ne most hit hauen.
For sikerliche my swete lemmon · þou hast don more þerfore: and zit woltou
more don · þen I my-self con þenken: And þerfore I coude not · ymagen so
heiz pris, þat þou nast don heer-tofore · moni-fold more. For lord whon þat I
nas nouzt · þezne þou me maadest: and þat lyk þi-seluen; and for þou madest
me lord · al þat I am: I am al þat I am · holden to þe one. For in þat ilke
makyng: þou madest me so clanly · so feir and enterly, wiþ-uten lac of eny
lyme: lyk þi-self al-one, wiþ al my fyue wittes · resonable as angel, and þin
holy angel · a-signet my seruauzt, and nouzt onliche he: but also þi-seluen;
and don me muchel more, zue me wiþ⁴ my cristendam · al hol þi-seluen,
and muchel more þen I con · my-self vnderstonden. ¶ ⁵But zit þow [þat]

¹ r. lote. ² r. clippe. ³ r. þre? ⁴ Ms. wiþ me wiþ. ⁵ The last part offers difficulties in text and metre, owing probably to its not being fully perfected by the poet.

madest me · þou art so noble in þi-self · an hondred þousend fold · and vnymete more: þen al þis world may þenken. And also muchel as þou art wort¹ · am I holden to þe, þat al þi-self hast giuen to me: and madest me of nouzt. // Wherefore in þat wit · þat þou lord hast giuen to me, wot I wel forsoþe and seo · þat I am holden · fully to loue þe for me, and þat þou hast me don · muchel more monyfold · þen I con seon or knowen; and zit a þousend-fold · and vnmete more · am I holden for þat þou art · more þen for my-seluen.

But swete Ihesu my lyues loue · nouzt onliche madest þou me of nouzt: But þerto, whon I was loren þorw myn oune defaute, þou founde me and bouztest me · azeyn wiþ þi blod. But what zeue¹ þou for me · to bugge me to blisse? forsoþe lord a deore prys: þi-self to þe deþ. ¶ But swete lemmon leoue lyf · of my furste making: am I holden to þe · muchel more þen I am · & more þen I con þenken; and siþen of my fyndyng · & of my deore buggyng, þat þou me bouztest wiþ þi deþ · am I nou double holden. But so muchel monyfold · and vnmete more: is in þat deore buggyng · þi derworþe loue i-kud · þen was in þat making, þat I ne wot what I may siggen · ne rikene þeronne. ¶ But ouer in(!) al þis worldes wit · may nempnen or þenken · am I holden so fer · and so muchel more: þat al þat euer may beo þouzt · al nis as riht nouzt · azeyn þat I am holden. ¶ But zit my swete derlyng · my lyues loue my swetyng, not onliche madest þou me of nouzt · and after whon þat I was loren · azeyn þou bouztest me wiþ þi deþ · so deore vpon þe Roode: But zit ouer al þis · þou hast me trewely be-het · al þi-self in blisse; þou þat² me madest so · and me so deore bouztest, woldest wedde me to þe · & giuen euermore þi-self · al hol to be myn owne.

A swete Ihesu my leoue lyf · my lemmon my gode lord, mi swetyng my derlyng · swetest ouer alle þing: ¶ what schal I nou siggen? ffor nou am I þrefold holden for to louen þe · // In as muchel as I am · // and þrefold more þen I con · // and þrefold wiþ-uten meþ more þen in al þis world: wiþ herte may beo þouzt. ¶ On is for my making · ¶ anoþer for my buggyng, þe þridde is for my wedding: to þe myn owne spouse. ¶ A Mi swete lemmon: what schal I nou don: þat I nam but o-fold · and I-holden to þe · al my-self þrefold, muche more vche fold: þen herte may þenken? ¶ Nou swete Ihesu leoue lyf · my derworþe lemmon: al þe þouzt þat i con · onliche hit is for þe, where þat I may fynde loue: Inouzt for to zeue þe. // And þauz I wuste where · so muche loue to fynden: ne haue I wher to leggen hit · ne wher-in to don hit. ¶ For wel I wot þe soþe · þat þauz my sely herte · weore widdore and largore · þen is al þis wyde world: zit weore hit not suffisant · half þat loue to holden, ne þe þousend part · þerof to biclosen; ffor wel I wot sikerly · þat neede hit moste bersten: wiþ strengþe of loue-longyng · to þe my leoue lord. ¶ Swete Ihesu my leoue lyf · my lemmon so deore, ffeir swetely and freo · and louely of chere, let me beo þi seruauant · and serue þe here: þat I may in þi blisse · sitte þe neere. ¶ Swete Ihesu my lyues loue, þat sittest so heize in heuene aboue, ¶ what schal I don · ¶ what schal I seyen · ¶ what schal I þenken in þi loue? For hit is so wonder muchel · wiþ-uten eny³ bigynnyng, þat þou me formedest

¹ Ms. giue. ² Ms. þat þou, ³ r. in þe.

furst · and madest lyk þiself of nouzt; ¶ and eft ȝit hit is so muchel in þe middel worchyng: þat wiþ þi bodiliche lyf · þou hast me siþen longe I-souzt, and wiþ þi deþ þat was so hard · vppon þe Roode so deore bouzt; and heiztest me more monyfold: þen wiþ herte may be [þ]ouzt¹. For al þi-self al one · al-weldinde lord, verrey god and soþfast mon · in bodi and in soule, þou hast me hiȝt trewely · forte ben myn oune, in more blisse endeles · þen herte may þenken. And tokne special · bifore mony opure, þow takest me of þi cortesy · as þin owne druri: Drawen out of þis false world: my trichour and myn enemy, and put me her priueli · to lere me louely · ffor to singgen swetely · in þin oune cage: so þat þou beo al my song · wiþ loue-teres euer among, þat i do neuer þat wrong · to maken eni opur mong · of no worldliche þrong · til tyme of myn heþen-ȝong, þat I heþene to þi-self: make my passage.

But swete Ihesu leue lyf · my lyues loue mi lemmon, loue þe wol I as I con · and leten for no mon. For nou wot I what I wol don. Siþen þat þe loue of þe · is so vnmete muchel ¶ þat I ne con not þenken þerof no bi-gynnyng · for my furste makyng; ¶ ne I ne con seo þerof · mesure in þe middel · for my middel buggyng · wiþ þi deore dizing: ne I ne con þer-onne · þenke non endyng · for my trouþe pliztyng · þat I made at chirche-dore: whon I was a child ȝyng · to þyn owne weddyng: ¶ Swete Ihesu swete leof · siþen I ne con of þi loue · be-gynnyng ne endyng, forsoþe swete lemmon · swettest of alle þing, a-midde þi loue I wol me don · bitwene to þin armes; ¶ and þere wo I slepen and waken, and þere my preyers maken. murþes in mournyng · þer wol I taken, and al þis worldes lykyng · for þi loue forsaken. ¶ Per wol I cluppen & cussen, and swete loue-sawes ine wissen, and in a lykynde baþ · baþen of blisse, þer flowe teres of loue · wiþ-outen eny lisse. ¶ Per wol I souken of þi syde, þat openeþ aȝeyn me so wyde, wiþ-outen eny fluttiyng · þer wol I a-bide, as² hit was opened for me · so blessed be þat tyde. ¶ Per wol I lyuen and d[e]ye, bi-loken in þyn armes tweyȝe, and þe my lef loueliche preye, þat þou me so wiþ þi loue telyȝe, þat I may of þi merci wiþ þi-self steize. to loue þi fader in siht of his eyȝe. ¶ A swete Ihesu swete lef · my deore herte my lyues loue, mi lyf · mi deþ · mi blisse: ffor þou ordeyndest me · to þi deore lemmon, Bi-twene þin armes ley I me, bi-twene myn armes cluppe I þe; nou ȝif me felyng · in þe wiþouten ending, and hold me in þi kepyng. swete Ihesu heuene kyng. Amen.

¹ Ms. bouzt. ² Ms. as as.

Works wrongly attributed to R. Rolle.

Many religious tracts have, both early and recently¹, been attributed to R. Rolle without sufficient authority, or erroneously. This remark applies chiefly to Tanner, the acknowledged authority in medieval bibliography, whose long list of works of R. Rolle (*Bibl. Brit.* 1748, p. 375) contains divers pieces that are either doubtful (no older or northern Mss. being as yet known to exist) or spurious (being later adaptations, imitations, or translations of works of his); while others (as the *Scale of perfection*) must be ascribed to W. Hilton. Many of these pieces are found in Ms. Harl. 1706 (and Douce 322), the same Ms. that contains the pieces printed in 1516 unter R. Rolle's name (ed. p. 72—123); others in Rawl. C 894, Reg. 17 C XVIII (these 2 Mss. having the same contents), Corp. Chr. Coll. Oxf. 220 (contains N. 6—8); others in Ms. Univ. Coll. Oxf. 97, &c.

I. (Consilia Isidori).

Ms. Harl. 1706.

(Ascribed to R. Rolle by Tanner. This piece occurs twice in the same Ms. Harl. 1706, fol. 140, and fol. 90; also in Rawl. C 894, Reg. 17 C XVIII fol. 104. It is a close translation of a Latin text extant—with works of R. Rolle—in Ms. Mm VI. 17 (without title) and printed with the *Speculum Christiani* by Wil. de Machlinia 1484?) under the title: *Sequuntur monita de verbis b. Ysidori extracta ad instruendum hominem qualiter vicia valeat euitare et in bonis se debeat informare*. The headings are a later addition; in Mm all the sections begin with *O homo*. The translation agrees more with Machlinia's text than with Mm; it is possibly by W. Hilton or one of his followers.)

f. 140.

² These ben the gadered counsey[les] of seynte Isodre, to conferme man howe [he] schalle fle vyces and folowe vertues.

¶ Consyderacyon of a man hym-selfe.

O³ Man, knowe þi-sylfe⁴, knowe what þou arte, knowe þy begynnynge: whye þou were borne, into what vse or ende þou were goten, why þou were maade⁵, to what þinge in þis worlde þou were formede. Haue mynde of þy makynge⁶, b[e]⁷ suche as þou were maade, ȝee suche as þi maker formede þee, suche as þi creator ordeyned þee⁸.

Off yuel þouȝtys⁹.

Euery day ransake þin herte, euery day examyne þin herte; kepe þi soule fro synnefule þouȝte, and³ lette not foule þouȝte ouer-þrowe¹⁰ þi mynde. Whan a

¹ In the Mss., several pieces are erroneously ascribed to R. Rolle, so in Ms. Digby 18 the poem on the 7 Penitential Psalms, which more probably is by Rich. Maydestone; in Arund. 286, 2 epistles ('Here byginneþ a pistle maad of Richard Hampul as somme supposen, but who euer made it, myche deuout þinge is þerinne'), which, in my opinion, belong to the author of the *Pore Caitiff*; in Ji vi. 40, f. 207, an extract from the *Mirror of St. Edmund*; in Harl. 674 The cloud of unknowing, and other tracts. Recently, the Catalogues of Mss. have ascribed many works to R. Rolle without any foundation, so the *Memoriale credentium* in Ms. Dd 1. 1 and Harl. 2398, the northern Homilies (Dd 1. 1), and all or most of the contents of Mss. Ji vi. 55, Ji vi. 40, Ff v. 45, the contents of Ms. All Souls' Coll. 24 (and Harl. 2330) &c.

² title *al. om.* ³ *al. om.* ⁴ H₁ adds & thy lyff.

⁵ Reg. adds: of whos makynge thou were maade. ⁶ Lat. *Memento condicionis tue.* ⁷ Ms. by.

⁸ H₁ om ȝee—þee.

⁹ Ms. pountys. R omits the titles. ¹⁰ H₁ goo thorough.

Ms Harl. 1706.]

schrewed þouzte towecheþ þee, consent not to hyt: kylle þe serpent¹ whane þe fyrste apereþ, trede a-downe þe serpentys hede, caste vnder foote þe bygynnyng of yuelle suggestyon or styrynge to synne, amend synne þere where yt is knowen². In þe bygynnyng wiþstond a schrewde þouzte. and þou schalte ascape welle the remenaunte.

Off chastyte.

Be þou³ not defoulyd wiþ eny vnelennes, be þou not spotted þoruȝe eny luste; lete lechyrre growe no more in þe. Chastyte ioyneth a man to god, to chastyte ys byhyte þe kyngdome of heuen. Yf þou zite fele the styryngges of þi flessche, yf þou zite be touched wiþ pryckenges of þi flesshe, yf þou zite be styryd wiþ þe suggestyon of luste, yf þe mynde of lecherye tykylle zite þi wyll. yf þi flesshe zite fyzte azens þe, yf lecherye zit tempteþ þe, and⁴ yf luste zit styreþ the to synne: sette byfore þee þe mynde of deeth, putte byfore þee þe day of þi deeth, sette byfore þinne yzen þe ende of þi lyf. putte byfore þee þe streyte dome þat is to come, putte byfore þee þe hard tormentys þat ben to come, sette byfore þee þe euerlastyng fyre of helle, putte byfore þee þe orryble peynes of helle.

Off contynuale preyer.

Preye⁴ wiþ wepyng contynually, preye besylve, byseche god day and nyzte, morne and sorowe euer for synne. Aryse in þe nyzte to preyer. Lette preyer be to þe contynuale armure. ¶ Pis ys þe fyrste vertu azens temptacyon: deucillys ben ouercome by preyer; preyer awayleþ azen alle yuellys.

Off fastyng.

Chastyse þi body, by fastyng, by abstynence and by scarsnese: þou maist not ouercome temptacyons in her hyze hete, but yf þou be lerned to faste. Þoruȝ mete forsoþe groweþ luste, plente of mete styreþ þe flessch to lecherye: but by fastyng luste ys restreyned, by fastyng lecherye ys ouercome.

Off drynke.

Drynke forsoþe ys þe instrumente of lecherye. Fyere by castyng—to of wode encreseþ more and more; þe more mater ys in þe fyre, þe more ys þe flame.

Off lokyng.

Thynne yzen ben þe fyrste dartys of luste, syzte ys desyer of woman, and woma⁵ of man⁵; mynde ys cauȝte by þe yzen. Wiþ-draw þin yzen from wantownes, set hem not in the bewte of flesshe; byholde not a woman to desyre hyr, do away the cause of synnyng, and³ leue⁶ bysydes þee þe mater of trespassyng; yf þou wolte be sure fro lecherye, be þou desceuered fro women. boþ in body and syzte.

Off wommen.

If þou be departed in body from wommen, þou schalte [falle] from þe entente of synne. Yf þou sytte bysydys a serpente, þou schalte not longe be unhurte; yf þou be longe byfore a fyre, zhe alle-þouȝ þou were made of yren, sume tyme þou schuldeste melte; yf þou abyde ryzte nye perelle, þou schalt not longe be syker. Ofte-tyme leyser⁷ haþ ouercome whom wyll myȝte not.

Off good bysynes.

Lecherye ouercomeþ⁸ soone a man zouen to ydylnes, luste brenneþ greuouely whom sche fyndeþ ydylle. Luste zeueþ place to trauele, to werke, to bysynes and to laboure. Perfore be ware of ydylnes, lede not þi lyfe in ydylnes, spende⁹ þi body in laboure, vse sume maner of bysynes, seke vnto þe sume profytable werke¹⁰ where-vpon þe entent of þi soule may be sette.

¹ Lat. scorpio. ² Lat. nascitur(!). ³ al. om. ⁴ Ms. Preyer. ⁵ and—man al. om. ⁶ al. ley; Lat. aufer. ⁷ L. assiduitas. ⁸ R. ouerturnyth. ⁹ al. were; L. fatiga. ¹⁰ R. wirker.

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Off redynges.

Zeue þe moche to redynges, take hede in medytacyon of scrypture, bysye þe in þe lawe of god; haue a customable vse in deuyne bokes. Redynges trewely [techeþ] what þou schalt schone . . .¹, redynges telleþ whyder þou goeste. In redynges, wytte and vnderstondynges encreseþ. Þou schalt moche profyze in redynges, yf þou do as þou redyste.

Off mekenesse.

Be þou meke, be þou grounded in mekenesse, [be þou]² laste and loweste of alle. By mekenesse make þi-selfe leste³, sette þi-selfe before noman, trowe þi-selfe a-boue noman; a-vaunte not þi-selfe, boste not þi-selfe⁴, enhaunce not þi-selfe wantounly; streche not forþe þe wynges of pryde; so moche þou schalt be þe more precyouse afore god, þat þou setteste lytlyl pryce by þi-selfe. ¶ Bere þerfore schamefastenes in chere by mynde of þi defauztes, for shame of þi synnes be dysmeyed to loke prowedly, walke wiþ a lowe chere, wiþ a meke mouþe, and wiþ a sad vysage. In hyze worschype, haue grete mekenesse; alle-þouȝ þou be of hyze power, restreyne hyznes in þi-sylfe, lete not worschype make þe prowde; þe heyȝer þou arte in dygnyte, þe lower by mekenesse þou make þee.

Sadnes of mynde.

Be not sory in þi dysesy⁵, in þi sekenesse þanke þou god. ¶ Be rather more bys⁶ to be hoole in soule, þan in body. If prosperytes⁷ come: be þou not prowde; yf aduersytes falle: be þou not heuy. Knowe in⁸ þi-selfe þat god haþ prowued þe in sorowe for þat þou schuldeste not be prowde. Be euen þerfor in alle þinges; for ioye neyþer for sorowe chaunge neuer þi mynde. Vnderstonde welle þere is noþinge but yt may falle as god wolle, and yf þese þinges be þouȝt⁹ on byfore, þei ben þe esyer whan þey fallen; and þerfor what-so-euer happeþ, suffre yt mekely wiþ fre wyll.

Off paciencye.

Be more redy to suffre dysese, þen to do yt. Be pacyent, be meke, be softe, be esy. Kepe pacyence in alle þinges, kepe softenes, kepe mekenes. Sette byfore a sharpe worde þe schylde of sufferaunce, and⁸ þouȝ eny man sterre þe to wraþe, þouȝ he whette þee, þouȝ he chyde þee, þouȝ he blame þe, þouȝ he repreue þee, þouȝ he do wronge to þee: be þou styll, holde þi pees, sette not þere-by⁹, speke not a worde⁹ þere-azens; for by sylence þou schalte þe sonner ouercome.

(Of manhod¹⁰.)

Lerne of Cryste manlynes, take hede at Cryste and be not heuy; he sufferynge wronges lete to vs ensample. ¶ He bobbyd and buffetyd, spyte vpon and scorned, nayled honde and foote, crowned wiþ þornes, dampned to þe crose: euermore helde hys pees; . . .¹¹and so tempre þou þi dysese by consyderacyon of ryztewysnes—and þou schalte suffre yt þe lyztelyer, yf þou take hede wherefor yt cometh.

Off peece.

Loue peece wiþoute-forþe, loue peece wiþinforþe, kepe peece wiþ alle men, wiþholde alle men in myldenesse, beclyppe charyte, proue morc þi-selfe to

¹ *al.* add: Redynges shewith what þou owiste to drede; L. lectio docet quid teneas(!). ² Ms. oon, *al.* be thou. ³ R om By—leste. ⁴ R om boste—hiselfe. ⁵ *al.* disese. ⁶ *al.* be besy rathar. ⁷ *al.* prosperite. ⁸ *al.* om. ⁹ R adds: kepe silence, answer not wronge, strive not þere-ayenste. ¹⁰ *al.* no new title. ¹¹ *al.* add: þerefore what disese euer falle to the, witt þou welle it comyth to the for synne and for thi beste.

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Ioue þen þou to be louyd. Make peece þere hate ys; haue stabylnes of mynde. haue goodnes of wylle, be redy in good desyre, speke gladly to alle men; flee chydynge, be ware of stryues, do away þe occasyon of stryffe, dyspyse stryffe. and lyue alwey in peece; stryffe not in eny wyse.

Off compassyon.

Be not glade vpon þe deef of þin enemye, leeste peraventure vpon þe falle þe same, zhe and¹ leeste god turne hys wraþe fro hym to þee. Who forschep ioyeþ of þe falle of hys enemye, he schalle sone falle into þe same. ¶ Be [not]² glade to sorow vpon hym þat ys dyslesyd; in oþer mennys mysseys be not harde-hertyde, and so oþer mennys myscheefe morne as þin owne.

Folowyng of goodnesse.

In alle þi bysynes, in alle þi werkys, in alle þi lyuyng folowe good men, folowe hooly men, haue before þin yzen þe ensample of seyntys, take hede to worche welle after vertues of hooly men, lerne to lyue welle by þe techynges of ryztewys men.

Dyspysynge of preysynge.

Dyspyse þou cheryschynge, preysynge and fauoure of peplys. stodye raper to be good þen to seme good; take noon hede who preyseþ þee. or who dyspyseþ þee, leste preysynge dysceyue þee, or blamyng lete þee. If þou sette not be preysynge, lyztely þou schalt sette bysydys þe³ blamyng. þerfor suppose not þi-selfe good, þouȝ þou be holde goode in oþer mennys tungges; aske þin owen conscience, deme þi-selfe by þin owne dome, and not by oþer mennys speche but in þin owne mynde enscherche þi-selfe; þere may noman knowe better what þou arte, þen þou þat knoweste þi-selfe; what profyteþ it⁴ þee. syþen þou arte a schrewe, to be hoolde goode?

Honeste conuersacyon.

Flee þou symulacyon, feyne not holynes in derke cloþinge⁴; suche as þou woldeste be holde in alle þi conuersacyon⁵, suche be þou in dede. ⁶Schewe þy professyon in lyuyng, and not in tokenes oonly; in cloþinge and in-goynge haue wiþ þe sympylnesse, in þi gate and in þi mouyng clenness, in þi beryng sadnes, in þi walkyng honeste; noþinge of vylonye, noþinge of vnclennes, noþinge of wantownes, and noþinge of wyldenes. ¶ Be⁷ ware in þi gouernaunce þat þere apere noþinge of beestelynes. Zeue not to oþer men cause to scorne þee, zeue not to eny man occasyone to bachyte þee.

Good felowschype.

Schone yuele men, be ware of wyked men, flee schrewys, dele not wiþ bro-pelles; flee þe companyes of þo men rapeste whiche ben euer redy to vyces. Ioyne þe wiþ good men, desyre þe felowschype of dyscrete men; seke þe companyes of vertues men; for who [so] goeþ wiþ wyse men, he schall be wyse; and who so draweþ to folys, schalle be lyke to hem; for lyke to lyke ys woned to be ioyned.

Keypyng of þinne eres.

Schyte þin eres þat þou here none yuele; forsake vnchaste spechys, flee vnhoneste wordys; for a vayne worde soon defouleþ þe soule; and þat ys lyztly doon [þat is]⁸ gladly herde soone.

¹ zhe and *al.* om. ² om; L. non delectet te dolor super eum qui afflictus est. ³ L. reiciēs. ⁴ L. obscuriori veste. ⁵ in—conu. *al.* om. ⁶ Lat. professionem tuam habitu(!) et incessu demonstra; sit in incessu tuo simplicitas, in motu puritas, in gestu grauitas, in incessu honestas; nichil indecorum, nichil lasciuie, nichil petulancie, nichil leuitatis in incessu tuo appareat; non prebeas de te aliis spectaculum, non des aliis obtrectandi locum. ⁷ Ms. By. ⁸ Ms. and; R that is.

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Kepyng of þinne mouþe.

Lete noþinge passe¹ þi mouþe þat myzte lette vertue. Lete þe sowne of þi voyce breke² noþinge but þat þat³ nedyrþ. Lete þat procede of þi lyppys þat defouleþ not þe erys of þe herer. A veyne worde ys taken⁴ of a veyne consyence; þe tunge of man scheweþ hys maners, and suche as þe worde ys, suche ys þe soule, for þe mouþ spekyþ of þe⁵ habundaunce of þe herte. Refreyne þi tunge from veyne speche and ydyle, for an ydyle worde schalle not passe vnponysshede; who so wylle not refreyne hys tunge from ydyle wordys, he schale falle lyztely in to synefule wordys. Lete þi worde be wiþ-owte represe, lete yt be profitable to the⁶ herers. ¶ Bysye þe not [to] speke þat þat lykeþ, but þat þat nedeþ. Take hede what þou spekeste & what þou spekeste not, and boþe in spekyng and not spekyng be ryzte ware. Take good avysemente what þou seyeste, leste þou mayste⁷ not calle azen þat þat þou seydeste. Flee þe chaunces of tunge, lete not þi tunge lese þee. Haue euermore scyence to þi frende; speke whan tyme ys, and be styлле whan tyme ys; speke not or þou here, and lete askyng open þi mouþe.

Synne of bacbytyng.

Bacbyte not þe synner, but be sory for hym. Kutte⁸ fro þi tunge the synne of bacbytyng, hurte not a noþer manys lyfe...⁹. ¶ That þat þou bacbytyste in a noþer, drede þou þat in þi-selfe; whan þou blameste anoþer, rep[reue]¹⁰ þin owen defawtys¹¹. If þou wolte bacbyte, þenke on þin owen synnes; byholde¹² not oþer mennys trespasses, but inwardely by-holde þin owne; þou schuldeste neuer bacbyte, yf þou wolte byholde þi-selfe. ¶ Here no bacbyters, lysten not to tale-tellers; for lyche gylty ben þe bacbyters and þe herers. Desyre not þou to wytte þat þat perteynþ not to þee; þo þingges¹³ þat men speken by-twene hem-selfe, bysye þe not to knowe; axe þou neuer what eny man spekeþ, seyþ or doeþ; be not to bysye¹⁴, leue suche [bysynes þat perteyneþ not to þee; by as grete]¹⁵ bysynes amende þin synnes, by howe myche þou byholdyste oþer mennys.

Off lyynges.

Flee byslyle alle maner of lyyng, and neyþer by hape ne be avysemente sey þou neuer¹⁶ fals; ffor the mouþe þat lyeth: sleeþ þe soule. Perefors flee dysceþlyte, avoyde lesynges, be ware of falsenes, speke clenly, be trewe in worde; deceyue no man in lyyng, ne bryng no man in to mys-wenyng. ¶ Speke not oo þinge & doo a noþere; sey not oo þinge and mene anoþere.

Off sweryng.

Putte from þe sweryng, doo away þe vce of sweryng. Vengiaunce gooþ not fro þe housys of hem¹⁷ þat swereþ myche, but schulde¹⁸ be fullyllyd wiþ wyckednesse. ¶ Hit ys perylouse soþely for to swere, for ofte sweryng makeþ þe¹⁹ custome of sweryng¹⁹. Treueþ nedey noon ooþe; a feyþfulle speche holdeþ the place of a sacramente—²⁰as who seiþ: a feyþfulle worde ys as myche as alle the sweryng of þe worlde²⁰.

Off a-vowe made.

Do þe good þat þou haste be-hote; be not lyzte in worde and harde in dede. Þou schalte be myche gylty to god, yf þou zeelde not þat þat þou haste a-vowed; þei dysplesen god þat fulfyllen not her avowys; þey ben a-counted amonges heþen men þat performen not her avowys. ²⁰I seye not of avowes þat ben yuelle, but good; ffor yf þou þoruz þin owne folye haste made a fonnid a-vowe, þoruz þe doome of a dyscrete man be yt wysely turned in to good²⁰.

¹ *al.* p. out of. ² *al.* br. forth. ³ *R al.* ⁴ *al.* tokyn. ⁵ *al.* om. ⁶ *al.* to the helpe of the. ⁷ *al.* may. ⁸ *al.* Kitt. ⁹ *al.* add: defoule not thi mouth of a noþer mans synnes. ¹⁰ *Ms.* repente. ¹¹ *al.* synnes. ¹² *al.* loke not vpone o. m. defaultis, but see. ¹³ *al.* þat. ¹⁴ *Lat.* euita curiositatem. ¹⁵ *om.* ¹⁶ *al.* not. ¹⁷ *al.* fro his house. ¹⁸ *al.* and he shall. ¹⁹ *Lat.* perituri. ²⁰⁻²⁰ added.

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To god alle þinge ys open.

Seye not an yuele worde in þin herte: an yuele worde may not be hydde in seilence; þat þinge¹ þat þou doeste or seyeste wiþ-in þi-selfe, byleue þou verely¹ þat yt ys open be-for god; if men ben stille, bestes spoken. Perfor flee synne as þouȝ þou myȝte not kepe yt preuue, synne þou þere where þou knoweste god ys not; for þere ys no þinge hydde fro hym. Þou schalte be funden gylty in þe iugementys of god, þouȝ þou be hydde to mannys iugementys: for he beholdeþ þe herte, þat ys wiþinforþe he seeþ, and knoweþ þat man hym-selfe knoweþ not. ¶² Turne þy counceyll and þi werke euermore to god. in euery dede aske goddys helpe; arette þou alle þinges to goddys grace and to goddys gifte, truste not to þin owne desertys, in þin owene vertu presume þou noþinge².

Off conscience.

There may no man flee³ hym-selfe, & þouȝ an opene fame harme þe not. yit⁴ þin owne conscience dampneþ þee; for þere ys no payne gretter þen ys prykyng of conscience. If þou woldeste neuer be sorye, lyue welle; a syker consyence suffereþ eslyle heuynes, a good lyuer haþ euermore ioye: þe conscience of a synnefulle man ys euermore in payne, ⁵a gylty soule ys neuer-more syker; neyþer wounde neyþer deef schalle fere þe, yf þou lyue welle and treuely.

Hydyng of vertu.

If þou wolte multiplye þi vertues, schewe hem not by þi wyll. [hide thi vertues]⁶ for dred of pryde and veyn glorye; flee to be seen and þan þou deserueste mede⁷; þat þat þou mayste lese by schewyng, kepe þou yt be hydyng.

Off confession.

Schewe þe synnys of þin herte, make open þi⁸ schrewed þouȝtes. A synne schewed ys sone helyd; a defauȝte forsoþe hyde ys made more, synne doon¹ by scylyence encreseþ more and more. Truly yt behoueþ more to schone yuele þen to amende yt, leste paraenture whan þou falleste þere-ynne, þou mayste not avoyden⁹ yt.

Of fore-þouȝte.

By-þinke¹⁰ þe longe byfore þe deede. avyse þe longe byfore þe warke þat þou wolte doo; encerche yt longe, proue yt longe and so do yt. And whan¹ þou haste longe by-þouȝte þee, do þou þanne as þou haste proued; in þinges þat ben certeyne of welle-doyng, tary not in puttyng¹¹-ouer tyll to þe morowe. ¶ In good þinges taryng harmeþ, and letteþ¹² þo þinges þat ben nedfulle¹³.

Off techyng.

Lerne þat þou canste note, lest þou be founden an vnprofytable techer: þe good þat þou haste herde, seye yt; þe good þat þou haste lernyd, teche yt; þe more [þat it is yeuen, þe more]¹⁴ yt wexyþ. But [yet]¹⁵ lette¹⁶ dedys goo byfore þe worde þe whyche þou scheweste wiþ þi mouþe; fulfyll þou þat in warke whyche þou techeste in wordys, in schewyng yt by ensample: for yf þou teche and doo yt, þou schalte be holden glorious. In þi techeyng kepe þe from mannys preysyng;

¹ *al.* om. ²⁻² follow in Lat. after next passage.³ Ms. slee.⁴ Ms. yf.⁵ Ms. for a.⁶ om; *al.*: hide thi vertues preuely.⁷ Lat. *fuge videri quod esse meruisti.*⁸ Ms. þe.⁹ L. reuocare.¹⁰ The next 2 foll. are misplaced in the Ms.¹¹ *al.* ne put.¹² Ms. letten.¹³ So far the 1st text in H. R adds here (as in Lat.):

There is no thyng bettir than wisdom, no thyng swetter þan cunnyng, no thyng lustier than knowlech, no thyng wers than lewednes. It is an hygh cunnyng to knowe what þou shalt flee, and it is an hygh wrechednes not to knowe whethir þou goste, Therefore loue wisdom and it shalle be shewed to the, go to itt and it shalle come to the, be besy þere-about and it shalle lerne þe. ¹⁴ so R: om in H. ¹⁵ Ms. yt. ¹⁶ Ms. good d.

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so¹ enforme opere þat þou² kepe þi-selfe, so teche þat þou lese not þe grace of mekenesse; be ware whyle þou reyseste oper by techynge, þat þou falle not þi-selfe be desyre of preysynge. Whan þou techeste, vse note derkenesse of wordys, sey so þat þou mowe³ be vnderstonde; þe dyuersyte of personys ys to been seen; where, howe, and whom þat þou techeste be avysed; speke comon þinges to alle men, and to fewe men schewe þat ys hyd. Be not aschamed to speke þat þat þou canste welle defende; þat þat þou wanteste of kunnyng, aske of oper men. By kunnyng⁴ trewely schewed hyde þinges ben openned, and harde þinges ben made lyzte.

Curiosite.

Be not besy to knowe þat ys hyde, couyte note to knowe þat oweþ not to be knowe. In dysputyng do away stryfe, do away frowardnesse and assente sone to þe troupe; seye not azens ryztewysnesse, stryfue not to avoyde þat ys ryzte; loue more to here þan to seye, here in þe begynnynge & speke þe laste of alle; þe laste speche [is]⁵ better þen þe former⁶.

Off obedience.

Worsshye every man for þe meryte of hys holynesse, after her worþines zeue to eche man honoure. Suppose not þi-selfe euyn to þi souereyn, zeue obedience⁷ to þin elders, serue to her byddynnges, bowe to her auctoryte, folowe her wylle; abeye⁸ to alle men in good byddynnges; zite so obeye þee to man þat þou offende note þe wylle of god. þerfor fulfille mekely þe charges þat þou haste take vpon þee, be obedyente to goddys ordynaunce, be not hardy to do azens hys wylle. Dyspose alle þinges not wiþ a sturdy wylle, but wiþ an esye herte. Be ware of worshippes [which þou maist not haue withoute synne; the lightnes of worshippis]⁹ ys þe grettenes of synnes, and þe gretter þi degre ys þe gretter ys þe payne.

Off souereyn¹⁰.

Be besy¹¹ raþer to be loued of þi sogettys, þen to be drade; lette þi sogettys raþer worschyppe þee and serue þe for loue, þen for drede or nede. Qwyte þe so¹² to þi sogettys þat þou be more loued þen dred. Wiþ a souereyne goodnes gouerne þi sogettys; be not feerdefulle to þi sogettys¹³, be suche lorde to hem þat þey may be glad to serue þe. Boþe in ponsshyng and in cheryschynge kepe a maner; be not to streyte, ne forzeue not to sone, but kepe maner in alle þi werke. Hit longeþ to a wyse man to mesure alle þingges, leste of good be made yuelle. Byholde certeynly what ys conuenyable for þe tyme, wher, whan, howe, and wherfor, þou comaundeste eny þinge to be done; and þat þou woldeste were doon to þee, do þou þat to a noþer. Be suche to oper men as þou desyreste oper men be to þee. ¶ Hynder noman wiþ þi wytnes; do noman harme, leste þou suffre þe same. Kepe manerlynes, kepe ryztewysnes; defende noman azens troupe; whyle þou demeste, be he pore be he ryche, byholde þe cause and not þe persooone. Kepe troupe in alle þingges; sytte þou neuer in dome wiþoute mercy. Be as meke in oper mennys defaulztys as in þin owne; ¶ so deme oper men as þou desyreste to be demed þi-selfe. Whyle þou arte mercyfulle in opere mennys gylte, þou haste mercy on þi-selfe; the doome þat þou puttteste vpon a noþer, þou schalte bere þi-selfe. By what mesure þou mesureste, yt schalle be mesured azen to þe. ¶ Deme noman by suspecyon; fyrste prou and so deme. In dougtys reserue þe sentence to goddys iugemente,¹⁴ and at hys dome be yt demed; and þat þat þou welle knoweste, at þin owne dome be yt demed.

¹ Ms. Do. ² Ms. mowe k. ³ *al.* om. ⁴ r. comunynge; Lat. collacione enim certa clarescunt. ⁵ Ms. schalle be. ⁶ R furste. ⁷ R obeysaunce. ⁸ R Obey. ⁹ om; so R.

¹⁰ The next passage is wanting in the older Latin text, but extant in the Ed. ¹¹ R Byse the. ¹² R such. ¹³ be—sog. om in R. ¹⁴ R and that thou knowiste to thyne owyne doome be hit demyd, and þat þou knowiste nott, to goddis doome late it be demyd.

Dyspyte of the worlde.

If þou wolt be in reste, desyre noþinge of þe worlde; þou schalt haue reste of soule yf þou putte fro þe þe bysynes of þe worlde. Caste fro þe alle þat may lette þe fro good purpose. Be mesured to the worlde, and þe worlde to þe. As þouȝ þou were dede, byholde not the glorie of þe worlde: sette not by þat, while þou lyneſte, þat þou mayste not haue when þou arte dedde. What-so-euer þou zeuene, zeue yt wiþ good wyll: do mercy wiþoute zifte, zeue almes wiþoute heuynes; þe good wyll is more þen þe þinge þat is zeuen. Þat þat ys zeuen wiþ good wyll, þat god accepteþ; but he þat zeueþ wiþ heuynes, schalle leese hys mede; þere ys no mercy wher ys no good wyll. Doo noþinge for preysynge, noþinge for worldly opynyon, but oonly for lyffe euerlastynge. Amen.

¹ These ben þe counsellis of seynte Ysodore, whiche ben good and holsume. yf þere be hade in þe reders and louers of hem wyllfulle execucion.

Follows immediately in the same Ms. Harl., the next 2 pieces, not mentioned by Tanner:

2. Augustinus de contemptu mundi.

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(Same text, a little abridged, in the same Ms. Harl., fol. 92).

fol. 142^b.

Augustinus de contemptu mundi.

If þe þou sey to me »þis ys an harde worde whiche þou spekeste: who may forsake þe worlde as þou seyeste and hate hys flesshe? I seye þe forsoþe I may not so doo: ¶ To hym þat haþ þis mocyon² or þis consyderacyon, seynte Augustyn answereþ to hym þus and seip: »My frende, I prey þe telle þou me where ben nowe þe louers of þe worlde, whiche weren wiþ vs here but a while a-goo? Þere ys nowe nouȝte lefte of hem but ashes and wormes. Byholde bysily in þi mynde and se a-ferre wiþ þi gostely yȝen, what þey weren sumtyme, and what þey ben nowe in tyme presente. Forsoþe men and wommen þey weren as we be now; þey eten, þey drunken and made hem merye, and lede alle her dayes in lustys and lykyngges after þe wyll of her concupyscence, and wolde not be aȝene-seyde, but leften vtterly þe wyll of god. Þese peþys a lytyle while floryschydden in her lustys, and in a poynte þei fellen doune to helle. A. what profyȝte to hem her veyne worschyppe and a schorte gladnes, þe pryde of þe worlde, þe luste of her flesshe, and false rychesse, a grette meyne, and yuelle coueytise? Where ys nowe her loude lauzyng? where ys nowe her grette braggyng and al[l]e her bostynge? Of her gladnes ys nowe made grette heuynes, after a grette luste sueþ a fulle³ greuous ferdefulle peyne wiþ alle vtellable wyckednes. ¶ And what-so-euer haþ fallen to hem, þe same may falle to þe, for þou arte a man as þey were, zeue a man made of cley-molde. Of þe erþe þou arte, and of the erþe þou lyneſte; forsoþe and in to erþe þou schalt turne. Þis sentence seiþ seynte Austyne.

⁴ Whye ys þe worlde byloued þat ys fals and veyne, syþen þat hys welþis been vncerteine?

Also soone slydiþ hys power away: as doþe a brokele potte þat fresshe ys and gay.

Truste ȝe raper to letters wrytten in yis: þan to þe wrecched worlde þat fulle of synne ys.

¹ om in R. ² Ms. morcyon.

³ Ms. a fulle a; 2nd text: a full gret peyne and wretchednes

⁴ Title in Harl. f. 92: Despyte of the worlde.

Various readings of the 2nd text (f. 92): 1 louyde. fals ys. werkis. 2 hys poore powere. brokyn. false inst. of fresshe. 3 ȝe om. in the lsc. this wr. that synfulle ys.

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Hyt ys fals in hys byheste and ryzte deceyueable, yt haþ bygyled manye men, yt
ys so vnstable.
Hyt ys rap̃er to byleue þe wagerynge of þe wynde: þen þe chaungeable worlde 5
þat makeþ men so blynde.
Wheþer þou slepe eiþer wake þou schalte fynde yt fals, boþe in hys bysynessys
and in hys lustys als.
Telle me where ys Salamon, sumtyme a kyng ryche? or Sampson in hys strengþe,
to whom was no man lyche?
Or þe fayre man Absolon, meruelous of chere? or þe duke Ionatas, a welle-
beloued feere?
Where ys bycome Cesar þat lorde was of alle? or þe ryche man cloþed in purpur
and in palle?
Telle me where Tullyus ys, in eloquence so swete? or Arystotel þe fylosofre wiþ 10
hys wytte so grette?
Where ben þese worþi þat weren here-byforen, boþe kyngges and bysshopes?
her power ys alle lorn.
Alle þeys prynces wiþ her power so hyȝe, ben vanysched away nowe in twynke-
lynge of an yee.
The ioye of thys wretched worlde ys a schorte feeste, yt ys lykened to a schadewe
þat may not longe laste:
And zit yt draweþ man from heuenes ryche blyse, and ofte-tyme makeþ hym to
synne and doo amys.
Calle noþinge þin owne þere-fore þat þou mayste here leese, for þat þe worlde 15
haþ lente þee, efte he wolle yt cese.
Sette þin herte in heuene aboue and þenke what ioye ys þere, and þus to dyspyse
þe worlde y reede þat þou leere.
Thou þat arte bot wormes mete, powdre and duste, to enhaunce þi-selfe in pryde
sette not þi luste,
For þou woste not to-day þat þou schalte lyue to-morowe; þerfore do þou welle,
and þan schalt þou not sorowe.
It were fulle ioyfulle and swete, lordshipe to haue, yf so þat lordshype myȝte a
man from deþe saue;
But for as myche as a man muste deye at þe laste, yt ys no worschype but a 20
charge lordshype to taste.

4 I the behest. manye om. 5 H. i. r. to be waueryng wynde. 6 or. besynes. and om.
7 sumtyme om. in h. str., noon to hyme manly. 9 was lorde. or om. a ryche. purpylle. in om.
10 ys Tully. wyttis grete. 11 be. were. theyre. alle om. lore. 12 gret pr. nowe om. with a
t. ey. 13 of the. that abydetil lest. 14 zit om. a mane. fro heuene. tymes. hym om.
15 þat om. for om. oft. 16 abouene. to om. þe worlde om. 17 That thou. 18 wotyst. thou
shalt nat. 19 so om. fro. 20 as myche as a om. a om. caste. At the end, this text has
the foll. verses: *Opes terrene per vices sunt aliene, Nescio sint cuius, mea nunc erat huius et
huius. Dic homo quid speres si mundo totus adheres: Nulla tecum feres, licet tu solus omnia
haberes.*

3. (IX poyntys.)

A man þat wylneþ for to profyȝte in þe wey of perfeccyon and souereynly to
plese god, he muste bysylie studye to haue þe maters of þise .ix. poyntys in hys
herte þat foloweþ after:

Fyrste byþenke þe howe þou myȝte holde þi-selfe wrechyde, foule, and
vnworþi to eny benefyce of god, ¶ Also studye howe þou myȝte dysplese þi-
selfe, and desyre to plese god aloone. ¶ Also desyre þou not to be¹ holden
good & meke, holy and vertuose, but desyre þou to be holde suche of oþere
as þe þinkeþ þat þou art to þi-sylfe; and of þis knowe þou þe grette goodnes
of almyȝty god þat alle-be-hyt þat man ys so vnworþi and freyle for to synne
and for to offende god, zite he wolle vouchesafe for to [take] man to hys seruante,
and desyereþ man to be hys chylde: and þerfor² holde þou not myche þat

¹ Ms. by. ² Ms. we holde.

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pou serueste god, but holde yt a souereyn goodnes of god þat he wolle brynge þe to very meekenes of herte, and þat ys þe bygynnyng of perfeccyon & of goodnes of man.

The .ii. poynte ys þat pou be not sory neyþer mys-payd wiþ noþinge þat falleþ, but for synne oonly eyþer for þinge þat ledyþ to synne: But of alle maner tribulacyon and wronge, dyseses and dyspytys, study for to be glaade, and hem þat dysesen þe studye for to loue specyallye, and for hem prey to god inwardely, and of alle maner tribulacyon and woës þanke god lowely and frendly—for certys þo þat god loueþ he beteþ hem and chastyseþ by woo of þe worlde, þe which wo and dysese makeþ man to turne to god and hate of þe worldys condycyons. And þis medytacyon makeþ a man pacyent, and wiþ eese of herte to suffre anguysch and woo for goddys loue, þat suffred alle maner woo for þe loue of man.

The .iii. poynte ys þat pou studye for to loue pouerte, mckenesse and symplenesse, and for to conforme þi lyuynge to Crystys lyuynge þi lorde, and of worldly goodys haue not ouer-moche bysynesse, ne couetyse but þereto þat þe nedeþ to þe sustynauce of þi body. And byþenke þe welle and ofte þat þe more ryche and worschypfulle þat pou arte: þe more vnlyche pou arte to Cryste þi lord in lyuynge, and so myche more mater pou haste of sorowe. And þerfor yf pou wolte lyfe wiþe Cryste in blys, folowe hym in lyuynge and conforme þi lyffe to hys.

The .iiii. poynte ys þat pou dyspyse no creature seme he neuer so yuele, synnefulle and vnworþi or symple, but haue rewe, pytee and compassyon of alle as a moder wolde haue of her chylde. ¶ And þenke and holde þat þe dysese and mysese of þin euyncrysten ys þi dysese; ¶ And as þou woldeste ese þi-selfe, or ellys as þou woldeste þat he esyd þe in þi dysese, so be aboute to esyn hym.

The .v. poynte ys þat pou deme no man ne no womman, for pou wooste not what þe grace of god worcheþ in hys soule; but whan þe semeþ by eny worde or dede þat eny man or womman ys falle into synne, be more sory for hys synne þen for eny bodily myschefe þat myzte falle to þe, and þenke inwardly þat more precyouse ys þat soule þat ys wounded wiþ synne, þen be alle þe erþely bodyes þat Cryste hap made. ¶ And þerfor a man skylfully schulde be more sorye whan he wyste hys euyncrysten falle in to a deedly synne, þan he schulde for bodily deþe of hym-selfe or of enye frende of hys, for god ys more myspayde wiþ gostly deeþe of soule, wiche makeþ a man to be departed from hym and from hys blysfulle ende, þen for bodely deeþ of eny man or womman.

The .vi. poynte ys þat pou loue þe good¹ and þe profyte and þe worschype and prysynge of þin euyncrysten as myche as of þi-selfe. and as þe moder ys glade of þe profyte of her chylde, so be þou glade of þe good and profyte of þin euyncrysten, and namly of gostly goodys and profyte.

The .vii. poynte ys þat pou loue man neyþer womman ne eny oþer þinge but oonly for god, so þat pou loue god for hym-selfe, and² alle oþer þinge for god; for god wole haue noþinge euen loued wiþ hym: for þe loue of god where euer yt be, eyþer yt ys aloone eyþer yt ys souereyne.

The .viii. poynte ys, what-euer þou doo þat pou studye to haue god specyally in þi mynde, & in alle þi werkys princypally desyre the worschyppe of god and þe profyt of þin euyncrysten. And in alle þingys and werkes bysly be aboute for to haue god present in þi mynde and in þin herte as þouz þou syze hym present wiþ þi bodily yze, and so drede hym and reuerence hym and loue hym as he were euermore in þi syzte; for goddys seruante schulde neuermore þenke ne speke ne do but as he wolde do in þe presens of god. For certeynly al³ þat pou þenkeste, spekeste or doeste, god seeþ yt as verely as þouz þou were in hys presence, þere as he sytþ in heuene. And for goddys loue take hede, yf pou arte a-schamed for to do a deedly synne byfore þin euyncrysten þe wiche ben freyle & synfulle as þou arte and may not greue but þi body, moche more schuldeste þou be agaste to synne byfore þi god þat neuer trespased and schalle be þi domysman at þe day of dome.

The .ix. poynte ys þat incaas þou

¹ Ms. þi god.² Ms. and in.³ Ms. as.

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myztteste come to þe perfeccyon of t[h]ys poyntys, þat þou knowe welle þat yt ys a grette grace of goddys goodnes þat he wolle vohesafe to zeue þe so myche grace and perfeccyon. ¶ Neuerþeles ofte byþenke þe of oþer manye benefetys of god: how he haþ worschyppeþ þi soule by inpryntynge of hys owne ymage, and howe he haþ graunted to be þi foode in þis lyfe, and wolle be þi ioye and þi blysse in a noþer lyffe. ¶ And for encheson þat þou myzte not see hym in hys godhede whylys þou arte in þis worlde, þerfore ofte byholde hym in hys manhede, hongynge for þe vpon þe crosse, And haue sorowe and compassyon of hym as þouȝ þou haddeste and sufferdyste alle hys woundys and peynes in þi body, and be inwardely sory þat þou myzte not feele in þi body þe peynes þat he suffred for þee, synfulle wrecche. ¶ Þese poyntys haue ofte in þi mynde, and specially whan þou seeste þe holy sacramente of Crystys body at þe masse or on þe auter; And þan sey in þis maner: ¶ «Lorde Ihesu Cryste þat arte breede of lyffe, þat camste oute of heuene to fede me an[d] to fulfille me wiþ þee, so graunte me þat y haue noon hunger after eny þinge but oonly after þee, And so make me druncke wiþ þi blood and of þi loue þat y be not a-purste but after þee; lord holde so faste my soule and my loue to þee, þat for noon oþer loue ne for synne y neuer be departed from þe. Amen».

Man byholde byfore þee howe þi lyffe wastep . . . Man byholde on þi ryzte syde howe þe worlde þe bygyleþ, Man byholde on þi lyf[t] syde howe þe feende þe fyleþ. Man byholde byneþe þee þe payne þat endeþ neuer, O man byholde aboue to þat ioye þat lastep euer.

(Follows Contemplations of the love and dread of God, ed. p. 72).

4. Meditacio S. Augustini.

Harl. 1706.

(Cf. Tanner p. 375. Same text is extant in Ms. Douce 322¹ and Cambr. Hh 1. 12 (where it is included in a manual of private devotion). It is a free translation of a Latin piece wrongly ascribed to St. Augustine (beg. *Miserere* &c., *Credimus quod hanc oracionem spiritus sanctus dictavit* &c.), of which the beginning is extant in Ms. Magd. Coll. Oxf. 93. The translation, made—it seems—in rhythmical prose, is possibly by R. Rolle).

fol. 8r.

Meditacio Sancti Augustini.

Seynt Austyne the holy doctour techeth thorough declaracion of holy wryte that the synfulle mane for noo synne falle in despayre; for more ys the mercy of gode to mane thane any mannes synne, yef mane wolle forsake hys synne and be sory theroff and turne no more ayene; for mannes synnes may be nombred or tolde², but the mercy of gode may nomane telle, for mercy ouercometh synne be hit neuer so grete; and therfor seyde Dauid the prophete forthynkyng hys synnes: *Miserere mei deus secundum magnam misericordiam tuam*, ¶ «Haue mercy one me, almyghty gode, for thy grete mercy, and for the mekelheede off thy[n] endeles mercy do away my wyckednes». Hit ys trewe³ that the holy gost thys prayer made, thorough whos steryng synfulle mane for hys prycked with a bytter sorow of hys synne, and yeff he [be]⁴ feythfulle with a sely hoope he seketh one gode as he that knoweth hymself gylty, and with a grete drede as a nedefulle⁵ wrecche he falletþ doune and cryeth to hys gode and beseketh [hym] for the mekelheede of hys endeles mercy haue mercy vpon hyme and for hys moche pyte foryeue hyme hys synnes. ¶ Thys ys the offyce off the holy gost to stere the synfulle thus to forthynke hys synne, and to doo the werkis that most may pay hys lorde, as he that hath nede of helpe for to haue off hyme that alle goodnes and grace lyeth in; ⁶for that noone may do thys thorow no myghte of hym-selfe but thorough grete steryng before of

¹ Ms. Harl. 1706 is, in this as in other pieces, a copy of Douce.

² Ms. to olde.

³ Hh

to trewe.

⁴ om in Mss.

⁵ Mss. medefulle.

⁶ Mss. but for.

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the holygost that only vysyterli whang so he welly wylt bytternes and leue of hys holy grace and maketh the synfull to ryse fro derkenesse of syn and rewfully¹ to cove to hym: that our alle myghtis may and with these wordys doulfully say: *Miserere mei domine*. ¶ Haue mercy on me gode. With this prayer Dauid cryed one gode that prophete was and kyg, and knew that he had synned and was gilty to gode in his heede-synnes, of spousebreche, of manslaughter and tresone. These the holygost let wryte in bookis, nat that the lytell shulde be welly powde that the grete dyd amys, but that the fallyng off the grete be drede² so the smale: thus ys nat wretyn in ensample to fall in to syn: but, yeff man be fallen, with contricions and penance ryse owte off hys synne, and warschyp heme that bein³ nat fallen, and lere⁴ to heme that ben⁵ fallen; with a trysty hope besechyng almyghty gode, seying or crying with this holy prophete *Miserere mei domine*. ¶ Almyghty gode, for thy endles mercy haue mercy on me. The synfull man that knoweth hym-selfe gilty in many lothely⁶ and horrible synnes, and that he shall come to a dredefull⁷ dreme, he⁸ knoweth the demesmans so wyty that noon may hyme begyle, so rightfull that hym behoueth to doo right, so myghtfull, and stronge that noman may hym withstande, so pryuey that nothing may be hyde—for alle thyng he seeth, and alle thyng to hym ys knowen, the synfull man thant seeth that there ys noo helpe ne defence in noon other man: but nedis hym behoueth to come before the demysmans and of hym be demed, and wot a dredefull and a sorowfull herte theeth to mercy and fallith doune, and as he⁹ that ys full of alle sorowes cryeth after helpe to hym from whom alle helpe cometh, seying these wordys that the holy gost¹⁰ wryteth in þe¹¹ berys of hem that shall be souyd. *Miserere mei domine*. ¶ A, what vertu and power, heme in these wordys that the synfull wot thus to gode prayerli with a full tryste that he may and wyls and can¹² helpe, that of hyr grete sekeneis wolde fayne be made for drede off the dede that hit wylt brynge heme to, and therfor in these wordys the synfull man seyerli. ¶ O lord, I knowe me synfull and graunte me gilty to the. I knowe what I haue done and what I haue sayde, and that to thy dome me behoueth hewe and come and ther off all, my lyfe yelde a strawe accounte, and suffer ther all that thou wilt to me doo. My synnes I wolde for the hyde, but thou heme alle knowest, I wolde withstande the yf I myght, but ouer all my¹³ myghtes thou mayst, wheder¹⁴ so I go or what so I do, alle thou beholdest. Forþy I se no better to doe in harde stresse but fle fro the vnto thee, that ys, fro thy wretche I see that theeth me owte off wyte, and vnto thy endles mercy that all helpeth fully I take me, and thus I hope be best. *Miserere mei domine*. ¶ Mercyfull lord, helpe me of my synnes and brynge me to thy grace: so seyne they that gode ben¹⁵, and so seyne they that clene ben, and so seyne they that thi¹⁶ frendis bene that payneth hem or besyeth heme nyght and day how they may please the and do thy wylle, and so seyn thy chyldren, and thy heyres, lord, gode, I þat am so vncleue and so fowled, that outtakyng any or alle¹⁷, that forsakyns heme my fader and solde me to the fende folvy for a synkyng last of the flessch that soue shall rote and passe away, for, welaway the whylle, welawed, I am fro my faderes roume, that lost haue all the goodys that gode me hat¹⁸ sent¹⁹, and wasted hem so in lusty lyfe and many other synnes that noughte now with me ys lafte but forthynkyng and ferdnes of endles payne wherfor I dar, nat calle hym my fader ne my lord, ne nat elles dar I sey but *Miserere mei domine*. Lord, gode haue mercy on me. *Et per me omnia in misericordia tua, quia non sum dignus vocari seruus tuus*. ¶ And make me on of thy hyred, men yeff hit be thy wylle, for vncleue I am, sothely I hit knowe, to be called, thy seruant, or thy chyld. And therfor, lord, full of mercy and of pyte, haue mercy on me yeff hit be thy wylle. ¶ I knowe that thou art al myghtfull, and what thou wilt so behoueth it²⁰ be: for thy prophete thus wytnesseth by the the²¹ he seyth thus: *Quoniam gratiam non meritis habuisti, in uocato es in terra*. ¶ Lord, alle thyng that thou wilt ys done, in heuene and in erthe, and yet in helle and in alle other places. And I

¹ Ms. rewfully. ² HD dredde. Cf S. August. In Psalm 57. ³ Ms. lerne. ⁴ Ms. loth-
reche. ⁵ Ms. hem. ⁶ MS. his. ⁷ om D. ⁸ om H. ⁹ om in Mss.; th. alle inst. of and.
¹⁰ om H. ¹¹ DHh whether. ¹² th. om DHh. ¹³ Ms. sent. ¹⁴ Ms. to.

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knowe lorde, and sothely I wote, that thou wolt [nat] the dethe of the synfulle, as thou seyst thy-sylfe thorough the prophete: *Nolo mortem peccatoris, sed ut magis conuertatur et uiuat*, ¶ I wol nat the deth of the synfulle; but thou wolt that the synfulle turne fro hys synne and lyue thorough thy grace. ¶ And lorde, sythene thou art alle trewe and may nat contrary thy[n] owne wordis that seyth thow wolt helpe me oute of syne, that I may lyue with the in ioye; and lorde, I wote welles thy mercy ys moche more then my synnes or alle the mennys synnes vpone erthe, for alle the erthe ys fulle of mercy as the prophete seyeth: *Misericordia domini plena est terra*—¶ and therfore Dauid the prophete of¹ alle hys synnes that were many and grete, thorough grace hade knowyng of thy mercy that was so moche, and to the comfortyng of alle synfulle mene that wol forsake her syne he seyth the mercy of gode he shalle haue² withoutene ende: *Misericordias domini in eternum cantabo*; ¶ and lorde, thorough a nother [prophete]³ thou seydest: *In qualunque [hora] peccator conuersus fuerit et genuerit, omnia peccata eius in obliuione erunt coram deo*, ¶ That in what oure so a synfulle mane were turned fro hys synnes [and be full sory for his synnes]⁴, alle hys synnes shalle be forye[t]ene⁴ before gode: And therfor, lorde, feythfully I trow that thou wolt doo fully alle thyngis that thou seyst, syth thow art alle trewthe that may nat fayle by no wey; synfulle as I ame, fully to thy grete mercy I me take, forthynkyng for⁵ alle my synnes that I haue done ayenst thy wyll. And also lorde, by olde tyme thow seydest [thow woldest come]⁶ opynly to make thy peple [safe]³ of hyr synnes: *Deus noster manifeste ueniet, ut saluum faciat populum suum a peccatis eorum*. ¶ Lorde, [for]⁶ thy wyll was euer to haue mercy on the synfulle mane, lorde thou come in to this worlde, as in the gosselle thy-selfe wytnessest where he thus seyth: *Non ueni uocare iustos sed peccatores ad penitentiam*, ¶ I come nat to clepe ryghtwysemene but synfulle vnto penaunce. ¶ Therfor, lorde, for thy endeles mercy graunt me thorough thy grace suche penaunce for my synnes, to do that that most may please the and [ys] most helfulle for my synnes. And that hath, lorde, ben euere thy werke to make ryghtwyse of hem that bene synfulle, to shap worthy of vnworthy, and to reyse Abrahame ys chylrene of harde stones, and reyse tho that fallene bene, and helpe tho that syke bene; for they that bene hole han no nede of leche, but they that ben syke, as thou seyst thy-selfe: *Non egent qui sani sunt medico, sed qui male habent*. ¶ Off whyche sykenesse I may [pleyne]⁶ most of alle other, that of longe tyme haue rootyde in sykenesse of synne and as a sory wrecche payned to the dethe. Thys sekenesse that I me off compleyne⁷, that many one hath pyned, made the to come fro heuene to erthe, to bryng oute of sykenes tho that sore were pyned with yuelle; of whych nombre I ame⁸ one that most ys syke, for-thy lorde thy mercy, yeff hit be thy wyll, that to synfulle mane euer hast bene redy, as the prophete seyth: *Misericordia autem domini ab eterno et usque in eternum super timentes eum*, ¶ Sothely the mercy of gode fro the begynnyng was, and⁹ shalle be with-outene ende, vpone tho that drede hyme. Therefore, lorde, wrecchede as I ame with a grete drede, as he that moche hath trespassed ayene the wyll of hys lorde, but for the grete goodnesse and pyte that I here telle of the that foryeuest alle, be her trespasse neuer so grete, that asketh the foryeuenesse, with a trusty hope, as I dare [I]⁸ clepe vn-to the: *Miserere mei deus*, ¶ Haue mercy on me almyghty god, and for [the] mekylnes of thy mercy do awey my synnes, and washe me clene yef hit be [thy] wyll. And, lorde, syth thow woldest thy[n] enemies, that euer withstode the and were ayenst the, drawe hem to the with harde peynes and with thy precyous bloode hele heme of her synnes: whether thou wolt lese me, or suffre me fro the passe, that haue so moche nede, and so rufully cryed after helpe? But sothely, lorde, I trust on thy goodnes and knowe hit so moche that hit may nat so be and I durst sey as I thynke, for grete lykyng hit ys to the to rewe on the synfulle mane and haue mercy one hyme whene he wolde leue hys syne and amende hyme¹⁰; for haddest thou [nat] hade grete lykyng the synfulle to amende thorow thy mercy and thy grete pyte, thow woldest nat haue suffred¹¹

¹ = þof? ² r. loue (= praise)? ³ om H. ⁴ Mss. foryeuene. ⁵ Hh sore. ⁶ om in Mss. ⁷ Hh pleyne. ⁸ Ms. ane. ⁹ Ms. and euer. ¹⁰ DHh hem. ¹¹ Ms. s. hym.

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so harde peynes, [betyn]¹ with scourges that alle thy body was with noon² hoolle place, nayled feete and handys to the roode-tree], alle to-drawe with roopys that the synewes [of]³ the body brostyne, woundyde in to the herte with a sharpe spere: and suffred⁴ on the crosse an horryble deth: and thus⁵ woldest [thow] nat suffre, haddest thou nat hade lykyng on the synfulle man⁶ to haue hade mercy on mankynde. ¶ Therfor, lorde, for the grete loue thou haddest to mankynde, haue mercy, haue mercy apon me; lorde, sythene thou graunted to a legyone of fendys that askede the with thy leue to entre into a drove⁷ of swyne to graunt heme here askyng, with better wyll⁸ lorde I knowe hit thou wylt⁹ graunte to thy pore creature and frende, that thou madest lyke to thy-selfe, that prayer to the of mercy [to]¹⁰ graunte hyme [that]¹¹ with syghyngis and sorowfulle herte asketh foryeuenesse of hys synnes that he hath doone ayenst thy wyll. and resceue hyme in to thy grace to be oon of thyne. Lorde, alle the bookis that we redyne in holy chyrche, of thy mercy vs tellyne how thou vs louest, and of thy grete pyte that so redy ys to alle the synfulle that wolde¹² hit aske or seke: ¶ Whether thou shalt nat saue me as thou other hast sauide that her¹³ synnes forthynkene? lorde, shulde the condyte of mercy that alle resceyueth and gladeth that soore repenteth heme of her mysdedys, shal(!) become drye oonly for me? And for the grete hope that in the ys thorough the whyche alle maner of folke bene sauide: ¶ alas why shulde hit peryssh in me? whethere thou wolt be so harde to me, that alle mene prechene so large to alle that nede hathe? Yeff I haue noone? Who ys syke yeff I am hoolle, who hath nede of [mercy but I? who hath nede of]¹⁴ comforte but I? And therfor *O pater misericordiarum et*¹⁵ *deus totius consolacionis, qui consolaris nos in omni tribulacione nostra*, ¶ O fader of alle mercy and gode of alle comforte, that comforteth vs in alle oure trybulacion: haue mercy on me, and brynge me owte of synne, and comforte me in thys woofulle sykenes, and rewe one me though¹⁶ I haue longe tyme leyne in synne; for in thy grete goodnesse I truste for the wordys that by the prophete ys seyde: *In eternum seruabo illi misericordiam*, ¶ Withoute¹⁷ ende I shalle kepe mercy to synfulle man: and therfor, lorde, ayenst thy kynde hit were and thy trewthe, but thou one synfulle hade mercy that forthynketh hys synne and wolle aske mercy. And I forthynkyng my synne in alle my[n] herte, pray the allmyghty gode for thy endeles mercy haue mercy on me, that thou¹⁸ most swete art. My gode, my goode¹⁹ lorde, hertly I be-seche the to my seke soule and synnfulle thou sende some comforte and socoure off thy grace, and for thy moche mekenesse be mercyfulle to me that ame thy pore creature, off thy owne makyng. And thy mercy, lorde, ouerpasseth alle thyng that thou madest, as the prophete seyth, that thou may nat for thy goodnesse forsaken heme that asken²⁰ thy mercy: *Quia misericordia eius super omnia opera eius*. ¶ For [thy]²¹ mercy ys aboue alle thy werkis; and therfor, lorde, welle I wote that thou may nat for thy goodnes and for thy endeles mercy put me fro thy mercy, yeff alle²² myne synnes be neuer so many ne neuer so grete; for thane thou were nat gode whos mercy and goodnesse passeth all mennes wyckednes that wolle leue her wykydnesse and here synne with alle here herte, as the prophete seyth: *Cor contritum et humiliatum deus non despicies*. ¶ The herte that is, contryte and mekyde, God shalle nat despyse. Wherfor fully I trust and hoolle I me take to thy endeles mercy: and for mykylnesse off thy mercy haue mercy on me, Ihesu. Ihesu. Ihesu, amen.

¹ so Hh. ² Mss. as. ³ Hh suffredist. ⁴ Hh pis. ⁵ a word frequently used by R. Rolle. ⁶ DHh woll. ⁷ Mss. that. ⁸ om in Mss. ⁹ D wolle. ¹⁰ DHh hir. ¹¹ so DHh. ¹² Mss. vt. ¹³ Hh pogh-al. ¹⁴ Hh pou pat. ¹⁵ DHh god. ¹⁶ r. pof-al.

5. Pety Iob.

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(Cf. Tanner. Other Mss. are: Douce 322, Ff II. 38 fol. 19*, Merton Coll. 68 f. 97. This poem is made on R. Rolle's *Paruum Iob sive lectiones mortuorum*, by a later, East-Midland poet, perhaps Richard Maigestone).

* Ms. Ff, which omits the title and Latin parts, greatly helps to restore the text, though often equally corrupted.

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fol. 10^b.

HERE begynneth the .ix. lessons of þe diryge whych Iob made in hys trybulacyon lying on the donghyll and ben declared more opynly to lewde mennes vnderstanding by a solempne worthy and dyscrete clerke Rycharde Hampole, and ys clepyd *pety Iob*, and ys ful profytable to stere synners to conpunccioun.

(Iob 7, 16 ff.) *Parce michi domine, nichil enim sunt dies mei.*

[*Parce michi domine*]¹,
Lyeff lorde, my soule thou spare;
The soth I sey now sykerly²
That my dayes nought they are;
5 For though I be bryght off ble,
The ffayrest man þat ys ough-whare³,
Yet schalle my ffaynesse fade and fle
And I schall be [but]⁴ wormes ware.
And whan my body ys alle bare
10 And on a bere brought schalle be,
I not what I may synge thare
But *parce michi domine*.

Quid est homo quia magnificas eum?

⁵ What ys a man, wete I wolde,
That magnifyeth hym-self alle-way,
15 But a marke made in molde
Off a clyngyng clot off clay?
Thou shopest vs ffor that we schulde
Haue bene in blysse ffor euer ande ay:
But nowallas [bothe] yong ande olde
20 Foryeten hit bothe nyght ande day.
A, goode lorde⁶, what schalle I sey,
I that stande in thys degre?
I wote no thyng that helpe may
But *parce michi domine*.

Aut quid apponis erga eum cor
tuum? visitas eum diliculo, et
subito probas illum.

25 Or why puttist [þou] thyn herte ayenst
mane,
That thou hast so dere bougħt⁷?
Thou vysytest hym ande art ffulle ffayne
Sodenly to preue yeff he be ougħt.
To longe in synne we haue layne,
30 For synne hath [so] oure soule [thorow]⁸-
sought
To helpe oure-selff haue we no mayne,
So moche woo hit hath vs wrought.
But to the pytt whene we be brouzt,
Then men wyll⁹ wepe ffor the ande me;
35 But certys, alle that helpeth nought,
But *parce michi domine*.

Vsquequo non parcis michi, nec
dimittis me ut gluciam saliuam
meam? Peccaui.

O¹⁰ why so longe or thou wylt spare

¹ So the 1st v. in Ff; om in HD, ² Ff
sekerle. ³ Ms. ough-where. ⁴ so Ff.
⁵ Ff But what. ⁶ Ff A lord god. ⁷ Ff y-b.
⁸ so D; Ms. o. s. so s. ⁹ D wolle. ¹⁰ D Or.

Me, in synne that depe dyue?

Thou woldest suffere neuermore

Me to swolowe my salyue¹?

I haue the gylt ande greynde soore,
For synne wyth me hath ben to ryue:
But, lorde, now lere² me with thy lore,
That³ dedly synne fro me may dryue;
Ande, Ihesu, for thy voundes fyve,
45 As thou be-camdest mane for me,
When I shalle passe oute off [this] lyue
Than *parce michi domine*.

Quid faciam [tibi] o custos homi-
num? quare posuisti me con-
trarium tibi, & factus [sum] michi-
met ipsi grauis?

What schalle I doo vnto the,

O thou kepar off [al] mankende?

Off suche a matere⁴ why madest þou me

To the contrarious me for to fynde?

O⁵ ffadere off heuene fayre ande ffre,

As thou art bothe gode ande hende,

Yet be kynde, as thou hast be,

Ande spare me, lorde, that am vnkynde;

Thy ffrendesshype, ffader, late me fynde,

As thou art gode in trynyste;

Off thy mercy make me haue mynde⁶

Wyth *parce michi domine*.

Cur non tollis peccatum meum, et
quare non aufers iniquitatem
meam?

Why takest thou nat my synne away,

[A thou]⁷ gode off al goodnesse?

Ande why also, as I the say,

Dost not⁸ away my wykednesse?

Thou madest me off a clot off clay

That breketħ ofte thorough brotylnesse⁹;

Ful brotylle I am, itt ys no nay:

That maketh me ofte to do amys.

But, good Ihesu, I pray [the] thys

For thy grete benygnyte:

Thy mercy, lorde, late me not⁸ mysse,

But¹⁰ *parce michi domine*.

Ecce nunc in puluere dormio; &
si mane me quesieris, non sub-
sistam.

Loo, in poudere I shalle slepe,

For oute off powdere ffyrst I cam;

Ande in to poudere must I¹¹ crepe,

¹ Ff spotull blyfe. ² Ms. lerne. ³ Ff þat y.
⁴ Ff nature. ⁵ om Ff. ⁶ Ff þat y may
mynde. ⁷ so Ff D; Ms. As thou art. ⁸ D nat.
⁹ Ff Bretulnesse. ¹⁰ Ff Thorow. ¹¹ Ff me.

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For off¹ that same kynde I am.
That I ne am poudere I may not threpe,
For erthe I am as was Adame.
And now my pytte ys doluene depe,
80 Though mene me seke ryght nought I
ame.

O thou fladere² Abrahame,
For Mary loue that mayde so ffree
In whos bloode thy sone swamme,
So³ *parce michi domine.*

(Iob

10, 1).

Tedet animam meam uite mee;
dimittam aduersum me eloquium
meum, loquar in amaritudine
anime mee, dicam deo: noli me
condempnare; Indica michi cur
me ita iudices.

85 Hit forthynketh⁴ my soule I-wys
The lyff þat I haue ledde alleway,
For now my speche ayenst me ys,
Sothly my-[self]⁴ I shalle dysplay,
In sorow ande in byttrnesse

90 Off myne oune¹ soule thus shalle I say:
Now, goode Ihesu, kyng off blysse,
Dampne me nat att domysday;
Ande, goode Ihesu, to the I pray
Telle how⁵ thus thou demest me.

95 Now yeue me *mercy*, & say not nay
Wyth *parce michi domine.*

Nunquid tibi bonum videtur si
calumpnieris et oprimas me opus
manuum tuarum, et consilium
impiorum adiues?

Semeth hit goode, lorde, vnto the
To thyrste⁶ me doune and me⁷ accuse?
I am yeff the werke, thou madest me;

100 Thyne oune handewerke⁸ thou nat refuse.
Wythyne the close of cheryte,

Good god, thou me recluse,
Ande yeff I gylte the in any degre,
With thy mercy thou me excuse,

105 Ne late me neuer off maters muse
That fallene vnto deshoneste.
Thys prayer [lord]⁹ thou nat recuse,
But [*parce michi domine.*]

Nunquid oculi carnei tibi sunt? aut
sicut videt homo, et tu uidebis¹⁰?

Whethere thyn eyene flesshly be?

110 Or yeff thou seest as seeth a mane?
Nay fforsothe, butt only we
Off outewarde thyngis beholdingyng hane.
But inwarde thyngis dost thou see
That non other may se¹¹ ne cane.

115 Therfor, lorde, I pray to the

¹ om Ff.² Ff f. fayre.³ Ff Euer.⁴ HD lyffe.⁵ Ff whi þou bus.⁶ Ff burste.⁷ Ff to a.⁸ Ff adds lord.⁹ so Ff.¹⁰ D

vides.

¹¹ Ff odur man may, se om.

Warne me whane I ame mys-tane,
That I may flee fro fowle sathane
That ys aboute to peryssh me.
Lese nat [that]¹ thou ones wane,
But *parce michi domine.*

120

Nunquid sicut dies hominis dies
tui, et anni tui sicut humana sunt
tempora?

Whethere thy dayes, lorde, be [s]lyke²
As mennes dayes that dwellyn here,
Or thy yeres be ought lyke

To the tymes off mannes yere?
Th[ys]³ day a mane ys fressh ande fryke⁴

125

And sheweth [forth] a gladsome⁴ chere,
But to-morow he wexeth syke
And happyly [is] borne forth on a bere.

Thus mannes tyme ys in a were:
But thy⁵ tyme stondeth in oo degre.

130

Therefore I pray in thys manere:

Lorde⁶ *parce michi domine.*

vt queras iniquitatem meam, et
peccatum meum scruteris, et
scias quia nichil impium fecerim,
cum sit nemo qui de manu tua
possit eruere?

For to seche my wykednesse,
And for [to] s[er]che [thus]⁷ alle my synne:
Me thynketh hit cometh off gret hardnes⁸

135

With me, lorde, so to begynne!
Schewe thou forth thy gret goodnesse,

And thyn hardshyp vp thou pyne;
Thynke vpon the brytylnesse

That alle-way worcheth me *with-inne*;⁹

140

And sythine I may nott⁸ fro the twynne
Ne⁹ ffrome thyne hand warysshede be,

Though I offende more ore mynne
Euer *parce michi domine.*

Manus tue fecerunt me, & plas-
mauerunt me totum in circuitu:
et sic repente precipitas me?

Thyne handes, lorde, haue made me¹⁰

145

And formede me in schap off mane,

And me thou settest in degre

Off grete nobley¹⁰ after thane.

But whane I thorough the soylte

Deceyued was off foule sathane,

150

Thow puttedest¹¹ me fro that dignite

He[dl]yng¹² doune one my brayne-pane.

Noone other cause alge I cane

But that synne hath depriuyde me.

Now ffor the blood that frome the ranne¹³,

155

So¹⁴ *parce michi domine.*

¹ so Ff. ² Ff slyke, HD lyke. ³ DH That.

⁴ Ff gladly. ⁵ Ms. thynne; Ff thy tymes. ⁶ Ff

Euer. ⁷ so Ff; H for suche ys. ⁸ D nat.

⁹ Ff And. ¹⁰ Ff noble lord. ¹¹ Ff puttyst.

¹² so Ff; HD Helydyng. ¹³ Ff down r. ¹⁴ Ff

Euyr.

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Memento, queso, quod sicut lutum
feceris me, & in puluerem re-
duces me.

Haue mynde therefore, I the pray,
O thou god almyghty kynge,
Thynke thou madest me off clay
60 And in to clay thou shalt me brynge—
Suche ys thy myght ande hatfi be[n] ay.
And sythene þou madest furst alle thyng,
Who dare say ayene the nay
To lete¹ thy wyll or thy lykyng?
65 Ther ys [no] mane olde ne yonge²
That stryue dar ayenst the.
Therefore nede maketh me [to] synge
Lorde³ *parce michi domine*.

Nonne sicut lac mulsisti me, et
sicut caseum me coagulasti?
Mylkedest nat me, lorde⁴, as mylke,
70 With nessh blood whane thou me made?
And sythyne, lorde, [þou madest]⁵ that
ylke
Ryght as the hardnesse off chese⁶ ys
hade?
My blood ys nessher thane ys sylke
In reyny weder that sone wolle fade,
75 And thus⁷ me made doo dedys swylke
With whyche my goste ys ofte vnglade;
And thus in sinne fulle depe I wade,
That nygh I droune thorow freelte.
Allethough I can off synne nat sade⁸,
80 Yet *parce michi domine*.

Pelle & carnibus uestisti me; ossi-
bus & neruis compegisti me.
With flessh and felle⁹ thou hast me
cladde,
With bonys and synewes to-gedyr knyht;
Lyffe and mercy off the I hadde,
To gouerne me thou yaue me wytt;
85 To kepe thy[n]¹⁰ bestes thou me bade
And seydest that I shulde ffor hit
In heuene-blysse be euer gladd.
And yet I wyll nat fro synne flytte,
But freelte, lord, so me smytte
90 Vnnethe kepte ys oone for me;
Nat-for-thane I pray the yet
For¹¹ *parce michi domine*.

Vitam et misericordiam tribuisti
michi.
Lyff and mercy thou yaue me ay;
Whane I wolde thy mercy crave,
95 Thow saydest to me natt ones nay,
But gladd was whane I wolde hit
haue;
Thow were redy nyght ande day
With mercy, lorde, me to saue.

¹ Ff lett. ² Ff z yng. ³ Ff Thus. ⁴ om
Ff. ⁵ so Ff. ⁶ Ff flesche. ⁷ Ff þys.
⁸ Ff lade. ⁹ Ff felle & fl. ¹⁰ D thyne.
¹¹ Ff Of.

But I denyed hit allwey,
So woody synne made me to raue; 200
I seruyd synne and was hys knave,
I dyd that [that]¹ was ayenst me.
Now, lorde, whane I am leyde in graue,
Than *parce michi domine*.

Et visitacio tua custodiuit spiritum
meum.
Thy vysytacione, lorde, hatfi kepte 205
My spyryte that ys me with-inne²:
For whane I wold to synne haue
lepte,
Thin³ holy grace⁴ made me to blyne;
And ofte-tyme I haue sore wepte
The more grace off the to wynne, 210
And thus with wepyng haue I wypte
My soule, lorde, firo⁵ dedly synne.
Lorde, late me neuer werke begynne
That in⁶ any wyse may displease the;
And somtyme though I frome the twyne, 215
Yet, lorde, *parce michi domine*.

(Iob
13, 23). Quantas habeo iniquitates et pec-
cata? [scelera] mea atque delicta
ostende michi.

What wyckednes alle that I haue,
With my synnes alle one ane hepe,
Shew me hem, or I go to graue,
That I for hem may [here]¹ sore wepe: 220
My soule, lorde, that I may saue
From þe pytte off helle so⁶ depe,
Where synfulle soules tumblyl and raue
In endeles woo—A, taketh good kepe—
Toodes o[n]² hem doth crowde & crepe, 225
In suche peynes the soules be.
From that place I may [me] nat kepe
Withoutene *parce michi domine*.

Cur faciem⁸ tuam abscondis, &
arbitraris me inimicum tuum?
Why hydest þou from⁹ me thy fface
That ys so fulle off alle ffayrnesse— 230
I mene thys, somtyme thy grace
That þou withdrawest and yeuest me
lesse¹⁰?
As thy[n] enemy thoue dost me chace,
Demyng me in gret hardnesse¹¹:
Thy loue fayne¹² wolde I purchase, 235
Yeff þou wolt me hit graunte¹³ of þi
goodnesse.
Now graunte me lord [suche]¹⁴ sted-
fastnesse
That I may stonde¹⁵ in oo¹⁶ degre;

¹ so Ff. ² Ff y haue me inne. ³ Ms.
Than. ⁴ Ff goste. ⁵ D from. ⁶ om Ff.
⁷ Ms. off. ⁸ Ms. faciam. ⁹ Dff fro. ¹⁰ Ms.
lace. ¹¹ Ms. hardynesse. ¹² Ff lord. ¹³ Ff
woldyst me gr. hyt. ¹⁴ Ms. off thy. ¹⁵ D
stande. ¹⁶ Ff. good.

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240 Lorde¹ *parce michi domine.*

Contra folium quod uento rapitur
ostendis potenciam tuam, & stipulam siccam persequeris.

Ayent a leeff that lyght ys to² blowe,
To me that am [full] freel off kynde,
Thy myzt and powere dost thoue schowe,
As though I myght berys bynde.

245 With wyndes ofte I owerthrowe
Suche fondyng off the [fende] I fynde,
I renne forth fro rowe to rowe
Somtyme before somtyme behynde;
I grope³ as a mane that ys ffulle blynde.
250 But though I stombe thou ffolowest me.
A, lorde, though I to the be vnkynde,
Yet¹ *parce michi domine.*

Scribis enim contra me amaritudines,
& consumere me uis peccatis adolensencie mee.

Thow wrytest, lorde, ayent me
Byttrnesse, that I shall rede

255 Att domesday in syght off the
And alle the worlde in lengthe and brede;
That I dede in pryuyte
There opynly owte hit⁴ shall sprede;
And thus⁵ thou wyllt, fulle welle I see,
260 ⁶ distroy me ffor my wycked dede.
But, lorde, to the I clepe and grede:
As thou art lorde⁷ off alle pyte,
That day whane I shall drepe and drede
Than *parce michi domine.*

Posuisti in neruo pedem meum, et
obseruasti omnes semitas meas,
et uestigia pedum meorum considerasti.

265 In a synew thou hast my feet sette⁸
With the whyche that I goo shall,
And alle the pathes thou hast mette
That euer I yede in wey or walle;
There ys noo thyng that the may lette
270 To knowe my steppes grete and smalle;
Wycked and worse, good and bette
I wote welle thou consyderest alle.
But, lorde, to the I clepe and calle:
Whan I slyde supporte thou me,
275 And though somtyme I take a falle
Yet *parce michi domine.*

Qui quasi putredo consumendus
sum, et quasi vestimentum [quod]
comeditur a tinea.

The whyche as rotyng shall consume,
And fare as mowth⁹-etene clothe;
And¹⁰ as frome the fyre departeth fume

¹ Ff Enyr. ² Ff to be bl. ³ Ff graspe.
⁴ D hit owte. ⁵ HD thys. ⁶ HD And d.
⁷ Ff welle. ⁸ Ff In stockes pou haste sett
my fete. ⁹ Ff moght. ¹⁰ om Ff.

So body and soule a-sundre goth. 280
I am made of a lothly hume¹,
Hit² ys a thyng to mane most loth.
Wheroff thane³ shulde I presume
To be hygh-herted or lyghtly wroth?
285 Though I be he that ofte mysdoth,
Off mercy art thou large and fre;
As I leue⁴ that thys⁵ ys soth,
So *parce michi domine.*

(Iob 14, 1). Homo, natus de muliere, breui
uiuens tempore repletur multis
miseriis.

A man pat ys off⁶ womane bore,
But lytelle whyle he lyueth here, 290
And euery day more & more
Replenysshed ys with synnes sere,
With hote⁷ and⁸ colde and⁹ hunger⁹ sore
Turmentyd¹⁰ ys frome yere to yere,
And ofte hym wanteth¹¹ goddes lore 295
That gostly wey¹² he schulde lere.
And thus he wandreth in a were
As⁸ a mane blynde &¹³ may not see.
Therefore I pray the⁸ with louely¹⁴ chere
For¹⁵ *parce michi domine.* 300

Qui quasi flos egreditur & conteritur,
et fugit uelud umbra, et nunquam
in eodem statu permanet.
The whych oute spryngeth¹⁶ as a floure
That groweth fressh alle menz to glade,
But whane he with a sharpe schowre
Ys smytene, begynneth sone to fade.
So lese I the flayre colour 305
That god almyghty ffurst in me made,
And thus I change in euery houre¹⁷,
And fle away ryght⁸ as a shade.
And herewith I am ffulle¹⁸ lade
With synnes off dyuerse degre. 310
Off heuene-blysse¹⁹ me nought degrade,
But *parce michi domine.*

Et dignum ducis super huiuscemodi
aperire oculos tuos, et adducere
eum tecum in iudicium?
And, lorde, thou letest²⁰ that hit be dygne
Thyne eyene to opene vpon suche one,
And hyme thou shewest be that sygne 315
That he with the to dome shall gone?
Haue mercy one me, Ihesu benygne,
Me thyneketh myne herte ys harder than²¹
a stone
And besyed with a spyryte malygne,

¹ Ff slyme. ² Ff That. ³ Ff lold.
⁴ Ff beleue. ⁵ Ff hyt. ⁶ DFf a w. ⁷ Ff
heete. ⁸ om. FF. ⁹ D hungor; Ff h. & s.
¹⁰ Ff Turned he. ¹¹ Ms. wanted. ¹² Ff lore.
¹³ Ff that. ¹⁴ Ff mylde. ¹⁵ Ff Of. ¹⁶ Ms.
spr. oute. ¹⁷ so Ff; HD shoure. ¹⁸ Ff all
full. ¹⁹ Ff Lord of heuene. ²⁰ Ms. lettest.
²¹ Ff harde as.

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320 My flesshe, the worlde they bene my fone.
These be¹ my enemyes, lorde², eche one,
Euere aboute to perysshe me:
Lorde, ffor the loue off Mary and lohne
Euer *parce michi domine*.

Quis³ potest [facere] mundum de
imundo conceptum semine?

Nonne tu qui solus es?

325 But⁴, lorde, who may clene make
Conceyuyd thyng off seede vnclene? —
Nat thou? a, yes, I vnder[take]⁵,
Yeff the lest⁶ to make hit clene.
Allas, I walke in a lake

330 Off dedly synne that doth me tene:
But lorde, ffor the² loue off Maryes sake
Amende the harme that I off mene.
Y-wys⁷ I ame nat worth a bene
Off my-self to commendyd be:

335 Yet helpe me, lorde², with thy grace
shene,
And euer⁸ *parce michi domine*.

Breues dies hominis⁹ sunt, numerus
mensium eius apud te est.

Mennes dayes be¹⁰ shorte—be ware
And therto take [þou] good entente—
For in respyte off tyme euermare

340 They beth nothyng equipolent;
The nombre off hys monthes are
Alwey att the, lorde, verament.
Oure lyff ys nought but sorow & care,
Tylle we be passed iugement.

345 My wyttes, lorde, I haue myspent
That thou me yane to rewle *with* me:
But þat I may ryse vp and here¹¹ repent,
Lord¹² *parce michi domine*.

Constituisti terminos eius, qui pre-
teriri non poterunt.

Hys termes, lorde, thou hast ordeyned
350 How longe he shalle now² lyue here,
That may he nat passe ne be refreyned
But be thyn absolute powere.
Thys sentence may be welle susteyned
By a story as we may here:

355 How Ezechye to dethward peyned
And yet god addyd ouer xv. yere;
Hys kyndely tyme was comene flul nere,
But for hys synnes tho wepte he.
Lorde, yeue¹³ me grace that I may here

360 Haue¹⁴ *parce michi domine*.

Recede [ergo]¹⁵ paululum ab eo ut
quiescat, donec optata ueniat,
sicut mercenarii¹⁶, dies eius.

Therfor, lorde, a lytelle goo away,

¹ Dff ben. ² om Ff. ³ Ms. Quis michi.

⁴ Ff A. ⁵ Ms. vnderstande. ⁶ Dff lyst.

⁷ Ff Forsooth. ⁸ Ff Wyth. ⁹ Ms. homines.

¹⁰ D ben, Ff beeth. ¹¹ Ff here &. ¹² Ff Euyr.

¹³ Ff So graunt. ¹⁴ Ff Wyth. ¹⁵ so D.

¹⁶ Ms. mercenarius.

With-drawe þy[n] hand þat mane may
reste,

Tylle he desyre hys dethe-day
And wylne¹ to be shutte vp in hys²
cheste;

And late hyme lyue yeff he³ lust ay, 365

Thys holde I, lorde, ffor the best;

Alle dysease frome hyme delay,

Tylle the careyne in erthe be keste.

Allas, alle⁴ þis world now ys mys-wrest

To carpe th[u]s⁵, lorde, ayenst the. 370

Make me to thy mercy trest

For⁶ *parce michi domine*.

(Iob
14, 13). **Q**UIS michi hoc tribuat ut in in-
ferno protegas me, donec per-
transeat furor tuus?

Who to me may yeue or graunte

For loue or any affeccyone,

For⁷ thy wratthe that ys duraunte 375

I may haue my⁸ proteccyone?

In helle yeff I be concurraunte,

Ther ame I in [thy] subieccyone;

In heuene though thou woldest me
haunte⁹,

Yet⁴ ther ame I att thy correccyone. 380

I may nat frome thy respeccione

By no wey, lorde, hyde now⁴ me:

Therfore sey I thys lessone

Off *parce michi domine*.

Et constituas michi tempus in quo
recorderis mei?

And thou woldest a tyme ordeyne 385

In whyche thoue woldest of me haue
mynde,

With some solace me to susteyne
That off thy blysse ame so ferre¹⁰ be-
hynde?

My woo frome the cane I natt layne

But telle hit the, for thoue art kynde: 390

I ame fast bounde¹¹ here *with* a chayne

Off dedly synne, flulle welle I fynde.

But woldest thoue, lorde, me vnbynde

Thorough the vertu off thy pyte,

Thane were I gladd and lyght as lynde 395

To haue¹² *parce michi domine*.

Putasne, mortuus homo rursum
uiuat?

Trowest thoue nat that mane shalle ryse

Ayene to lyfe that dyed onys?

Yes, and that in a wondyrffulle wyse,

With flesshe and felle, blood and bonys. 400

Than shalle god hys dome deuyse

And to hyme take the goode attones;

¹ Ff wyll. ² Ff a. ³ Ff D hym. ⁴ om Ff.

⁵ Ms. thys. ⁶ Ff Thorow. ⁷ r. Fro? ⁸ Ff

haue may any. ⁹ Ff daunte. ¹⁰ Ff Pat am

of bl. full f. ¹¹ Ff bounden, here om. ¹² Of.

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But dampned soules shullene sore gryse
And yeue a shoute *with* hydous gronys.

405 Th[us]¹ make they shulle wooffulle mones
Alle that shullene dampned be.

Tha[t] I may dwelle² *withyne* thi³ wones,
[Lord]⁴ *parce michi domine*.

Cunctis diebus quibus nunc milito,
expecto, donec ueniat immutacio
mea.

Alle the dayes that I lyue here
410 In thys wooffulle wepyng⁵ dale,
I byde allewey frome yere to yere
Tyle I chaunge as mene do falle⁶.
Chaunge I shalle *withowtene* were,
Nat ay be dwellyng in thys vale.

415 But, lord, whane I ame leyde one bere,
Hye vp to heuene my soule [þou] hale—
For there comen⁷ neyther grett ne smale,
But thou drawe hem, lorde, to the;
That my soule be nat in bale;

420 But⁷ *parce michi domine*.

Uocabis me, & ego respondebo
tibi; Operi manum tuarum por-
riges dexteram.

Thou shalt me calle att domesday
Whene thoue art set one iugement,
And I to the *withowtene* delay
Shalle yeue my[n]⁸ answer verament.

425 But, goode Ihesu, to the I prey
Thynke allewey *with* fülle entente
Thou madest me off a clott off clay;
Thyne handwerk helpe as þou furst
mente;

And *with* my thought⁹ I haue mysypent
430 Thorough malyce here off frealte
Here, leeff lorde, late me repent,
But¹⁰ *parce michi domine*.

Tu quidem gressus meos dinu-
merasti, sed parce peccatis meis.

Forsothe my steppes euerychone
Thou nombrede hast and tolde¹¹ hemalle:

435 But, lord, to the I make my mone,
As thou art lorde off heuene & helle¹²,
Vertues, lord, though I haue none
Late thy grace in me now welle¹³;

For woo ys hyme that stante alone
440 And hath non helpe¹⁴ yeff [that] he
falle.

My syne ys bytterer thane eysel or
galle,

And stynkyth, lorde, in syght off the:
But nought-for-thane to the I calle
For *parce michi domine*.

¹ Ms. Thys. ² Ff Graunt me to d. ³ Ms. the.
⁴ HD Off. Ff Wyth. ⁵ Ff woopes. ⁶ Ff fale.
⁷ Ff Euyr. ⁸ Ff an. ⁹ Ff & wyttis myne hogh.
¹⁰ Ff Thorow. ¹¹ Ff fælde. ¹² Ff alle. ¹³ Ff
walle. ¹⁴ Ff & no h. hath.

(Iob
17, 1). Spiritus meus attenuabitur, dies
mei breuiabuntur, et solum michi
superest sepulchrum.

My spyryte shalbe ffebylle and feynt 445
Whene¹ I am fallene in any² age,
My dayes, make I neuer so queynt,
Shullene abregge ande somewhat swage,
And I ful sone shalbe atteynte
Whan I haue lost³ my[n] hote corage, 450
And though I dyede thane as doth a seynt,
A pytte shalbe myne herytage—
In erthe gete I none othere wage
Off alle rychesse, that mane may see.
Whane I ame closed in that cage, 455
Than *parce michi domine*.

Non peccauit, et in amaritudinibus
moratur oculus meus.

I haue nat synned wyfully
Thorough my feynt febelles nature,
Ne greuede the so greuously⁴
Wherfore I shulde thys woo endure; 460
Thou punyshest me ande I not why,
Passyng resone and goode mesure.
Hit ys my flessch, lorde, ande nat I
That groccheth ayenst thy harde reddure.
[But, lorde, as .I. am thy creature,]⁵ 465
And [þou] thatylke gode that boughest me,
So my care recoure and cure
With parce michi domine.

(Iob
17, 11). Dies mei transierunt, cogitaciones
mee dissipate sunt, torquentes
cor meum.

My dayes, lorde, passede are
Ande olde I am, I am no faunt⁶; 470
My thoughtis wandre[n] wyde-whare,
For they bene, lorde⁷, fülle variaunte,
My herte they greuyn wondersare
For euer aboute hyme they haunte.
Thys maketh me to drowpe & dare, 475
That I ame lyke a pore penaunte.
Though I be, lorde, vnsuffysaunte
Any helpe to gete off the,
Yet, for I ame thy⁸ creaunte,
Lorde⁹, *parce michi domine*. 480

Noctem verterunt in diem, & rursum
post tenebras spero lucem.

The nyght they turnyde in to þe day,
For they madene me to¹⁰ wake alle nyght;
I myght nat slepe be no way,
Suche thoughtis were in myne hert
pyght¹¹.

In derkenes dymme as I so lay, 485

¹ Ff When þat. ² om Ff. ³ Ff lost y haue.
⁴ Ff gryselly. ⁵ so D; Ff But as y am I. thy
c.; om in H. ⁶ Ff now faynte. ⁷ Ff ofte.
⁸ Ff thus. ⁹ Ff Euyr. ¹⁰ Ff me maden;
to om. ¹¹ HD plyght.

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Yet hoped I after the clere day-lyght;
But thoughtis me so trobled ay
That I was thane a woffulle wyghte.
But, lorde, as þou arte mekyll off myghte,
490 Alle euylle thoughtis putt frome¹ me;
And that I off the may haue a² syght,
Lorde³ *parce michi domine*.

Si sustinero, infernus domus mea
est; in tenebris stravi lectulum
meum.

Lord, yeff I shalle suffre thys grete dysease,
Hit wolle me brynge vnto my graue;
495 And yet I-wys I may nat chese,
Whether I be⁴ kyng, knyght or knaue.
In derkenes dymme alle owte off ease
My lytelle bedde spredde I haue;
That bedd shalle I neuer lese,
500 Though I wolde ffor angor raue,
Tylle the day off dome that off my⁵ graue
I shalle aryse, and moo with me.
My soule lorde I prey the⁶ saue
Wyth³ *parce michi domine*.

Putredni dixi: pater meus es;
mater mea et soror mea, uer-
mibus.

505 To rotene erthe ryght thus sayd I:
»Thou art my fflader off whom I came«,
And vnto wormes sekurly:
»Thow art my moder, thy sone I am⁷;
My systrene alle⁸ ye bene, ffor why
510 None other þane ye ffor sothe I [n]am⁹.
I shalle calle hem systres lo for-thy,
For I shalle roote amonge heme¹⁰;
Off the lowest erthe god made Adame,
Off whyche my kynde I had as he.
515 Now, lorde, that art lykened to a lambe¹¹,
So *parce michi domine*.

Vbi est ergo nunc prestolacio mea
et paciencia mea? tu es domine
deus meus.

Where ys myne abydyng nowe,
And alle my pacyence therto?
They beñ away, I wote¹² neuer howe,
520 For sothe me wanteth botli two.
Yeff myn herte be styff and towe
To thanke the in wele and woo,
Hit ys nat I but oonly thow;
Thow art my lord and god also.
525 O thow gret lorde, alpha &¹³ oo,
Helpe me ffor thy grett pyte;
I haue knough I pray the hoo¹⁴,
And¹⁵ *parce michi domine*.

¹ D fro. ² Ff may of þe h.; a om. ³ Ff
Thorow. ⁴ Ff Be y. ⁵ Ff þæt. ⁶ D thow,
Ff þe þou. ⁷ Ms. am I. ⁸ Ff also. ⁹ so
Ff; HD am. ¹⁰ Ff ham. ¹¹ Ff lam.
¹² Ff not. ¹³ Ff et. ¹⁴ Ff sey hoo. ¹⁵ Ff
Wyth.

(Iob
19, 20.) Pelli mee, consumptis domine
carnibus, adhesit os meum, et
derelicta sunt tantummodo labia
circa dentes meos.

To my skyn my mouth(!) ys loo¹
And² cleued fast, as ye se may³, 530
And wasted ys my flessh also,
And bothe my lyppes bene away,
My whyte tethe they⁴ bene fulle bloo—
Ye wolde be agast⁵ yeff ye me say⁶.
Myn heryng ys ffulle clene agoo, 535
Myne eyene be[n] dymme that were[n]
fulle gray;
And I that was ffulle stoute and gay,
Fulle⁴ horyble am now opone to se.
Tyme ys that⁴ mene now⁷ for me pray
For⁸ *parce michi domine*. 540

Miseremini mei, miseremini mei,
saltem uos amici mei, quia manus
domini tetigit me.

Rewethi one me, rewethi on me
My frendys namly, now⁹ helpe¹⁰ att
nede,
For I am there I may nott fle,
The hand off god ffulle sore I drede.
And frendys, seeth¹¹ that I am he 545
Thys other day that⁴ on the erthe yede;
Now helpe yeff that⁴ youre wylle be,
With prayer, fastyng, and almes-dede—
For these mowene¹² best gete me mede,
With *placebo and dirige*; 550
Here-with my soule¹³ I pray you fede
With *parce michi domine*.

Quare persequimini me sicut deus,
& carnibus meis saturamini?

Why as god do ye pursewe
Me, that suffre these sharpe schowres?
Ye late me payne¹⁴ here in¹⁵ peynfulle 555
pewe
That ys a place off grett doloures.
Yow I chese for frendes trewe
And made yow myn executoures.
But tyme xalle come that ye shalle
rewe
That euer ye were to me¹⁶ false trey- 560
tours.
My good ys spent¹⁷ as hit were youre,
But nat a peny yevyne ye me.
Now for alle suche flaytours¹⁸
Lorde, *parce michi domine*.

¹ Ff To my mouth my skynne ys blo. ² om
Ff. ³ Ms. may se. ⁴ om Ff. ⁵ Ff gast.
⁶ Ff ye may see. ⁷ Ff now men. ⁸ Ff
Wyth. ⁹ Ff ye. ¹⁰ D helpeþ. ¹¹ Ff Now
fr. syth. ¹² Ff may. ¹³ Ff My hungry s.
¹⁴ Ff pyne. ¹⁵ Ff in a. ¹⁶ Ff so f. ¹⁷ Ff
ye spenden. ¹⁸ Ff false (overl.) factowres.

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Quis michi tribuat ut scribantur
sermones mei?

565 Who may graunte me thys bone
That my wordes wretene were,
In ensample off eucrychone
That hap may to bene in care?
For yeff they woldene maken moone

570 Eyther grocche with herte sare
Aynst god that syttesth in trone,
[Percase yet]¹ they woldene spare
And make natt so ferly ffare
But take ensample woldene off me.

575 Now, lord, as I am but² wormes ware,
So *parce michi domine*.

Quis michi det ut exarentur in
libro, stilo ferreo aut plumbi
lamina, uel celte sculpantur in
silice?

Who shalle graunte me, or I be dede,
To wryte hem by oone and oone
580 [In]³ booke with ynke blak or rede,
Made with gumme and vermylone,
Or ellys yet² in plate off lede,
Or graven in harde flynte off stone,
That alle mene, where-euer² they yede,

585 Myght otherwhylo loke theropone?
I wolde my frendys and my ffoone
Ensample⁴ take myght be me.
As thow art thre and gode alloone,
Now⁵ *parce michi domine*.

Scio enim quod redemptor meus
viuit, et in nouissimo die de
terra surrecturus sum, et rursum
circumdabor pelle mea, & in
carne mea videbo deum salua-
torem meum.

590 I wote ryght² welle that my redemptoure
Lyuetth yet, and lyue shalle aye,
And I shalle ryse, I not what oure,
Owte off the erthe att domes-daye,
And take to me my ffurst coloure,

595 In⁶ flesshe & felle cladde on clay,
And [so] shalle I see my sauoure
Deme the worlde in wonder aray.
The wycked than withowtene delay
As arowes to helle they shullene flee.

600 Lorde, that I goo nat that way,
So *parce michi domine*.

Quem uisurus sum ego ipse, &
oculi mei conspecturi sunt, et
non alius.

Whame⁷ I my-self shalle se in syght
With eyene clere and herte stable,
And knowe hym as god almyght
605 That was for me man desparitable⁸.

¹ Mss. Because yeff. ² om Ff. ³ Mss. My.
⁴ Ms. Emsample. ⁵ Ff So. ⁶ Ff And.
⁷ Mss. Whane. ⁸ so Mss.; r. despitabile.

Shalle ther for¹ me noone other wyght
Se my god that ys durable,
But I my-self with eyene bryght
Shalle hyme be-holde most honorable.
O lord, that charyte that ys² so amyable 610
And bryght shynyn in thy mageste,
That syght to see lorde make me able
Thorow *parce michi domine*.

Reposita est hec spes mea in sinu
meo.

Thys hope ys in myne herte sette,
That neuer ffrome me sshalle dysseuer; 615
Thereyne my trust also ys knette,
The whych to haue now ys me leuer.
I hope to god that I shalle gette
Off alle dysseases yet rekonere³,
And se my lorde in hys turete 620
With whome I hope to dwellene euer.
Thouh I be synfulle, lord, take me neuer
In any thyng⁴ that may dysplese the,
Thy blysse late me haue for euer
Thorow⁵ *parce michi domine*. 625

^{(10b 10, 18).} Quare de vulua eduxisti me?
Qui vti nam consumptus essem,
'ne oculus⁶ me uideret!

A lord, why leddyst thou so me
Oute off be wombe that⁷ I was in?
Wold god I had consumed be
With-inne my[n]⁸ owne moders skynne,
That the eye with whyche I see 630
Had nat seyne no⁹ more ne mynne,
That I myght in that degre
Neuer haue wyst what had be synne;
For synne maketh me from the to twyne.
That off nought madest þou¹⁰ me, 635
Thy mercy, lorde, ma[k]e¹¹ me to¹²

wynne
With¹³ *parce michi domine*.

Fuissem¹⁴ quasi non essem, de utero
translatus ad tumulum.

And wolde god that I be hadde
As a thyng that neuer was!
For alle with synne I am be-stadde, 640
And euery day I doo trespass.
No wonder though I be vngladde
And though I synge oftene alas!
For pure woo I wexed madde,
Nere goddys mercy my solace. 645
Lo, lorde, lo, I am ryght as
A wyteles mane with-owtene the:
But as thoue off plente¹⁵ mercy has,
So *parce michi domine*.

¹ HD therefore. ² Ff O I. that arte. ³ Ff rekeuer.
⁴ Ff Wyth oght. ⁵ Ff. Wyth.
⁶ Ms. o. tuus. ⁷ Ms. thas. ⁸ Ff In myn.
⁹ Ff me. ¹⁰ Ff Ye from be lord that madyste.
¹¹ Ms. made. ¹² Ff graunte þat y may. ¹³ Ff Thorow.
¹⁴ Ms. Fuissent. ¹⁵ Ff lord all.

Ms. Harl. 1706.]

Nunquid non paucitas dierum meorum
finitur breui?

Whether the ffewnes off my dayes

550 Shulle nat hastily haue an ende?

Sythen I cane se be no wordly wayes

But owte off¹ þe worlde sone shalle I
wende.

The wordles wyles ryght nat me payes,

For they bene false and ful vnthende (!);

655 My fflesshly lust my soule affrayes,

And I am tempted *with* the ffende.

Thys maketh me to bowe and bende

Alle-vey to synne, that woo ys me.

Lorde, that arte curteyse and hende,

660 So *parce michi domine*.

Dimitte ergo me domine, ut plan-
gam paululum dolorem meum;
antequam vadam, et non reuer-
tar, ad terram tenebrosam et
opertam mortis caligine.

Therefore, lorde, suffre thou² me

A lytllle what, that whylle³ I may

The tyme that euer I greued⁴ the

In dede or thought be nyght or day,

665 And graunte me, yeff thy wyll be,

That here in erthe I wepe⁵ may,

The derke lande that I neuer⁶ see

That keuered ys *with* blacke alle-vey.

¹ Ff fro. ² Ff now. ³ Ff A l. whyle
that wepe. ⁴ Ff gyltyd. ⁵ Ff wepe l.

⁶ Ff ne. ⁷ om Ff.

Now, good⁷ Ihesu, to the I prey,
As thou art god in trinite,
From that lande thou kepe [me] aye
Thorough *parce michi domine*.

670

Terram miserie et tenebrarum, ubi
umbra mortis et nullus ordo, sed
sempiternus horror inhabitans.

The lande off myscheff and off derknes

Where as dampned soules dwelle,

The londe off woo and off wrecchednesse 675

Where bene moo peynes þane tonge
may telle,

The londe off dethe and off¹ duresse

In whych noone order may² dwelle,

The londe off wepyng and off³ drerynesse

And stynkyng sorow⁴ on to smelle. 680

Now from that lond þat clepyd ys helle,

Worthy lord, rescue now thou⁵ me,

So that I may euer *with* the dwelle,

Thorough *parce michi domine*.

Here endeth the ix lessons of the
dirgye whiche Iob made in hys trybu-
lacion.

(Follows another poem with the same
refrain *Parce michi domine*, beg. By a
forest syde walkyng as I went Dysporte
to take in o mornyng).¹

¹ Ff of all. ² Ff m. here. ³ om Ff.
⁴ Ff orroure vnto. ⁵ Ff Worschypfull l. res-
cove.

Of the 3 following tracts (6--8), which are mostly found together in the Mss., the 2 last have been ascribed to R. Rolle by Tanner; but all are later compilations by a Midland writer, in a negligent, slipshod sort of style.

6. (The profits of tribulation.)

(Under this heading I give the 2 (or 3) originally distinct pieces which in the Mss. have subsequently coalesced. The 1st (How six maisters &c.) is found independent in Ms. Reg. 17 A XXV and Ji IV. 9, but generally, as in Ms. Harl. 1706 f. 54 (Douce 322), Rawl. 894, Reg. 17 C XVIII, Corp. Chr. Coll. Oxf. 220², connected (though-loosely), through an intervening *Nota de paciencia infirmitatis* in Latin, with the XII profits of tribulation. The 1st piece is, in Ms. Harl. 1706, and by Tanner, ascribed to Adam Carthusianus (see Tanner s. v.). The other is a translation of *De XII utilitatibus tribulationis* (ascribed to Peter of Blois, ed. Giles III. 307, Migne 207)³, and is derived from the older translation (probably by R. Rolle) ed. p. 44 ff. The whole tract was printed London 1530.)⁴

¹ The same Ms. Harl. 1706, fol. 60, contains a translation of R. Rolle's *De emendatione peccatoris* (12 Capitula). Also, the 'Orologium Sapientie' ascribed (with the beginning of Ms. Harl.) to R. Rolle by Pits and Tanner, but which is nothing but Chapter V. of a larger tract of that name (a free English reproduction [of Henry Suso's work] by another author, ed. in Anglia X. 2 Corp. and Rawl. are the best Mss., though neither is the original; Reg. closely follows Rawl.; Harl. often alters freely).

³ In Ms. Mm vi. 17 fol. 125 and C. C. C. Oxf. 193 this Latin tract is erroneously attributed to R. Rolle; others ascribe it to Adam the Carthusian. R. Rolle is probably the author of the 1st translation (Ms. Reg. 17 B xviii).

⁴ Another treatise on tribulation (pSaint Poule techip us &c.) in Ms. Ji vi. 40 and Bodl. 938, is wrongly ascribed to R. Rolle in the Cambr. Catal. of Mss.

Here begynnith a litil schort medice that telleth how þer weren foure maistres assembled¹ to gidur and askiden eche man of þem what þey myȝte best speke of that myȝte moost please god & were moost profitable to þe people and alle þey weren acordid to speke of tribulacioun.

The firste maistir seyde þat if eni þing hadde be better to any manerli lyvinge in þis world þan tribulacioun, god wille haue zeue it to his wille, but for he say wel þer was no þinge better þan it, þerfore he gaf it to him, and made him to suffre moost tribulacioun in þis wrecchid world, more þan any euere eny man or euere schal.

(The secunde maistir seyde þat if þer were eny man in þis world that myȝte be with-oute speke of synne as our lord Ihesu Crist was, and myȝte lyue here pritti ȝeer and it were possible with-oute mete and drinke, and were also so deuout in prøyng þat he myȝte speke with angelis in þe air as dide Marie Maudeilyn, ȝit myȝte he not lenger in that lif as god mede as a man deserueþ in sufferynge of a litil tribulacioun.

The þridde maistir seyde that if it so were þat the modir of god and alle þe halewis of heuene preieden alle for oo man, ȝit schulde þei not gete him so myche meede ne so greet as he schulde gete hym-silf bi meeknes in sufferynge of a litil tribulacioun.

The fourþe maistir seyde: We worschipe þe cros for oure lord Ihesu Crist hyng ther-upon bodili, but I seye we schulde rapen and by more rizt and reason haue in mynde þe tribulacioun þat he suffrid ther-upon for oure gyltis and trespasis.

(The fifþe maistir seyde: I hadde leuere be of myȝte, of strenkþe and of power to suffre þe leste payne of tribulacioun þat oure lord Ihesu Crist suffrid here in erþe wip meeknes in herte, þan þe meede or the reward of alle worldly goodis, for as seint Petir seiþ þat noon ȝis worþi to haue tribulacioun but þe þat desyren in wyl clene herte and wyl-oute errour, for tribulacioun þynkeþ synne, and it lerneþ a man to knowe þe priuities of god, and tribulacioun makip a man to knowe hym-silf and his euen-cristin, and it multipliþ vertues in a man, and purgith hym and clensith hym lik as fier dooþ golde; and what man that meekli in herte suffiþ tribulacioun, god is wyl-linge hym and helpeþ þat heuy charge of tribulacioun wip hym, also tribulacioun heuyþ aþon the tyme þat is lost, and buildip a man in þe way of riȝhtnes, and of alle þe gyltis þat god zeueþ vnto man, tribulacioun is þe moost worþi gifte, also it is [a] tresour to þe which no man may make comparisoun, and tribulacioun lymeth a mannis soule vnto god.

Now axip þe sixte maistir whi we suffren tribulacioun with so euil wil; and it is answerid þer-to & seyð þus: for þre thingis. The firste is for we haue litil loue to oure lord Ihesu Crist. The secunde is for þat we thinke litil of þe grete meede and þe lufe þat cometh þer-f. The þridde is þat we þenke al litil of heuyt of þe bitter paynes and þe grete passoun þat our lord Ihesu Crist suffrid for us in redempcioun of oure synnes, and to bringe us to his blis that neuer schal haue ende. A MEN. —

In Ms. Rawl. C 894 &c. then follows:

B. Nota de paciencia infirmitatis.

Si sciet homo quantum de hominibus villos fuisse, non parum sine infirmitate vivere voluisset. quare? Quia infirmitas corporis est anime sanitas. Quod apostolus considerans: Cum infirmor¹ [inquit] tunc fueram sanus & parvus. Quare? Cum infirmitas corporis existeret, etc. Meditatio, distrinccio vanitatis, effugatio concupiscentie, amissionis mundi & carnis glorie, etiam potius superbia, exterminacio inuidie, espulacio luxurie, adquisicio gracie virtutis diuine—Domino dicente ad apostolum Paulum: Sufficit tibi Pauli gratia mea, nam virtus in infirmitate perficitur. Quod Bistram

¹ *al.* assembled. ² *al.* & yche on asked oþer what þing. ³ *al.* man. ⁴ *r.* trou.
 ⁵ *al.* gret paynes & þe bitter p. ⁶ *al.* soules. ⁷ Ms. infirmior.

Ms. Rawl. C 894.]

bone intelligens¹ apostolus ex maximo cordis sui gaudio dixit: Libenter gloriabor in infirmitatibus meis. Valde ergo desideranda est infirmitas, quoniam in nobis peccatorum flammam extinguit & a Iesu Christo gratiam adquirent. Infirmitas in nobis culpam purgat & coronam nobis preparat. O infirmitas, quam amabilis es & nobis utilis; nunquam sine te ambulem, nunquam sine te sedeam, nunquam sine te in hac uita fugiente uiuam, quare? Quia infirmitas corporis est purgatio & anime sanctificatio. Infirmitas corporis est euidentis nobis diuini amoris indicium & castigacionis sue signum, Christo domino testante qui ait: Quos amo, flagello & castigo. Certe si uelimus ab eo amari, debemus ab eo desiderare flagellari. Quia si ab eo non fuerimus flagellati non poterimus ab eo recipi, scriptura teste que dicit: Flagellat omnem filium quem recipit. Constat ergo quod illum quem non flagellat non recipit, unde de illis quos hic non flagellat dicit per prophetam: Dimisi eos secundum desideria cordis eorum. Necessarium est ergo nobis flagellum domini, quia si ab eo flagellamur absque dubio ab eo recipimur. Pacienter est ergo tolleranda infirmitas corporis que est preparacio salutis, igitur cum gratiarum accione est suscipienda, cum cordis leticia est tolleranda. Infirmitas enim corporis generat odium mundi & parat amorem dei. Cogit nos uitam presentem tanquam erumnosam peregrinationem & exilium odio habere & uitam eternam desideranter concupiscere. Sed homines miseri & mundo dediti, si sane semper in hac uita potuissent uiuere, nunquam [uitam] aliam habere uoluissent. Nunc ualde est dolendum & flendo dicendum quod non nulli statim cum a deo flagellantur, eius salutarum flagellum ab eis auferre nituntur. Mox uasa vitrea querunt, urinam consulunt utrum uiuere an mori debeant. Heu! heu! Tales et huiusmodi per illum pessimum regem Ocoziam designantur qui, in libro Regum quarto, cum egrotasset misit nuncios dicens: Ite consulite Belsebub deum Accaron utrum moriar an uiuam; quibus nunciis Helias propheta domino iubente occurrens ait: Dicite domino vestro, nunquid deus non est in Israel, quia misisti ad deum Accaron ut consuleres eum; propter hec dicit dominus: de lecto tuo non conserges sed morieris; et ita factum est iuxta uerbum domini. Simili modo morte pessima morientur qui suum 'Accaron', qui uirum interpretatur, et flagellum domini a se expellere conantur, et ita dei ordinacioni² resistunt, nescientes ceci et insipientes quia deus dilectos suos hic flagellat ut eos probet et purget, mundet et sanctificet, ut postmodum eos coronet et glorificet; qui est super omnia deus benedictus in secula. Amen.

C.

Here sueth a prologe vpone þe xii prophetis and auauntegis³ of tribulacion.
Prologus.

Da nobis domine auxilium de tribulacione,

Lord god, graunte us helpe of tribulacion'. To þe, soule, þat art distroublid and temptid, to þe is purposed þat þou schalt lerne wherof tribulacions seruen, and [not]⁴ only þat þou schalt suffre hem paciently, [but]⁵ gladlye, and comforte the inwardly of þat þou arte discomforte outwarde⁶. For Seneca seiþe: *Non est ita magna consolacio sicut illa que ex desolacione extrahitur*, There is none so gret comforte as is þat þat is drawen oute of discomforte. Which comforte may noman haue, but he know first the frute of tribulacion, þat is to seye, but he know how god sendith tribulacions and ordeyneþe heme to þe prophet⁷ of the soffrers, but if it so be that rebelnesse of frowardnes with-stande þe ordinance of god. Therfor þei þat knowen her defaultes one þat one partie⁸, and þee profetis of tribulacion on þat oþer parti, askyn to be holpyne in tribulacion, & not tribulacion to be put a-weye from hem; for if þei askyn puttynge away þerof, þei askene a-yence hym-selfe, as seynt Poule dyd which asked þies þe prikyng of his flesh to be done a-weye; to whome god answeryd thus, 110 ad Corinth. 120: *Sufficit tibi gracia mea*, My grace suffiseth to the. Many profithis þer ben of tribulacion, but of xii I purpose to speke in speciall; the which who so will with good diligens reed or here, he schal lyghtly with goddis grace fynde gostly sauoure. For ryght as mete euel chewed is euel to defye, ryght so techyng of hooly writt neccligently redd or herd profiteth lytell or ellis nouzte.

Of the first prophet of tribulacion. Capitulum primum.

The firste prophet of tribulacion is vnderstond þat it is a trew socoure of help sent frome god to delyuer the soule fro þe handis of his enemyes, whiche enemyes ben þese: preuy suggestions¹⁰ of þe fende þat cruel enemy, false ioyes

¹ Mss. intelligit.

² Ms. ordinacionem.

³ CH euangelistes(!), corr. in Reg.

⁴ Ms. (&

Reg.) yit; HC & that only.

⁵ Mss. and.

⁶ C outwardly.

⁷ H helpe & p.

⁸ CH parte.

⁹ H to v.

¹⁰ H suggestion.

Ms. Rawl. C 894.]

&¹ richesse of the world þat disseiuable enemy, vnclene lustis of the flessh þat homly enemy. Thes enemyes sleen þe soule, and² so mych þe more perlosly. þat þei disseiuen it with false feyned frendshyp and so preyly. The which ben figured bi Ioas, 11^o Regum .xx., that feyned hym³ frend to Amas holdynge hym by þe chyne as he wold haue kyssed hyme, and so with his swerd in þat oder hond preyly stiked⁴ hyme. Vpone þis seiþe seint Gregor: Vt eury⁵ fortune is for to be drad, moch more is for to be drad prosperite þan aduersite—as⁶ scheweþ opynly. And note wel þat god ordeyneth all þingis in tribulacion to [þe]⁷ delyuerance of his seruautis, as he behotiþe be þe prophet Dauid, seying þus: *Cum ipso sum in tribulacione, eripiam eum & glorificabo eum*, I am with hym in tribulacion, I schal delyuer hym of tribulacion, and I schal glorifye hym for tribulacion. For als much þan as god is with vs in tribulacion, we schal suffre it⁸ patiently and gladly, for þe more þat tribulacion groweth⁹ to þe, the more nere god neizhith to þe, as þe prophet seith: *Iuxta est dominus hijs qui tribulatio sunt corde, & humiles spiritu saluabit*, Oure lord is faste-by to³ hem þat ben in tribulacion of herte, and he schal saue hem þat ben meke of spirite. Therfor if the peyne of tribulacion make the heuy and greuyth the, þe myzt and the mercy of god thy sauoure þat is with the in tribulacion, schall inwardly comfort the. But now peraventure þou myzt¹⁰ answer & sey thus: 'The bitter payne of tribulacion I fele wel, but swetnesse of his fellowship I fele none; ffor if he schewed to me the present swetnesse of hy[s]¹¹ myrth as he doth the bitterness of tribulacion, I schuld suffer it gladly'. Also peraventure thou woldist¹² seye that afore tribulacion thou felist¹³ more swetnesse in god þan þou didest whan þou were¹⁴ in tribulacion. Here-to may be answered, þat þe frendshipe of god in tribulacion is¹⁵ vnderstonde in twey maners. First: as tribulacion encreasith, so god multiplieth grace & vertu for to suffre tribulacion patiently & gladly. Example: as lordis send socoure and helpe to comforte hyr seruautis þat be in castellis¹⁶ besegid of her enemyes, ryzt so oure lord god sendiþe comfort of grace to soules þat ben be-segid with temptacions & tribulacions. The second maner of the fellowschipe of god in tribulacion may be vnderstonde by the comforte þat he sendith hem þat bene in tribulacion; as the apostil seiþe, 1 Cor. 11^o: *Sicut habundant passionis Christi in nobis, ita habundat consolacio nostra*, As the passion of Criste¹⁷ encreasith in us, so encreasith oure comforte. Cristis passions encreasyn¹⁸ in us when thei be sent fro hym and we to [þe]¹⁹ lyknesse of hym mekely & patiently suffer hem as goddis seruautis, and not as mansleers and thevis, whiche hane deseruid þat þei sufferne. And vnderstond well, þat comforte of grace in tribulacion is for he schulde²⁰ dred god and trist in hym to be delyuerde; ²¹as we rede in the boke of holy fader²² seint Anton, how he after many gret spiritual temptacions was troubyld of fendis, bodyly betone and woundid all hys body, so þat whan his seruaut²³ cam to viset hym he found hyme lying dede & so he toke hym vp and bare hym to the next towne where he watched²⁴ tyll abowzt mydnyzt; and þan by the will of god he releued²⁵ and bad his seruaut prayly, all other selepyng, bere hym azen; and so he did. And whan he was browzt azen thedir so feble þat he myzt not stonde, but sittynge vp he seid þus: 'Where bene ye²⁶ euill spiritis, wicked feendis? lo I am here be þe myzt of god redy to withstond all youre malice'. & after þes and many othir wonderfull temptacions: oure lord appered to hym in wonderful lyzt & comfortable. To whom hooly Antone seid: 'A lord Ihesu, where hast þou bene? good lord, where hast þou be²⁷ so longe fro me in tribulacion?' And oure lord answered and seyde: 'here with the, beholdynge thi fyghtynge, redy to reward the and comforte the after thi uictory, as I am wont to do for my chosin childerne'. For wit þou well þat comforte oweth not to com, tyl that a place be rayed therto by tribulacion. Also we rede of Sare, the

¹ H of. ² CH in. ³ om in H. ⁴ H caste, RC kylde (R styked on margin). ⁵ H any.
⁶ Ms. as he. ⁷ Ms. be. ⁸ H the more p. ⁹ 1st transl. greues. ¹⁰ H myght. ¹¹ RC his.
om in H. ¹² H wolde. ¹³ H felt. ¹⁴ H om whan þou were. ¹⁵ H to v. ¹⁶ H om in c.
¹⁷ H om of C. ¹⁸ H encreaseth. ¹⁹ Ms. be; H be the. ²⁰ CH he s. preve hym-silfe, he s.
²¹ The foll. tale is added. ²² Ms. faders. ²³ H seruautis. ²⁴ RC was w., H was washed.
²⁵ = re-lived. ²⁶ Mss. þe. ²⁷ good—be om in H.

Ms. Rawl. C 894.]

douȝter of Raguell, Tobie III^o: *Hoc autem certum habet omnis qui colit te quia vita eius si in temptatione fuerit coronabitur, si autem in tribulatione fuerit liberabitur, et si in correptione fuerit ad misericordiam tuam peruenire licebit. Non enim delectaris in perdicionibus nostris; quia post tempestatem tranquillum facis, et post lacrimacionem et fletum exultacionem infundis*: Euery man þat worschippith the¹, god, hath this for certeyn that yf his lyfe be here in temptacion, he schalbe crowned, and yf he be in tribulacion he schalbe delyuerd, & [yf] he be in chastisyng it schalbe leffull² to com to þi mercy; þou delitest not in oure per[il]chyng, for after tempestis þou makist tranquillite, & after teers and wepyng þou sendist gladnesse. as the prophet seith: *Secundum multitudinem dolorum meorum in corde meo consolaciones tue letificauerunt animam meam*, After the multitude of the sorrowes in myn herte thi comfortis hane gladdid my soule. The comforte of oure passith þe sorrowes of tribulacion of many zenis; ffor god þat commyth³ for to helpe & comforte, after tribulacion schal abydwith þe, gladdynge þi soule. And perauenture yf þou plaineste þe þat þou tarrieste ouer-longe abydynge his comforte, as louers be wont to pleyne: here-to answerie a gret clerke, Cassiodorus: *Ipsa uelocitas⁴ dei⁵ desideranti & amanti tarditas uidetur*, The swiftenesse of god to a desiryng & a lounge soule semyth longe taryng, [or thus: a thyng þat is moche couetyd semeth grette taryng] to a lounge soule. Pan of þese tofore-seid⁶ may be concluded þat a soule discomforted in tribulacion oweth⁷ not to hold hym-selfe ouercom of his enemyes, but rather delyuerde. Sipe þan þat þis is sothe þat tribulacions delyueren us from oure enemyes, þough so be þat þei be heuy and chargeable yet neuer-the-lesse þei schulden be suffred patiently & gladly, with-out grochyng a-zens tribulacions; for yf we gruche⁸ a-yence hem, þan we strive a-yenst oure helpers & we helpen oure enemyes. ⁹And for we be not stronge of oure-silf to delyuer vs from oure enemyes, pray we to god mekelye seyinge with the prophet: *Da nobis domine auxilium de tribulacione*, Lord god graunte us helpe of tribulacion⁹.

The second prophet of tribulacion. *Capitulum secundum.*

The second prophet of tribulacion is þat it stoppith the malice¹⁰ of the fend; for he is a-ferd to tempt þe soule þat is in tribulacion, for he dredith hym to be ouercome or ellis refused. & þat is figured by the frendis of Iobe, where it is seyde, Iob. II^o: *Nemo loquebatur ei uerbum, uidebant enim dolorem eius uehementem*, Noman speke to hym a word, þei sigh his sorrowes werne grette. The feyned frendis of Iobe betokyn wicked feendis þat wexen¹¹ or troublun soules, which dare not com nyze a soule þat is in tribulacion, ne tempt it beyng distroublyd. ⁹& not oonly tribulacion stoppith the malice of the fende, but also þere-thorowz the soule deseruith comforte as¹ of angels and of seyntis, as we rede of holy faders many oone. Of which one commyth to mynde. Abbot Sisoy after meke sofferryng of tribulacions & desesis, a litill to-fore the soule schuld passe from the body, he seyde: 'brethern, bene (!)¹² glad, lo holy Anton commyth to us'; & sone after he seyde: 'lo here commyth the worshipful company of prophetis'; and the thrid tyme he seyde: 'now commyne the holy apostillis'; and as it semed to hem þat stodyne about he spake with hem; and þen þei prayeden [hym] þat he schuld tel hem with whom þat¹ he spake, and he answerid and seyde: 'with holy angels þat comyn to take my soule; and I prayed hem to byd[e] a while, þat I schuld¹³ suffre more pennaunce; and þese wordis I-seyd, þe spirit passeth¹⁴ with gret lyzt, all þei felynge a wonderfull¹⁵ swete sauoure'. ¹⁶Note well þat þere is no perell in tribulacion of temptacions so þat þou answer not to hem by dilectacion or¹⁷ consentynge, as þe spech of ane opyne cursed man noyeth not but yf þou answer to hym. þat is figured in holy wrytt where it is seyde, Ysaie xxxvi^o: *Mandauerat enim rex Ezechias ne populus responderet blasfemijs Rapsacis*, Kynge Ezechie commaunded þat þe peple schuld not answer to the blasfemis¹⁸ of that tiraunt

¹ om in H. ² H leuefull. ³ H coueteth. ⁴ H uoluntas. ⁵ L cordi. ⁶ H forsayd.
⁷ H ought. ⁸ R gurch, H groge. ⁹⁻⁹ added. ¹⁰ 1st tr. mouthe. ¹¹ al. vexen, 1st tr. verrayande. ¹² Ms. (& R) bene; HC be. ¹³ H myght. ¹⁴ H passyd oute. ¹⁵ H w. grette & s. ¹⁶ H Than note. ¹⁷ H &. ¹⁸ H blasfemijs.

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Rapsacis. By Rapsacis is vnderstond the fend, and by his blasfemyes bene vnderstond temptacions of wicked pouztis, which noyeth¹ nouzt but yf þou wilfully assent to hem. ²And if þou fele þe feble by frelet[e] of the flessch, pray þou god besily in tribulacion þat he stop the malicious temptation of the fend, as the prophet seith: Lord god graunt us helpe of tribulacion².

Of the thrid prophet of tribulacion. *Capitulum tercium.*

The thrid prophet of tribulacion is þat it purgiphe the soule. But it is to wit þat ther bene v. maner of materiall purgyngis. On is purgyng of mannys body for corrupcion³ of humoris wicked; & þat is in two maners: one ys be medicinable⁴ drynkys, a nother be crafty blood-lettyng. The secund purgyng ys of metal, as gold be þe fire, & iron be the fyle. The thrid purgyng is of trees, as cuttinge of vynes, and voydyng of onfrutfull branches. The fourth purgyng is of corne, as betyng or thresshyng with a flayle. The fyfte purgyng is of grapis, & that is by a pressoure. One þus many⁵ maners god doth purge the soule by tribulacions. For as the body is purged by medicinalle⁶ drinkis of euell humoris, ryght so is the soule made clene by tribulacions sent from the souereyne leche oure lord god of veyne affeccions and euell maners; for seynt Gregor seyth: *Mali⁷ humores sunt mali mores*, Euell humoris bene euell maners. Drinke þis medicine of tribulacion sent to the fro god, for he is a wise leche and knoweth all þi pray sykenesse & how much þou maist suffre and how much þou nediste. for he sendiþe the no thyng but þat þat is profitable to the. And he⁸ hape tasted and assayed and drunke afore the, not for hym-selfe but for þi purgyng, he suffred þe⁹ passione of deth; wherof he seyde to the¹⁰ apostellis Iohn and Iamys, Mat. xx: *Potestis bibere calicem quem ego bibiturus sum*, Mow ye drynke þe passione þat I schal drynke? Pan sith this¹¹ wise lech hath dronke this mediceyn for þi loue, drynke þou therof with-oute drede, for it is holсом. This drynke thirsted the prophet Dauid whene he seid: *Calicem salutaris accipiam et nomen domini inuocabo*, I schal take the holosome passione of tribulacion. And if þe pinke it bitter¹², clepe þi lord god vnto þi helpe as he seid: *Da nobis domine auxilium de tribulacione*, Lord god graunt us helpe of tribulacion. And as a purgacion schuld be receyued hastily with-oute ouer-much tastyng or longe tarryng, so schuld tribulacion be acceptid¹³ wilfullye with-out argumentis of¹⁴ disputyng or rebellyone or¹⁵ gruchyng. But now be wel ware: for as some-tyme þe prophet of the medicine is lett[d]¹⁶ and worchith the contrary to corrupcion, not for the¹⁷ defeate of þe mediceyn, but for þe euell disposicion of hym þat receyueth hit, so in the same wise the prophet of tribulacion is lettid of purgacion¹⁸ and doth the contrary, for it is begynnyng of payne, after which foloweth euerlastyng dampnacion; as we reden of kyng Pharo kyng of Egipt, for the more þat he was visettid by tribulacion, the more his rebellious herte encresyd in¹⁹ to his dampnacion. The secund purgacion of mannys body for euell humoris is by crafty blood-lettyng, and that is of two maners, as by openyng [of þe veyne, or els by boxyng or ventusyng. Openyng of the veyne]¹⁹ is properly to confession, and boxyng or ventusyng, to tribulacion. And not[e] wele, ryght as foule blode corruptith the body, so syn which is called in holy writ 'blood' defouleth the soule. The veyne be the which blod or syn ys voidid oute, is the mouth, as it is seyde Proverb. x: *Vena vite os iusti; quia iustus in principio accusator est sui*, The mouth of a ryztful man is the veyne of lijf; for the ryghfull man in the begynnyng accuseth hym-selfe, þat is to sey, be confession. Also note that¹⁷ as a man oweth by this²⁰ veyne to voyde oute wicked blood for the purgyng of his body, and kepe his²¹ good blood for his norisshyng, ryght so in confession he oweth by his mouthe to shew all his synnes, and with-hold and kepe preue all his good dedis for fere of lesyng; for good [dedis] schewed in

¹ al. noy. ²⁻² added. ³ Ms. corrupcion. ⁴ H medicinall. ⁵ H thyse. ⁶ RC medicinable. ⁷ Ms. Mala. ⁸ Mss. he þat. ⁹ Ms. þi. ¹⁰ H hys. ¹¹ H the. ¹² Ms. better. ¹³ HC accepte. ¹⁴ H or. ¹⁵ C of. ¹⁶ Ms. lettich. ¹⁷ om in H. ¹⁸ H is l. & d. the c. of hys p. ¹⁹ om. ²⁰ H his. ²¹ RH the.

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confession by veyneglory or avauntynge, turnyn fro vertu vnto viciis for defeaute of wise keypyng, as we redyne of the pharase that seyde, Luc. XVIII^o: *Gracias ago tibi domine quia non sum sicut ceteri hominum, raptores, adulteri, velut etiam hic publicanus; Ieiuno bis in sabbato, decimas do omnium que possideo*: Lord I þanke þe for I am not lyke as other men, robbers and auouters, also not lyke this publican; I fast twise in a¹ weke, I paye tythes of all þat I haue. Lo here þou maist² vnderstond by this pharase a false feyned and a proude confession. *Sed publicanus a longe stans noluit oculos ad celum leuare, sed percuciebat pectus [suum] dicens Deus propicius esto michi peccatori*: But the publican stondynge a-ferre behynde, holdynge hym-selfe vnworthi, wold not lyfte up his zien to heuen, but he smote his³ herte and seyde God haue merci on me synner; and so this publican yode thens iustified, or made ryght, by his very meke confessione. To this acordith the prophet Dauid where he seith thus: *Dixi confitebor aduersum me iniusticiam meam domino, & tu remisisti impietatem peccati mei*: I schall knowlege [by]⁴ meke confession ayence my-silte to my lord myn vnrygtwisnes, and þou haste forzeuen the wickidnesse of my synne. ¶ Boxynge or ventusyng, a-cordyth to tribulacion; for als many desesis as god sendith to the in tribulacion, so many remedies he ordeynith for thi purgacion. But note wel as it is nedeful afore ventusyng, the flessch to be het and clensid⁵, for þan the smytyng of the blood-ryrne may be suffred the more esily; so it is spedful afore tribulacion þat the hert be hett with parfite loue and charite, þat temptacion of tribulacion may be suffred the more patiently and gladly. In figure here-of the holygoste cam downe to the apostyls in lyknesse of fire, bi whome thei were so strengthid and comforted þat afterward þei weren⁶ gladd and yedyn⁷ Ioyinge for þei were maade worthi to suffer tribulacion, angre and reþraue for the name of Ihesu, the which afore þat tyme were so dredful þat þei fleddyn aweye fro hym and som forsokun [hym], as Petir—þat was prince of the apostilles—for fere of a woman swore þat he knew hym not, the which after [þe] comynge of the holygoste dred not the cruell tument of Nero the emperour, but patiently and gladly suffred to be crucified and dede. The second maner of materyall purgacion is of metallis, as gold be fyre, and irone by⁸ file. For ryght as fire departith gold from other metallis, and purgith hym of ruste and fylth, and makiþe hire⁹ faire and clene: so tribulacion departith the soule of his aduersaries, and clensith hym of the filth of synnes, and it makith hym to god lovely and acceptable; and therfor it is seyde Sapience. v^o: *Tamquam aurum in fornace probauit electos dominus, et quasi holocausta*¹⁰ *hostii accepit illos, & in tempore erit respectus illorum*, Oure lord hath preued his chosen men by tribulacion as gold is preued in the fornaise, and he hath accepted hem as sacrifice of offryng, & in tyme of reward þat schuld¹¹ be hold(!). With this fire of tribulacion was Iob preued when he seyde, Iobe XXIII^o: *Probauit me deus sicut aurum quod per ignem transit*, God preuith—by tribulacion—me as gold þat passith by⁸ fire. And note þat amonge all metallis gold is moste precieuse, and leed is leste of price, & yet neuertheles gold is not purged with-oute leed, for leed draweth with hym in the forneis the filthes¹² of gold. On the same maner chosine soules [the whiche be likned to gold], bene purged by dampned soules¹³ the which be likened to leed; wherof Salomon seith: *Stultus seruiet sapienti*, The fole schal serue to the wise man—þat is to seye, euell men schal serue to purge good men by tribulacion. ¶ Also¹⁴ Iron is purged bi the file of ruste, and made schynnyng and¹⁵ bryzt: so is the soule purged by tribulacion from vnclennesse & comforted with gostly lyzt. And as a knyfe þat is not vsed, abydyng in the sheth draweth¹⁶ ruste: so doth the soule with-owte excersise of tribulacion, desirith vnclene luste; as we redyne of Dauid, II^o Reg. II^o, [þat] whan he was with-owt tribulacion of werryng with his enemyes, ¹⁷fell into auoutrye with the wife of Vry þat worþi knyzt, & after into homicide or manslaughter. Perfor seiþe þe prophet Jeremy: *Fertilis*¹⁸ *erat Moab in diebus adolescencie sue, & requieuit in [fecibus]*¹⁹ *suis*:

¹ H the.² H may thou.³ H on h.⁴ Mss. my.⁵ Mss. clensid; r. chaufid.⁶ H wentyn.⁷ RHC yodyn.⁸ RH the f.⁹ HC hit.¹⁰ H holocaustum.¹¹ CH thai shullen.¹² H fylthe.¹³ H euyll men.¹⁴ HC Also as.¹⁵ om in H.¹⁶ H dr. to hym.¹⁷ H he f.¹⁸ r. Sterilis ... ab adol.¹⁹ Mss. diebus.

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Moab, þe which is vnderstonde the son of my people, was plenteuous by grace in tyme of his tribulacion, and he hath rested in filthes of syn. Than gruche not ayence god whan he slyth¹ thi soule to make it faire and clene, louely and lyzt, or els may it neuer com to haue of hym that blissed syzt whereof it is seide Mat. v^o: *Beati mundo corde quoniam ipsi deum videbunt*, Blessed bene þei þat bene clene of hert for þei schull se god. ¶ The thrid maner of purgyng² þat accordyth to tribulacion, is of trees, as cuttyng³ of vinis, or wedyng⁴ of vnfrutefull branchis: wherof Crist seith, Iohn. xx^o: *Omnem palmitem in me non ferentem fructum, tollet eum, & omnem qui fert fructum, purgabit eum, ut fructum plus afferat*, Euery vyne-braunche þat bringeth forth no frute in me þat am a warre⁵ vyne, my fader, þat is a tilier⁶, schal kut hym of and cast hym a-weye, and þat braunche þat beryth frute he schall purge hym, þat he may bringe forth more frute. By this vyne may be vnderstonde mannys herte, bi tho humoris is vnderstond affection or loue, and by vnfrutfull branchis bene vnderstond flesshly lustis, vnordinate loue of creaturis, carnall affections of kynred, and worldly riches. When þe humoris of a vyne or of a tree is spred aboute vnto ouer⁷ many vnfrutefull braunchesse⁸, hit bringeth forþe the lasse frute or ellis none; þerfor⁹ it longith to a wise tilier or to a good gardiner to cut of þes vnfrutefull braunches, þat the vyne or the tree may brynge forth the better frute and the more. Right so almyzti god, which is a wise tilier & a souereyne gardiner, cuttipe a-wey vnclene lustis of þe flesh with the knyfe of bodyly siknesse, he cuttipe a-wey vnordinate loue of creatures with the hoke of aduersite & tribulacions, he cuttith a-wey carnall affections of kynred with þe swerd of deþe, & he cuttipe a-wey worldly riches with is¹⁰ irone rodde, as with¹¹ brennyng¹² of fyre, drenchyng¹³ of water, robbery of theves and such other. On all these maners doth god chastice and purge by tribulacion, ffor he wold þat the loue of thine herte schuld abyde with hym & bringe forth plenty of spiritual frute in hym, & not abyde ne trust in such deseyuable frendshyp; for seynt Gregory seith: *Qui autem labenti adheret*¹⁴, *necesse est ut cum labente labatur*, He þat leneþe to a fallyng¹⁵ þinge, nedis with þat fallyng¹⁶ he most fall.

The fourthe maner of materiall purgyng¹⁷ þat acordiþe to tribulacion, is of corne, as by betyng¹⁸ or thresshyng¹⁹ with a flayle, to departe þe corne fro þe chaffe; wherof seith seint Austene: *Quod flagellum grano, quod fornax auro, quod lima ferro, hoc facit tribulacio viro iusto*, As the fleile seruith to corne, as the fornais²⁰ seruith to gold, & as the fyle seruith to yren, so seruith tribulacion to þe ryztful man. ¶ As we rede þat the angel Raphael seide to Tobye xii^o: *Et quia acceptus eras deo, necesse fuit ut temptacio probaret te*, And for þou were acceptable to god it was nedfull þat tribulacion schuld proue the. For as betyng²¹ of a flaille constreyneth the corne to departe fro the chaffe, so tribulacion constreyneth the herte to forsake the disseiuable loue of the world and the false frendship of synners, which ar vnderstond in²² chafe. The prophet of this flayle knew þe prophet when he seide: *Ecce ego in flagella paratus sum*, Lo I am redy to suffer the betyng²³ of tribulacion. And therfor seith seynt Austin: *Noli conquerere(!) de flagello tribulacionis, si vis habere purum granum, & reponi cupis in celo ubi non nisi purum granum reponetur*, Pleyne þe not of þe²⁴ fleyle of tribulacion, if þou wilt haue clene corne of concience, & if²⁵ þou wilt coueit to be in þe garner of þe²⁶ blisse of heuen into þe which þou maist not com till þou be clene purgid. Be well ware: for as corne þat²⁷ is grene & moiste, & not ripe ne drye, is not departed from the chaffe with betyng²⁸ of the flaille, but rather cleuith therto, so it is for to dred þat hertis which arne grene in begynnyn²⁹ of conuersion and moiste in carnall affections, which hane not assaid þe profet of tribulacion, be not departed from þe fals frendship of hir enemyes, but rather cleuen to hem as þou³⁰ þei wold be comforted by hem; ¶ ffor when god sendiþe us visitacions³¹ for to purge þe soule þat he luyth, be it be bodyly siknesse or by losse of godes þat ben temporall or aduersite of enemyes or eny other temptacion

¹ Ms. felyth. ² r. voidyng. ³ = verray; H ware. ⁴ H tyle-man. ⁵ HC ouer.
⁶ aZ. braunches. ⁷ H Thane, C that. ⁸ H hy. ⁹ om in H. ¹⁰ PB ininitur.
¹¹ H fornax. ¹² added. ¹³ H by. ¹⁴ Ms. þi. ¹⁵ The foll. is added. ¹⁶ H tribulacions.

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or heuynesse, anon þe herte rennyth all aboute to seke comferte of his fals frendis, & it hath grete dred þere as is no nede, as þe prophet seiþe: *Ibi ceciderunt timore ubi non erat timor*, Thei fellyne down for dred þere as no dred was. Hit may be clepid a cursed comferte þat is sett rapen in a creature þan in god, ffor þe prophet Ieremie seith, Ieremie XIII^o: *Maledictus homo qui confidit in homine, & ponit carnem brachium suum, & a deo recedit cor eius*, Cursed be þat man þat tristith in man, & he þat settith any creature to be his strength, & he þat departeþe his herte from god. But it may be clepid a blessed comferte þat is sett in god, as þe same prophet seith: *Benedictus uir qui confidit in domino, & erit dominus fiducia eius*, Blessed be þat man þat tristeth in oure lord god, & oure lord schalbe his trust. And þat we schul haue ful trust oonly in god in all maner of tribulacion, & dred fals¹ comferte & euel concell of oure enemyes, we hane ensample of Ochosias þe kyng þat sent messangers to Belsabub þe feend of Acharon to haue comferte & counsell where he schuld escape þe tribulacion of siknesse or no; & god sent an angel to Hely þe prophet & bad hym sey to Ochosi: 'For þou hast sent messengers to aske counsell of Belsebub þe feend of Acharon, as þou² þer were no god in Israel of whom þou myzteste asken counsell & comferte, þerfor þou schalt not go oute of þi bed þat þou yedist vpon, but þou schalt dye² þerin³'. Also that we schul not loue þe world ne truste worldlye þingis, seint Iohn biddith, 1^o Ioh. 11^o: *Nolite diligere mundum neque ea que in mundo sunt*, Will ye not loue þe worlde ne worldly þingis.

The fifte maner of materiall purgacion is as³ of grapis, and that is by a pressoure. For draa a pressoure pressith the grapis⁴ to departe the precieuse liquore of wyne fro draffe & drastis⁵, so god purgith þe soule þat he loueþe in the pressour of tribulacion fro corrupcion & wickednesse of syn, som-tyme by bodyly seknesse or preuy gostly heuynes, & some-tyme be losse of temporall goodis or persecucion or slaunder of euell men and enemyes, some-tyme for⁶ lackynge of noble kynred or by the deth of feythfull⁷ frendis; and þerfor suffre patiently the prophet of þis pressoure, yf þou wilt be brougt into Cristis blessed seller, of which is seyð Cant. 11^o: *Introduxit me dominus in cellam suam vinariam*, The lord þe kyng hath brougt me in to his wyne-seller. Herto accordith seint Austen & seith þat holy martires were so pressid be tribulacion in þis present lyfe, þat þe bodyly mater lefte in the pressoure of þis erth, but þe precious soules were resseyued⁸ vnto the seller of euerlastyng blesse. Gruch not þan ayence god if he haue put þe in his pressoure of tribulacion; for he hath assayed it afore the, as Ysaie the prophet seith in the person of Crist, Ysaie LXIII^o: *Torcular calcaui solus & de gentibus non est uir mecum*, I alone haue tred⁹ þe pressoure of tribulacion & no man is with me of folkis. And þat he seith, not 'no woman'¹⁰, for þat blessed woman moder & maide oure lady seynt Mary abode with hym in full feith when all þo¹¹ apostilles fled from hym, & was redy to suffre deth by compassyon of hyr son, as þe prophet Symeon seith, Luc. 11^o: *Et tuam ipsius animam pertransibit gladius*, The swerd of deth schall passe thorow thyne owen soule. Now þan sith þis is soth þat oure lord Ihesu Crist hath seyð¹² þis pressoure of tribulacion and that blessed lady his moder mayd⁸ Marye, what so euer þou be þat feliste þe in þis pressoure of tribulacion, take it mekely & gladly, praying with þe prophet *Da nobis domine auxilium de tribulacione*, Lord graunte us helpe of tribulacion.

Of þe IIIth prophet of tribulacion. *Capitulum quartum.*

The IIIth profet of tribulacion is þat it lyztneþ þe to haue þe knowynge¹³ of god, in which is perfeccion & þe profet of mannys knowynge; þe which seynte Austyn desired seing in the boke of answers to hym-selfe—*libro soly-loquiorum*—thus: 'Wold god I schuld know þe, lord, wold god I schuld know the'¹⁴ And also it is writtun in þe boke of Wisdom¹⁵, Cap. xv: *Nosce te iusticia est consummata*,

¹ H & of f. ² RC deyn; RCH om þerin. ³ om in H. ⁴ and—grapis om in H.
⁵ H drystes. ⁶ H by. ⁷ H nobyll & f. ⁸ H rauysshed. ⁹ H trode. ¹⁰ CRH And
note that he seiþ 'no man', but he seiþ not 'no w.' ¹¹ al, þe (1st tr. þo). ¹² RC sayed
H assayed. ¹³ H knowlege. ¹⁴ wold—the om in H. ¹⁵ CRH add Sap.

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To know þe¹, lord god, it is fulfilled riȝtwisnes endid². To this knowynge³ helpith tribulacion; ffor as the rod constreyneth a child to bowe down his heed & take heed of his boke & record his lesson, so tribulacion meketh þe herte & makith hym to be-hold his owene freelte & to know god. Wherfor seith seint Bernard *Deus se facit⁴ cognosci verberando, qui oblitus & incognitus erat parcendo*, God makith hym-selfe to be knowen in betynge with tribulacion. which was for-yete & vnknowe in his mercyfull sparyng. Daniel iii⁵, of this we hane ensample of the⁶ kynge Nabugodonosor, which for prid was cast oute of his kyngdom & leued with wild bestis & ete hey as an ox⁶, but when he lifte up his yze to his maker of hole herte, his witt was restored to hyme azen & he knew god þat chastised hym in tribulacion; as is the maner of children, when þei felen scharpe strokis of the rod, þei lifte up her yen to hym þat smytten(!)⁷ hem, for þei wolden þat he schuld turne his face to hem by pite & compassione. Now þan, þou lowly soule þat arte vnder þe rod of tribulacion, conside & know wele þat þe maner of louers is for to send yeftis, tokens and prevy letters ecch of hem to other, for to kepe loue & mynde of knowynge eche to oþer⁸; on þe same maner oure lord Ihesu Crist, as a trew lover, sendith to his beloued⁹ children such siknesse as he toke here for hem. For here he toke¹⁰ mankynde [in] which he suffred many tribulacions, detraccions, blasphemies, scornes, repraes, schaudris, hangir, thrist & cold, & many betyngis, scharpe scourgyngis, gret strokis, many thousand¹¹ of depe woundis, & was nayled vpon the crosse be-twene þe¹² thevis, & died þe schamfullest¹³ deth þat the lues cowde ordeyne for hym; and after þat he was resen for deth & yed vp vnto¹⁴ heuen, he kept¹⁵ his woundis as for tokynnes, þat þou schuldest know wel þat he wold haue mynde of þe, as he seith by the prophet Ysaie, Ysaie xlii: *Numquid obliuisci potest mulier infantem suum ut non miseriatur filio uteri [sui]? Et si illa oblita fuerit, ego tamen non obliuiscar tui. Ecce in manibus meis descripsi te*: Whether a woman may foryete her child, þat sho¹⁶ haue no mercy of the sone of hir owen body? and þouze sche foryete her child, I schal neuer foryete þe; lo I haue writtyn the in my handis,—þat is, in all my woundis whiche I suffred for love of the. Sithen it is so þat⁵ he kepith þe shewynge of his woundis as for a tokyn of love to haue mynde on the, why shuldist þou not¹⁷ be glad when he sendith to the such tokyns of loue as he toke here for the, for he wold þou schuldist haue mynde on hym & know hym¹⁸? for he is thi frende & wil not for-yete the. For als many dyuerse³ tribulacions as he sendith the, so many sondre¹⁹ messengers þou hast, clepyng þe & warnynge þe to haue mynde on hym. But now peraventure þou wylte sey þat such tribulacions ar not most necessary to clepe þe to haue mynde of hym, but rather his gracious benefices²⁰ of profet, for seynt Austyn seith. *Dei beneficia non obliui sunt memoraciones veniendi ad eum*. The benefices of god bene noþinge ellis but warnyng or clepyng to com to hym. To this may be answerid: All-þouze þe gracious benefettis of god & yeftis of profet, riches, bewte & bowte²¹, clepyng²² the to haue mynde on hym, yet²³ neuerthelesse inordinate loue is so cleuyng to such yeftis, þat it draweth þine herte rather to haue mynde on the yeftis þan on þe yeuer; wherfor he pleyneth to þe prophet saying: *Expandi manus meas & non erat qui respiceret*, I haue spred oute my handis, þat is, yeyung benefettis, & þere was no man þat wold behold. He seid not that ther was no man that wold take hem²⁴, *Quia omnes diligunt munera, sequuntur retribuciones*, For all men loue yeftis & þei pursuen after rewardis, fro þe most to þe leste; But ther bene few or ellis none þat beholdyn, mekely knowynge the zeuer of hem. Also peraventure þou woldist sey: all-þouze it be accordynge to god⁵ to clepe indurat & rebelyng hertis to know hym by tribulacion, neuer-the-lesse it nedith note so²⁵ to god and meke hertis, the whiche desiren to know hym by benefettis & yeftis. To

¹ CRH thi. ² HC it is ryȝtwisnes (& H) ende of kunnyng; R orig. ende, fulf. on margin.
³ H knowlege. ⁴ HC fecit. ⁵ om in H. ⁶ H as they dyde. ⁷ so R; H smyteth. ⁸ for to—oþer om in HC. ⁹ H welbelouyd; to his om. ¹⁰ CH t. to hym. ¹¹ H many a MM.
¹² H ii. ¹³ Ms. moste shamfullest. ¹⁴ H & ascendyd to. ¹⁵ H kepys. ¹⁶ R sho H she.
¹⁷ RH not þou. ¹⁸ H om & k. hym. ¹⁹ H s. & dyuerse. ²⁰ H benefites. ²¹ H & all such other. ²² Ms. clepyng; H be to the but clepyngis. ²³ H but. ²⁴ Mss. hym.
²⁵ H alters freely.

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this may be answeryd: All-þouȝ good meke hertis by naturall delytynge in benefettis knowyn¹ þe yeuer of hem, yit neuerthelesse to þe profet [of]² parfite knowynge of god mow þei not com without provynge of tribulacion. Example here-of we redyn þat Salomon was clepyd by benefettis & yefftis, Iobe was called by drawynge away of his temporall goodis & sendyn hym tribulacions & aduersitees. But þes tribulacions brouȝt Iobe to þe parfite knowynge of god; Salomone be prosperite fill vnto folye, lesyng þe profet of þe parfite knowynge of god. Yf Salomon, þat was so wise, lost þe profet of þe parfite knowynge of god: what-so-euer þou arte trist not þat þou myzteste longe³ abyd in þis knowynge [in]⁴ such prosperite. & þerfor suffer patiently tribulacions & aduersitees: & if þou be discomforted þat þei be many & grete, be þou comforted, for þe more & gretter þat þei ben þe more profet of knowynge of god þei brynge to þe. & if þou can not yett fele any comforte for⁵ frowardnesse or freelte of þi-silfe, pray to god þat he comforte the in tribulacion & graunt þe grace to com to⁶ þe profet of parfite knowynge of hym, & sey *Da nobis domine &c.*, Lord graunte us helpe of tribulacion.

⁷ The fyfte profet of tribulacione. Capitulum quintum.

The fyfte profet of tribulacion is þat it reuokith or bringeth þe to þe⁸ knowynge of þi-selſe. For þat hert þat hath not put a-wey fer from hym worldly veyn-glory⁹, may not trewly fele¹⁰ ne know hym-selſe, for þat hert¹¹ haþe not verry knowynge of lyȝt; wherof þe prophet David seith: *Lumen oculorum meorum, & ipsum non est mecum*, Lyȝt of knowynge þere is of myn yen, but þat lyȝt is not with me. [Wo]¹² vnto hem þat dispendyn¹³ hyr lyȝt of her knowynge in veyne ioies & worldly þingis, & noþing kepyn to knowen hem-selſe, þat ben not with hym-selſe; for þe more þat þe soule loueth & desireth vayne ioies & worldly prosperitees, þe more ferther he draweth fro knowynge of hym-selſe. & þerfor seith seint Gregor: As he þat is be-seged with enemyes dar not go fer oute but he is constrained to turne aȝen for dred, so tribulacions constreynen þe hert to turne into hym-selſe, & þe mo aduersitees þat ben aboute hym, þe fewer he hathe of rennyngis-oute¹⁴ fro hym-selſe. Than it is a blessed aduersite þat bringith þe to þi-selſe & makith þe, þat þou hast mysȝo, to turne a-yene¹⁵. Wherof it is seid Exodi xii^o: *Maneat unusquisque apud semetipsum*, Dwell ech man with¹⁶ hym-selſe—þat is¹⁷, know hym-silſe, take he⁸ kepe to hym-selſe, abyde he⁸ with hym-silſe; for as an howse in which noman dwellith, is wasted¹⁸ & fallyth to nouȝt, ryȝt so¹⁹ þe herte þat dwelliþe or abydyth not with hym-selſe. Wo to þat herte þat renneth from hym-silſe all abowȝt like as doth a iaper or a iogiller²⁰ vnto oþer mennys howsis, for þe more he syngith & iapith & ioieþe in oþer mennys placis²¹, þe more cause he fyndis in his owene place of sorrow & of wepyng; so the more þat þe herte delyteth hym owtward⁸ in vayne þinkingis & worldly ioies, þe lasse he fyndeth in hym-selſe wherof he schuld be comforted. Therfor tribulacion is well necessary to þe herte to make hym turne vnto hym-selſe, & it⁸ constreyneth hym to seye with the prophet: *Conuerte, anima mea, in requiem tuam*, Turne a-yen þou my soule vnto þi reste. & also oure lord god, hauynge pyte of þat soule þat hath for-wrappid hym-selſe with worldly þingis, seith thus: *Reuertere reuertere, sunamitis, reuertere reuertere, ut intueamur te*, Turne aȝene, turne aȝen þou wrecchid caitiffe soule, turne aȝene turne aȝene, þat we may be-hold þe; þat þou behold þi-selſe with þe eye of concience, & þat I mowe be-hold þe with þe eye of mercye. O þou soule þat arte distroublyd in aduersitees, suffer þe to be²² reuoked to knowynge of þi-selſe by tribulacion; and namly for þat tribulacion byndeth or knytteth to þe þi maker, whom wicked & large

¹ Mss. knowynge.² Mss. profet & p.³ Mss. not l.⁴ Mss. of.⁵ H for worlde-

fulnessse & for the.

⁶ H to comforte & to p. k.⁷ No new chapter in the orig. tract.⁸ om in H.⁹ H v. of the world.¹⁰ H see.¹¹ H he.¹² H Wo be hit.¹³ H dispendith.¹⁴ 1st tr.: þo fewere issues are to passe out.¹⁵ H a. into the parfyte

knowledge of thy-selſe.

¹⁶ H be hym-selſe & with.¹⁷ H is to say.¹⁸ H is dwellyng.

wasteth.

¹⁹ H so doth.²⁰ H mynstrell.²¹ H howses.²² H to be troubled thus &

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freedom of þe world hathe lettun rynne longe louce fro þi-selfe. Wherof spekith þe prophet þus: *In funiculis Adam traham eos & in uinculis caritatis*, I schal drawe hame in þe smale cordis of Adam & in þe bondis of charite. Þese smale cordis of Adam oure fore-fader, which longyn to us as by weye of heritage, ar clepid all maner of pouertes sent from god to refreyne þe hert from veyne & worldly confortes; by which god draweth many one as it semeth by vyolence. Wherof seith seynt Bernard: *Trahimur, quando tribulationibus excitemur*. We bene drawe, when we ben haunted with tribulacion. Þerfor þou þat art streyned with þes cordis & bondis of charite, suppose not þat þou arte defouled or forsakyn, but rapen¹ maad fayre & chosyn of god, all-pouȝ þou haue not all þat þou askis: ne trow not hem þat be not streyned with þese bondis to be in verry liberte, pouȝ þei han þat þei asken; for like as þe lech whan he graunteth to þe sike all þat he desireth, it is a certeyne signe of deth, ryzt so the false freedom of this world is a certeyne signe of p^{er}echinge. For þe more frely þai desyre & fulfillen her owen desire with-oute tribulacion, the rather þei fall down vnto hir dampnacion. Therfor þou sely soule þat art troublid, yf þou wylte haue god to þe merciabie, suffre þe to be restreyned³ with þes bondis of tribulacion, which come from god. Wherof oure lord seyde to þe prophet Ezechiel: *Ecce dedi uincula mea super te*, Lo I haue zeue my bondis vpon the. Be þis is vnderstood þat bondys of tribulacion bene yefis of god, & þe more tribulacion is, þe strengre⁴ hyt byndeth thy soule⁵ to god.

⁶Also þe prophet of tribulacion is þat it spedith the weye to god; for als many tribulacions as þou hast, so many messengers god hath sent to the þat þou schuld haste⁷ to hym & not lett be the weye. Whereof seith the prophet: *Multiplicate sunt infirmitates eorum & postea accelerauerunt*. Hir seknesse were multiplied & afterward þei hasten hem to god. Hereof seynt Gregor seith: Disesis þat oppresen vs, to haste to god compellens us. Suppose þou not þe benefette⁸ of tribulacion to be dise⁹; for it delyueryth þe from a greuous pr^{eson}one & hastith þi weye to the kyngdom of heuene, as it is seid Eccl. 4^o: *De carcere cathenisque interdum quis introducitur ad regnum*, From pr^{eson}one & from yron bondis oþer-while a man is brouzt into a kyngdom. Þis pr^{eson}one is called all þat þe herte loueth inordinatly in þis world: þese irone bondis arne such þingis þat wicked affections bene boundyn too. Oute of þis pr^{eson}one god delyueryth many oone by tribulacion, as when he putteth a-weye from hem such þingis as þei loue inordinatly; and þat is figured be seint Peter þat was kept in Heroudis pr^{eson}one, whane oure lordis angel stode be-syde hym, on¹⁰ Petris syd smote, he excited hym and seyde: ryse vp swyth¹¹, & anone the yron bondis sellen from hys hondis¹². Be the syde of Petir is vnderstood þi brother, þat cam owte of þat same syde þat þou cam of, or ellys generally all þo þat arne alyed¹³ to þe by kynred or by affynite. For when enye of these or all which be lawe of nature ouzt to be þi frendis¹⁴, is contrarious to þe, or ellys is taken from the by deth or elly[s]¹⁵ by ony other maner, vnderstood þou art smytte in the syde, for þat þou schuldiste go oute of the pr^{eson}one of inordinate loue, & sett þin herte only¹⁶ in god þat may not fayle þe. But take good heed þat as Peter pleyned not vpon þe smytynge in his syde, so þou owest not to pleyne ne to gruche of tribulacion, which delyueryth the fro the false & disseuable loue of fleshly & worldly frendis; & if the smytynge of tribulacion in the side be scharpe & greuous to suffer, be-hold Crist thi¹⁷ maker & þi¹⁷ brother wounded in the syde for þi loue, & þou schalte suffre it þe more esily¹⁸, as¹⁹ a trew knyzt when he seeth his lordis woundis, he felyth not his owen woundis. Therfore refuse not þi lordis messengers þat comynne & clepe þe with hym²⁰ & constreynen þe to haste toward hym; for he þat refuseth þe messengere, refuseth his²¹ lord. Whan is a messengere refused?

¹ H but thyne that thou art the more. ² Mss. askith. ³ H streyned. ⁴ R strengre, H the more strengre. ⁵ H the s. of pacyent. ⁶ Cap. v in orig. tract. ⁷ H hast the.

⁸ Mss. benefettis. ⁹ r. litele, H alters freely. ¹⁰ RC and P. s. s. H and smytte hys s.

¹¹ H swyftly. ¹² H from hym doune be hys syds. ¹³ H allye. ¹⁴ RH frende. ¹⁵ om

in H. ¹⁶ H all-only. ¹⁷ Ms. (& R) the, HC thy. ¹⁸ H the m. esilyer. ¹⁹ H as doth.

²⁰ H to cl. & calle þe with hem. ²¹ H the.

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whan the herte *with* avisement contrarieth & grucchith a-yence tribulacion. Note well þat tribulacion turmentith in purgynge, and it purgith in turmentynge; but when the herte grucchyth a-yence tribulacion, þan he partith purgynge fro turmentynge of tribulacion, & he leseth the swete & profitable purgynge þorow his foly & contrarious grochyng¹.

Of the vi profet of tribulacion. Capitulum vi^m.

The sixte profet of tribulacion is þat it is a zeste² in payinge of þi dettis in which þou art boundyn to god, whom þou may not flee ne disseine ne hyde noþinge fro hym³ ofe þi dettis. These dettis bene pennaunce⁴ which þou owest for thy synnes; &⁵ þouze euerlastyng pennaunce be det for on dedly synne by the ryztwisnesse of god, neuerthelesse by his mercy it is changed in to temporal pennaunce by contricion & confession, & ferthermore it is for-yeuen by satisfaccion. & som-tyme it⁶ is all released namely by tribulacion. Wherof vnderstond well; for⁷ what-so-euer thou suffreste patiently in trybulacion, afore god it is accompted to hym as a fore⁸-paymente of thy dette. For as a lordis auditor⁹ som-tyme in the ende of acompte⁸ leyth a cownter of brasse⁹ or coper or a nother þinge of a lytyll value to be worth or sygnifie¹⁰ an hundriþe pound of gold or syluer, so tribulacion of lytill tyme, *with* pacience receyued in þis present lyfe, delyuerth þe from euerlastyng tribulacion of þe peynes of hell, & bryngeth þe into¹¹ euerlastyng blisse of the rich kyngdom of heuen. Wherof we hane ensample of the þese þat hyng¹² on Cristis ryzt¹³ syd, þat, when he suffred þe torment of þe crosse & was bound by du det of syn to peyne of hell, he, hauynge contricion of his wickidnesse, in þat same oure turned hym to [his lord¹⁴ & seyde: 'Lorde, when þou comest in to þi kyngdom,] þenke on me': & anone he was vnbounde & delyuerd from all þe dette of peyne & herd þe swete voice of Crist seiying to hym: *Amen dico tibi, hodie mecum eris in paradiso*, Sothly I sey þou schalt to-day be *with* me in paradise. Wo to hym þat noþinge payeth of his dette in þis lyfe, but addith syn vpon syn; wo to hym: of large expencis þat he makith he schalbe constreyned to com to streyte accomptis¹⁵. Soþely such as hath leued euer *with*-oute acomptis, must pay for her dettis euerlastyng payne in hell *with*-owte any relese. Þer schullen wepe many marchauntis þat in þis lyf lawzhen & ioyen; wherof it is seyð in þe boke of Apocolipsis: *Mercatores terre flebunt*, Marchauntis of þe erpe schullene wepe. Marchauntis of the erth, arne þo þat sett all þer þougt & her loue on erþely þingis; which schullen wepe bitterly, ffor god schall schew her marchaundyse to all the world. But marchauntis of heuen, þei schullene lawze & enioye¹⁶, for þei for suffryng lytill schort tribulacion hane gette¹⁷ the blysse of paradyse; where-of yt is seyð in Ecclesiastici: *Est qui multum redimit de modico precio*, Some þer bene þat byen much þinge *with* lytill price, þat is to seye, pacience¹⁸ in tribulacion of this present lyfe, þat god receyueþ for þi gret dette, for it is comunly seid: 'of an euyll payer men receyueþ¹⁹ otis for whete'. & þouze it be so þat þou arte not bounde in eny dette of dedly syne or venial fro which tribulacion schulde delyuer the, neuerthelesse tribulacion reseruith²⁰ the frome fallynge into dette, [for] as seynt Gregor seiþ: *Multa sunt innocentia que cito innocentiam perderent, nisi ea tribulationes p[re]seruarent*²¹, Many ben innocentus²² the which schuld lese innocensi, but yf tribulacion preserue hem. Therfor þou soule þat fyndest þe bounde in dettis, or þou þat drestid þe payment, suffer patiently tribulacions as²³ longe as tyme indureth, hyt payeth to god for þin dettis in the which þou arte bounden²⁴ as by an oblygacion. For þouz all þe tribulacion[s] of þis world weryne to-gyder, þei myzt not be lykened to þe leste payne of tribulacion of hell. Ne all þe tribulacion[s] of erth be not in com-

¹ H adds; therefore Bonum est sustinere pacienter tribulationes. ² H adds yeuen to the of god. ³ om in H. ⁴ Lat. poenae tuae debentur. ⁵ & ferth.—it om in H. ⁶ H as for a p. ⁷ L. dispensator, 1st tr. stiward. ⁸ H computation. ⁹ H br. or pewter. ¹⁰ Ms. sygnieth. ¹¹ RH to. ¹² CR henge. ¹³ H on the ryght of oure lorde I. C. ¹⁴ CRH god. ¹⁵ H reconyng. ¹⁶ H ioye. ¹⁷ R got. ¹⁸ Mss. patient, H patient forto be. ¹⁹ H of badde detters men take. ²⁰ Lat. preservat, H kepeth. ²¹ Mss. perseuerarent. ²² HC innocent. ²³ CR als. ²⁴ CR bondon.

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parisone of¹ the leste ioye of *paradyse*, as seynt Poule seith: *Non sunt condigne passiones huius temporis ad futuram gloriam que reuelabitur in nobis.* Ad Romanos octauo; Ther be non² worthi passions of þis tyme to þe blysse þat is to come þat schalbe shewed in vs. ³Vpone þis seithe seynt Bernard: *Non sunt condigne passiones ad preferitum peccatum quod nobis dimittitur. ad presentem gloriam que nobis inmittitur.* Ther be no worthy passions to þe syne þat is foryeuen us, to þe present grace þat is yeue[n] us, [&]⁴ to blisse *commynge* þat is be-hyzt vs.

Of þe seuenth prophet of tribulacion. Capitulum septimum.

The seuenth profet of tribulacion is þat it spredith a-brode or *commyneth* þi herte to receyue þe grace of god. For gold with many strokis of the hammer⁵ spredith abrode, as⁶ a pece of gold or of syluer to make a vessell for to put in wyne or precious licoure; so all-myzty god makith⁷ of every creature, &⁸ ordeyneth tribulacion to sprede or open the soule to put þer-in zefthis of his grace. Whereof seith the prophet in þe salme: *In tribulacione dilatasti michi*⁹, In tribulacion thou hast spred abrode þe herte, in suffrynge patiently &⁸ þe more gladly zefthis þat⁸ oure lord god putteth therein graciouslye. & conside as þe more precious¹⁰ metall is more ductible & obeyinge¹¹ to þe strokis of þe goldsmyth, so þe more precious¹⁰ & meke herte is more pacient in tribulacion. & all-pouz þe scharpe stroke of tribulacion greuously turmentith þe, yet comforte þe, for þe goldsmyth, almyzti god, holdynge¹² þe hammer of tribulacion in his honde, knoweth full well what þou maist suffre, & mesureth his smytynge after þi freel nature. Ne will not þou be þan as metall in a boystous gobette, with-owte spredynge of schape, as hard hertis bene with-oute techynge, in which god fynt no place in worchynge. Ne will þou not be as an oold frynge-panne þat for frelte of a lytill stroke [al to-breste in mannys brekyng]¹³; right so farin frele & impacient hertis in tribulacion, by a litille stroke]¹⁴ in temptacion of assayinge þei fall in to many gret harmys of apayrynge. Therfor suffre with good will tribulacion to worch his crafte in þe; for so byddith Salomon Eccl. ii^o: *Sustine sustentaciones dei coniungere [te] deo, & sustine ut crescat in nouissimo uita tua.* Suffer þe berynge—vp of¹⁵ þe helpis of god to ioyne þe to god, & suffre, þat þi [lyfe]¹⁶ increce at þi laste ende; as who seith: Suffer tribulacion in þis world for god, for whi god suffred many¹⁷ for the, &¹⁸ yeld hym somewhat þe whyle of his scruyse; & what tribulacion he putteth to the, take it mekely, & know well þat he woll not charge þe ouer þi myzt, as seynt Poule wittenessith, ad Corinth. x^o: *Fidelis [est]*¹⁹, *deus, qui non pacietur vos temptari super id quod potestis.* Sothly god ys full trew, þat schal not suffre you to be temptid ouer þat ye mow suffre. Therfor suffre tribulacion in such maner, þat þi lyfe increce at þe laste ende; for þer-by þou schalt leue after þou hast made ende in þis world²⁰.

Of þe viii profet of tribulacion. Capitulum viii.

The viii profet of tribulacion is whereby god shettith²¹ owte of the soule all worldly comfortis þat bene here-benethe²², & constreyneth þe to seke heuenly comfortes þat bene above. As an erthly lord, whan he wyll sell hys wyne, forbyddith all oper to open her tauernes, till þat he haue sold his²³: so oure lord god som-tyme forbyddith erthly comfortis, þat he may brynge forth hys comforte. & þat is tokened²⁴ by the prophet Ioell where it is²⁵ seyde: *Bestie agri quasi arena*²⁶ *scicentis ymbrem suspexerunt ad te: quoniam exsiccati sunt fontes aquarum.* The

¹ H be not able to deserue. ² H nat. ³ added. ⁴ so R, Ms. in; H alters freely. ⁵ 1st tr.: For as þo goldsmythe hamer. ⁶ om in C; H so that a man may make therof a pece to put in vine, or another to put in other pr. l. ⁷ 1st tr. maker; H maketh of e. c. a precyous vessell(l). ⁸ om in C. ⁹ H cor meum. ¹⁰ so CR, Ms. gracifouse. ¹¹ H applicabyll. ¹² C holde. . . & knowith, (corr. in R). ¹³ H Hande; L subiectu. ¹⁴ so R: om in C. ¹⁵ HC or. ¹⁶ Mss. þi selfe. ¹⁷ H many tribulacions. ¹⁸ H & therfore. ¹⁹ Ms. enim. ²⁰ H adds Et ideo bonum est tribulaciones paciendo sustinere. ²¹ H almyghty god putteth away. ²² 1st tr. vndernethe, L inferius; H in erthe. ²³ H tyll hys wyne be solde. ²⁴ H seyde. ²⁵ H he seith. ²⁶ L. area.

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bestis of the feeld bene as drye erth desyrynge reyne, ¹ þey loken vp to the, for þe wellis of watis ben drye. The bestis of the feld ben ² clepid affeccions & fleshly desyres, the wellis of þe water he clepith ³ worldly comfortis; þerfor whan þe erthly confortis faylen in aduersite, þan is þe herte constreyned to loken vp & to seke help of heuenly comfortis; and so much more benyng is oure lord god to the soule, in asmuch as þe hert fynt gretter bitternesse in inward þingis. But now by these þingis þou maist sei: [Of] þat I am not sory þat þe tauerne of erpely comfortis is not opyn to me, 'but for þe tauerne of heuenly comfort is so longe shit fro me, for neþer ⁴ hyzer ne lower I fynd no comforte'. To þis may be answered þus: Þou owest to haue gostly comforte, yf þou besy the desyrynge & sekyng, for þer is more myrth in the desyrynge & sekyng of god þan [in] delytyng in hym; for whi þe more þou desirest & sekyst god, þe more comforte he schal bryng þe, & þe more swetnesse þou schalt fynde in hym, as mete sauereth more to an hungry man þan to an vnhungry man; & wit þou well þat heuenly comfortis schul not longe be deferred, yf worldly comfortis be shette owt by tribulacion, yf þou aske desyryngly & seke besylye, as Salomone seyth: *Desiderium suum iustis dabitur*, To ryztwismen schalbe zeuen her desyre &c.

Of the ixth profet of tribulacion. Capitulum nonum.

The ixth profet of tribulacion is þat it putteth þe vnto the mynde of god, & þe more þe tribulacion be⁵, þe more he impressith þe in his mynde. Not for þat god forzetteth þe or eny creature, þe which seiþe & knoweth all þe preuente of þe herte, but for þat scripture seiþh god foryettith a man þat tribulacion ys not zeuene to; ffor hym þat he sendyth tribulacion⁷ he hath in mynd, zeuynge goostly comforte & incresynge of grace. Therfor O þou good soule, zef þou wilt be put in þe mynde of god in whoes mynd is þin helth & þi saluacioñ, in whoes foryettynge is þin harme & þi dampnacion, leren þerfor to suffre patiently aduersitees & tribulacions, & in þi⁸ suffring þinke mekely in god, & he eftsons schall þinke mekly on the & merciably; for a trew frend þinketh more frendly on his frende þat is in disese, þan yf he were withowte desese. In figure here-of oure lord⁹ seiþh Exo¹⁰ III: *Vidi afflictionem populi mei qui est in Egipto, & clamorem eius audiui*, I haue seyen the desesis of my peple þat is in Egipt, & I haue herd hyr cryinge for þe duresse of hem þat bene ouerseers of þe werkes, & I know her sorrow, & ¹⁰ I haue goo downe to delyuer hem from þe hondis of þe¹⁰ Egipcions. Therfor all-þouȝ þe Egipcions, þat is to sey euell men or enemies, turmentyne & desesyn þe, be þou comforted, for þe merciable beholdynge of god in þi disese much more avayleth the; as we redine of Dauid, II Regum xvi¹⁰, fflyng from his sone Absolone, þat Semey¹¹, which was Dauid his enemye, cursed hym & spake euel to hym & seyð: *Egreðere egredere, uir sanguinum & uir Beliall*, as who seiþh go þi weye go thi wey, þou mane of synnes & þou man of Belyall; and¹⁰ Abisay, þat was Dauid is frend, seyng þis seyð to kyng Dauid: 'This dede hounde hath mysseyd or cursed my lord the kyng; I schal goo & smyte of his heed'¹²; & Dauid answerd: 'Suffer hym to mysseye or curse Dauid vp þe commaundement of god; perauenture god will be-hold my desese & yeld me good for his mysseyinge & cursynge þis same daye'. Considre in þis þat Dauid wold suffer þe mysseyinge or þe cursynge of þis aduersarye, þat he myzt gett þe blissynge of god; þan loke how much þou desire[st]¹³ þe blessinge of god, suffer so much¹⁴ patiently þe mysseyinge or cursynge of þe aduersarye, ffor pacience¹⁵ of euell mennys cursynge disserueth to haue goddis blissynge. & þat is tokened where it is seyð Daniel III: That the angel went down with Azarye & his felowes in to þe forneis, & he made þe myddes of the forneis as a blowynge wynde of a dewe; but þe flame brent þe kyngis mynisters þat hett þe forneis, but sothly þe fyre touched not ne greued hym¹⁶ in any maner. Lo here þou mayste see þat þe fire not oonly brente

¹ H & they. ² R be, r. he. ³ H ben cleped. ⁴ H but I am sory that. ⁵ H in h.; L. nec inferius nec superius. ⁶ H ys. ⁷ H tr, to. ⁸ om CRH. ⁹ H o. l. Ihesu Cryste hym-selfe. ¹⁰ om in H. ¹¹ Ms. semeth. ¹² H alters freely. ¹³ Ms. desireth. ¹⁴ RHC much more. ¹⁵ L sufferentia. ¹⁶ RC hem.

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hir fomen; but also it refreshed hem; be¹ which is vnderstoned þat Crist is present with hem² þat be in tribulacion, & yeueth hem refreshynge in de-ese, & blessith hem þat ben mysseyde or cursed for his name. Therfor yf þou desyre refreshynge in tribulacion, & þin enemies to be brent, suffer patiently tribulacions, for in tribulacion god is with þe, & fro tribulacion he schall delyuer the, & for tribulacion gret meed he schall yeld the. Of thes thre spekyth þe prophete where he seith þus: *Cum ipso sum in tribulacione, eripiam eum, et glorificabo eum*, I am with hym in tribulacion—lo here a graciouse fellowshyp³ comfortyng; I schall delyuer hym—lo here a full feith of delyuerynge; & I schall gloryfyte hym—lo here a serteine hope of rewardynge.

The x profet of tribulacion. Capitulum decimum.

The x profet of tribulacion is þat it makith þi praier to be herd of god: for it is note þe maner of god to put away the praier of hym þat is in tribulacion, but rather mekely to here his prevy praier. Wherof seith Salomon: *Ecce deprecationem lesi exaudiet*, Lo oure lord schall here þe praier of hym þat is hurte. Sothly god smytyth & chastiseth many men & sent hem tribulacion, for to compell hem to aske or to cry mercy, & þat þei schuld[n] opyne hyr mouthes to god in tribulacion for to aske help, which hadden schett hyr mouthes frome hym in prosperite. Wherof seith seynt Austen⁴ þat god sendith tribulacion to some men to styre hem to aske þat he woll graunte⁵. In þe persone of such seith þe prophet: *Ad dominum cum tribularer clamaui, et exaudivit me*, When I was in tribulacion, I cryed to oure lord, & he herd me. & þouze-all it hap þat in prosperite þou prayest god, þat prosperite schall not make þe to slowe, yet neuertheles it makyth the sume-tyme both insolent⁶ & slowe, so þat þi prayer in prosperite is not so spedful as it is in aduersite. & all-þouze aduersite occupye so much þin hert þat þou þenkest þat it hath none entente ne deuocion⁷ lyke as it had in prosperite, yet þat same aduersite makith þi prayer more precious. And sothely all-þouze tribulacion oppresse the so much þat þou maist not open þi mouth to crye to god, certainly thi tribulacione crieth and prayeth to god for þe, so þat þou haue pacience; for as seith a gret clerke, *Magister Petrus*⁸, of Lazar, That als many woundis⁹, so many prayers or cryers he had to god: for when Lazar stilled¹⁰ with his mouth, his woundis cryeden to god for hym. Wherof oure lord seyde to Cayme þat had kyled his broder Abell, Genes.: *Vox sanguinis fratris tui Abel clamat ad me de terra*, The blood of thy broder Abell crieth to me fro the erth. Thus þan ite schewyth¹¹ þat tribulacion makith the prayer þe more precious & þe more acceptable to god. Tribulacions ben as it were a payment for a letter seled of delyueryng; wherof seith Iob: *Quis michi det ut ueniat peticio mea, et quod expecto tribuat¹² michi deus; qui cepit me ipse me conuertat¹³, soluat manum suam et succidat¹⁴ me, & [hec] michi sit consolacio ut affligens me dolorem¹⁵ non parcat*: Who sch I geve me myn askynge, & who schal graunt me þat I abyde? god þat began me, he comforte¹⁶ me, louse he his hondis¹⁷ & cut me vp, & þat be to me comforte þat he turmentynge me spare not my sorrow. Note well þat Iobe, which had lost his possessions, his sonnes & his douzters, & all his body was smyten with woundes of leper fro þe sole of the fote vnto þe ouer-parte of þe heed, & was reprimed of his frendis & scorned of his wyfe, he desired in none other þinge comforte, but þat god schulde not spare hym. Yf þou aske what porteyneth [it] to his delyueraunce, hit may be answered þus: he asketh his¹⁸ affliction¹⁹ or turmentis, for his turmentis wer²⁰ paymentis of his dettis²¹; as²² it is vsed in som place þat whan a pore man drynketh in a tauerne & hath not wher-with to paye his scott, he asketh to be bettun & so to be delyuerde. Yf þou aske where-in was [the]²³ comforte of this Iobe when he asked to be turmentyde: Seynt Gregor answereth & seith That god

¹ Mss. þe. ² H alters freely. ³ om in H. ⁴ L te somnolentum reddit. ⁵ L quod non sit ita intantum orationi in aduersitate. ⁶ L m. P. Lombardus. ⁷ RHC as he had. ⁸ L tacebat. ⁹ L pateat. ¹⁰ Ms. tribulat. ¹¹ V conterat; H confortat. ¹² Ms. succidit; V scindat. ¹³ V dolore. ¹⁴ RHC conuerte. ¹⁵ RHC honde. ¹⁶ Mss. of his. ¹⁷ Mss. affections. ¹⁸ RC wore. ¹⁹ HC letters. ²⁰ Ms. &. ²¹ Mss. his.

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spareth sum men here in þis world, to turmente hem afterward, & som men he turmentith here which he afterward [wil]¹ spare. The comforte of Iobe was, þat he wist well be present tribulacion he schuld escape² euerlastyng dampnacion—ffor, as it is seyð: *Non indicabit bis deus in idipsum*, God schall not punnysh or deme twyse for o þing. & þerfor þis same Iobe, þat askith þat god schuld not spare hym here in þis world, asked in a nother place and [seyð]: *Parce michi domine*, Lord spare me in tyme commyng. Therfor þat god spare þe in tyme commyng, suffer patiently here in þis world tribulacion; for tribulacion sauith the soule, as Iob seith: *Ipse vulnerat & medicinat*, he wondyth & he helyth; for he woundeth the body, & helyth the soule.

Of the xi profett of tribulacion. Capitulum vndecimum.

The xi profit of tribulacion is þat it kepiþe & norissheth þe herte. Sothly ryzt as fyre is kept in asshis, ryzt so þe hertis of þe frendis of god arne kept in tribulacion. Therfor oure lord commaunded Exodi, *quod tabernaculum saccis³ silicinis cooperi[re]tur*: þat þe tabernacle of god schuld be heled with heren sackis, and⁴ goddis rich vessellis of gold & siluer a-yence wyndis & reynes; in tokenyng þat vertues of goddis seruauitis, & namly mekenesse, ben kept in aduersite of tribulacion. For tribulacion inforceth⁵ the herte to þenke on þe wrecchidnesse of his owen infirmitee, & so it constreyneth a man to be meke, whan⁶ worldly prosperite had enhaunced hym be veyne-glorye above hym-selfe. Also tribulacion noryssheth the herte, as a norice her chyld. For as a moder with chyld cheweth hard mete, which the chyld may [not] chewe, & drawith it in to her body where þat mete is turned into mylke to norissh the⁷ chyld, so Crist, þat⁸ in holy chirch⁹ is clepid oure moder for þe gretnesse of hys tendyr love þat he hath to vs, he chewed for vs bitter paynes, hard wordis, reprevs & sclaudrys, with bitternesse of his passion þat he suffred for us, to noryssh us & strenght us gostly by ensample of hym to suffer tribulacions & aduersitees of þis world. As wyne þat is clenسد þorrow a bage-ful of spicis, chaungith his owen sauoure, drawyng to hym the sauour of þe spicis, so a man suffryng tribulacion oweth to clense hym¹⁰ by the blessed body of oure lord Ihesu, consideryng þe passyon þat he suffred for hym; & so schul it be swete & tollerable, þat to-fore semed full bitter & vtollerable &c.

Of the xii profett of tribulacion. Capitulum duodecimum.

The xii profet of tribulacion is þat tribulacion is a certeyne tokyne of loue þat god hath to hem þat [it] is sente to. Whereof he seith: *Quos amo, arguo & castigo*, Hem þat I loue I vndernym & chastiseth¹¹. & also Salomon seith Ecc^l.: *Qui diligit filium, assiduatur ei flagella*, He þat loueth his sone, he scorgith it oftentimes. Whereof seith seynt Ierome: *Summus pater Ihesus Christus filios suos semper sub aliquo flagello uel uirga retinet, ut quando eripiuntur ab uno, sub alio capiuntur*: Oure sayoure¹² fader Ihesu Criste kepith euer his children vndyr a scorge or a rodde, & whene þei bene delyuerd of oone þei bene cawzt of a nother. But oure god meke fader sent not all his scorgyngis all at onys togeder, but one after another, knowyng oure frelte; ffor he will þat no mane perisshe, but he will þat all men be saafe. But euell men & wicked þat leuen hym not ne louyn hym notte, þe which leuen with-owte scourge or tribulacion, whan¹³ no correccion of chastisyng may with-drawe heme fro her errowris, God schal ponyssh with all his arrowes of vengeance. For sothly all tormentis þat now ben departed abowyt in all þis world, than schulbe gadered to-gider & abyde as in her owen¹⁴ place; as oure lord seith Deuteronomii xxxii⁰: *Congregabo super eos mala, & sagittas meas complebo in eis*, I schal gader to-gider euell þingis vpone euell

¹ om in Mss.; H spareth. ² H nat haue. ³ Mss. sacris. ⁴ 1st tr. þo wilke seekes couerde þo precious curtynes and. ⁵ Ms. (& CR) conforteth. ⁶ 1st tr. whom. ⁷ HC of the. ⁸ Mss. þat is. ⁹ L in Scriptura. ¹⁰ r. it. ¹¹ RC chasty. ¹² r. souereyn. ¹³ 1st tr. & whom. ¹⁴ r. as in o. pl.

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men, & I schall spende all myne arowes of vengeaunce amonge hem. *Perfor* þou good soule, yf þou wilt be loued of god, will þou not put away *tribulacions*, for þey schewen to þe witnesse & tokens of þe loue of god. But *peraventure* yf þou seiest þat goddis childerne take of hym boþe good þingis & euell þingis, why is þei¹ takynge of euell þingis schewynge or toknyng² of þe loue of god more þan þe takynge of good þingis? To this may be answered þat god geuyth many good þingis & gret to his spiritual frendis, & better & gretter to hem þat he loueth more; but þe blissed fader of heuen louith *with-out* *comparison*. more his blissed sone oure lord Ihesu Crist þan all þe world, & yet he sent hym here many anguyshis, pouertes, tribulacions, aduersitees, sclauders, reprevs, scornynge, many woundis, & cruell deth, & but fewe temporall goodis. Than is þe zefte of aduersite more schewynge [or] tokyne of loue of god þan þe zefte of temporall prosperite. Also forþemore oure lord Ihesu Criste goddis sone, þat leued here in þis world, as a wise marchaunte vsed to ches good marchaundyse & refused þe bad; for when þei wold haue maade hym kynge of Iude, he refused it & ches rather to flee in to deserte, & when þei souzt him to turment hym & to sle hym, he fled not but ches rather for to deye & seid *Ego sum*, I am he whome ze sech. Pan yf Crist was wisest in chesyng, þe which ches aduersitees, þei bene moch folys þat dispisene tribulacion & aduersitees, & chosyn³ worldly prosperitees þat may not deliyuer hem in tyme comynge from þe handis of her enemyes, the cruell fendis. Suffer þan with Criste tribulacion, [þat] þou mow take afterward þe crowne of lyfe in the blysse of heuen; for sothly [othir-wyse] mayst þou not come to þat blysse, for the apostill seith: *Per multas tribulaciones oportet nos intrare in regnum celorum*, Hit behoueth us by many tribulacions to entre in to þe kyngdome of heuen. To the which kyngdome bringe he all us, That suffred deth oure lord Ihesus, amen.

¹ so R; C which is the.² Ms. tokynge, RC tokyn.³ RC chesyn.

7. (The boke of the craft of dyinge).

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(Other Mss.: Reg. 17 C XVIII f. 24, C.C.C. Oxf. 220, Harl. 1706 f. 26. Douce 322, Addit. 10596, Ff. V. 45. Rawl. C 894 (Reg., CCC.), and Harl. (Douce) represent 2 groups of Mss., from both of which the text has been reconstrued; a 3^d group is Ff and Addit. Tanner p. 375 ascribes this piece to R. Rolle, but it is a later translation of a Latin tract (by R. Rolle?) 'De arte moriendi' (in Mss. C.C.C. Oxf. 226, Merton 204, Magd. 72, New Coll. 304; beg.: Cum de presentis exilii miseria mortis transitus propter moriendi imperitiam &c.).

Here begynneth the boke of crafte of dyinge.

FOR as much as þe passage of deth owte of the wrecchidnesse of the exile of this world for vnkunynge of dyinge, not oonly to lewd men but also to religiouse men¹ & deuoute personys semith wonderfull harde & ryzt perlouse & also ryzt ferefull & horrible: *perfor* in this present mater & tretis, þat is of the crafte of dyinge, is draw & conteyned a schorte maner of exortacion for techynge & confortynge of hem þat bene in poynt of deth. This maner of exortacion ought sotely to be considryde, notid & vnderstond in the syght² of mannys soule, for douzles yt is and may be profitabill generally to all cristen men & women³ to haue þe crafte & knowynge⁴ forto dye well.

¹ om in H.² CA insight.³ H to lerne.⁴ HA knowlege.

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This mater & tretis conteyneþe vi partis :

The firste is [of]¹ commendacion of deth, & of cunnyng to dye well. The secunde conteyneth þe temptaciouns of men þat dyene. The thrid conteyneth þe interrogacion þat schuld be asked of hem þat bene in her deth-bed while þei may speke and vnderstand. The iiith conteyneth an^e informacion with certeyne obsecracions to hem þat schulden dye. The fyfte conteyneth an instruccion vnto hem þat schulden dye. The vi conteyneth praiers that schulden be seyð vpone heme þat bene adyinge of sum man² þat is abovte heme.

Capitulum primum. The first chapter is of commendacion of deth, & [of] cunnyng for to dye well.

Thouze bodyly deth be most dredfull of all ferefull þingis as the philosopher seith in the thrid boke of Etikis, yet³ spirituall deth of þe soule is as much more horrible &⁴ detestable as the soule ys more worthy & more precious þan þe body, ⁵ as the prophet Dauid seith *Mors peccatorum pessima*, The deth of a synfull man ys worst of all dethis; but as the same prophet witnessith: *Preciosa est in conspectu domini mors sanctorum eius*, The deth of good men is euer precious in the syt of god, what maner of bodyly deth þat euer thei dye. & þou schalt vnderstand also þat⁶ not only the deth of holy martires is so precious, but also þe deth of all other ryztfull & [good]⁷ cristen men; & ferthermore douztlesse þe deth of all synfull men, how longe, how wicked & how cursed þei hane bene all her lyfe be-fore to⁸ her laste ende, & þei dye in þe state of verry repentaunce & contricion & in þe⁹ verrey feith & vnite & charite of holy chirch, is acceptable & precious in the sight of god; as seint Iohn seith in þe apocalipse: *Beati mortui qui in domino moriuntur*, Blessed be all ded men þat dien in god. & þerfor god¹⁰ seith in¹¹ the fourth chapter of the boke of Sapience: *Iustus si morte preoccupatus fuerit in refrigerio erit*, A ryztfull man þouze he be hasted or hastily or sodenly dede, he schalbe had to a place of¹² refresshyng. & so schal euery man þat dieth, yf it so be þat he kepe hym-selfe stably & gouerne hym wisely in þe temptacion[s] þat he schall haue in the agony (or stryfe)¹³ of his deth as it schalbe declared afterward. And þerfor of þe commendacion of [þe deth of] good men only, a wyse man seyth þus: 'Deth is noþing els but a goyng owt of presone, & endyng of exile, a¹⁴ dyscharyng of a heuy bordone þat is þe body, fynysshynge of all infirmytees, escapyng of all perellys, distroyng of all euell þingis, brekyng of all bondis, payng of dette¹⁵ of naturall dutee¹⁶, turnyng azen into his contree, & entring into blisse & ioye'. & þerfor it is seyde in þe vii chapter of Ecclesiastes¹⁷: *Melior est dies mortis die natiuitatis*, The [day]¹⁸ of mans deth is better þan þe day of his birth—& þis is [to] vnderstand¹⁹ oonly of goodmen & þe chosyne peple of god, for to euel men & repreuable neþer þe day of hir byrth neþer þe day of her deth may be callyd gode. & þerfor euery good parfit cristen man, & also euery oþer mane þouze he be vnparfite & lat conuerted fro synne, so he be verryly contrite & beleuyth in god, schuld not be sory ne troubyld neþer dred þe deth of his body in what maner of wise & for what maner of cause þat he be put therto, but gladly & wilfully, with reson of his mynde þat rulyth his sensuallite, he schuld take his deth & suffer it²⁰ patiently, conformyng²¹ & committynge fully his wyll²² vnto goddis will [& disposicion alone, if he will go hens and dye well] & surely, witnessynge þe wise man seiynge²³ þus: *Bene mori est libenter mori*, To dye well is to dye gladlye & wilfully. & þerefor he addith þerto & seith: *Vt satis vixerim nec anni nec dies faciunt, sed animus*, Nether many dayes nether²⁴ many zeres cause me to sey & fele þat I haue leued longe Inow, but oonly the resonable²⁵ will of myn herte & of my soule. Sith more þan²⁶ þat of dute & of²⁷ naturall ryzte all men muste nedly dye, & þat whan [&] how

¹ Ms. a. ² H of hem. ³ Ms. þat. ⁴ H & more. ⁵ H for as. ⁶ om in H.
⁷ Ms. trew, H good. ⁸ H vnto. ⁹ H &. ¹⁰ Ms. dettis. ¹¹ Ms. dutees. ¹² Ms.
Ecclesiastics. ¹³ Ms. end. ¹⁴ H to v. ¹⁵ Ms. conformyng. ¹⁶ H hym fully.
¹⁷ H that seyeth. ¹⁸ H ne. ¹⁹ Ms. (& RC) vnresonable. ²⁰ Ms. þou. ²¹ om in H.

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& where þat¹ almyzti god will, & goddis will is euermore & ouyr-all good in all þingis. good¹ & iuste & ryztfull, for as Iohn Cassian seith in his Collacions: 'Almyzty god of his wisdom & his¹ goodnesse all þingis þat fall, both prosperite & aduersite, disposith euer finally for oure profets & for þe beste for us, & more prouideth & is besy² for þe hele & saluacion of his chosyn children þan we oure-selfe may or can be': and sith, as it is³ afore seyd, we may not in no wise nether flee ne⁴ escape nether chaunge the in-euitable or [in]-eschewable,¹ necessite & passage of deth: therfore we ought to take oure deth whan god will wilfully & gladly without any gruchyng or contradicción, þorow þe myzt & þe¹ holdnesse of þe will of oure soule vertuouly disposed & gouerned by reason & verry discrecion. þouze þe lewd sensualite & the¹ freelte of oure flessch naturally grach or stryue pere-azenge; wherof⁵ Seneca seith thus: *Feras, non culpes, quod immutare non potes*⁶, Soffer esely & blame þou¹ nouzte þat þou maist not chaunge ne voyde: & þe same clerke addith & seith: *Si uis ista cum quibus urgeris effugere, non ut alibi sis oportet sed alius*, Yf þou wilt ascape þat at þou art streitly be-trapped in, it nedith not þat þou be in a noþer place, but þat þou be anoþer man. Forþermore, þat a cristynman may dey well & surely, hym nedith þat he cun dey: and as a wiseman seyth: *Scire mori est paratum habere cor suum et animam ad superna, ut quancouque mors uenit paratum eum inueniat ut absque omni retraccione eam recipiat, quasi qui socii sui dilecti aduentum desideratum expectat*: To cun dey is to haue a herte & a soule euer redy vp to godward, þat whan þat¹ euer deth com he may be founden a¹-redy, & withoute any retraccion⁷ or withdrawyng receyue hym as a man wold receyue his welbelouyd & trusti frende & fellow⁸ þat he had long⁹ abyed and lokid after¹⁰. This cunnyng is most prophe-table of all cunnyng; in þe which cunnyng religiouse men¹¹ specially more þan oþer, & every day contynually schuld stody more diligently þan oþer men þat þei myzt apprehende yt, namely for þe state of religiouse askiþ & requireth it more in hem¹² þen in other not-withstondyng þat every seculer man, boþe clerke & laye-man, where¹³ he be disposed,¹⁴ to dye or no yet neu¹⁵erþelesse he must nedis dye whan god will. Therfor ought every man not only religiouse but also every good & deuouzt cristen man þat desireþ to dye well & surely, leue in such wise & so be¹-haue hym-silfe all-wey þat he may sauely deye every oure when god will, & so he shuld haue his lyfe in pacience, & his deþ in desire, as seynt Poule had whan he seyde: *Cupio dissolui & esse cum Christo*, I desire & coueit to be dede & to be with Crist. / & þus much suffisith at þis tyme schortly seyd of þe crafte¹⁵ of dyenge.

The second chapter is of þe temptacion[s] of men that dyene. Capitulum secundum.

Knowe all men douztles þat men þat dyen in her last siknesse & ende hane grettest & most greuouse temptacions, & such as þei neu¹er had be-for in all her lyfe; & of þese temptacions v be most principall. The first is of þe feiþe, for as much as feyth ys fundament of all mannys soule-hele, wittnessyng the apostill þat seiþe: *Fundamentum aliud nemo potest ponere*. Oþer fundament no man may put; & þerfor seynt Austen seiþe: *Fides est honorum omnium fundamentum & humane salutis initium*, Feiþe is fundament of all goodnesse, & begynnynge of mannys hele; & þerfor seiþ seynt Poule: *Sine fide impossibile est deo placere*. Yt is vnpossible to plesse god withoute feiþe; & seynt Iohn seyth: *Qui non credit iam indicatus est*. He þat beleuith not is now demyd. & for as much¹⁶ as þere is such & so gret strength in feiþe þat withoute it no man may be sauid, þerfor þe deuyl with all his myzte is besy to auerte¹⁷ fully a man fro þe feiþe in [his]¹⁸ last ende, or yf he may not þat¹, he laboriþe besily to make hym douzt þerin or sumwhat draw hym out of þe wey, or disceyue hym with som maner of super-

¹ om in H. ² H besyer. ³ H hit ys as. ⁴ H neyther. ⁵ H wherfore. ⁶ H vales.
⁷ Ms. detraccion. ⁸ Ms. folow. ⁹ Ms. lond. ¹⁰ H fore. ¹¹ Ms. a r. man. ¹² in hem
om in H. ¹³ HC whether. ¹⁴ H d. & redy. ¹⁵ H cr. off the scyence. ¹⁶ Ms. þat.
¹⁷ Ms. aduerte. ¹⁸ Ms. þe.

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sticiose & false¹ erroris or herisies. But every good cristene man is bound naturally² namely habituelle pouz he may not actually & intellectually apprehende hem³, to beleve & full feiþe & credence yeue not only to þe principall articles of þe feiþe but also to all holy wrytt in all maner of þingis, & fully to obey þe statutis of þe chirch of Roome, & stabilly to abyde & dey in hem; ffor⁴ also sone as he begynneþ to erre & dougt in eny of hem all, as sone⁵ he goþe out of þe weye of lyfe & his⁶ soule-hele. But witt þou well withowte doute þat in þis temptacion, & all oþer þat followene after, the deuyll may not noy þe ne prevaile ayence no mane in no wise as longe as he hath vse of his free will & of⁷ reason well disposed, but yf he will wilfully consent to his temptacion; & þerfor no verrey cristen man ougt not to dred eny of his illusions or his false persuasions or his feyned feryngis or gastyngis⁸, for⁹ Crist hym-selfe seiþe in þe gospell: *Diabolus est mendax & pater eius*, The deuell is a lyar & fader of all lesyngis; but manly þerfor & styfflye & stedfastly abyde & perseuyr & dey in þe verrey feiþe & [vnite]⁸ & obedyence of oure moder holy chirch. & it is ryght prophetable & good, as it is vsed in some re[li]giones⁹ whan [a] man is in his agonye (or stryfe) of dyinge, with an hyz voice oft-tymes to sey þe crede before hym, þat he þat is sike may be [fortified]¹⁰ in stablenes of þe feiþe, & fendis þat mow not suffre to here ite mow be voyded & drawn¹¹ away from hym. Also [to]¹² stablenesse of verrey feiþe schuld strength a sike man principally the stable feiþe of oure holy faders Abraham, Isaac & Iacob, the perseuerantly abydyngfe feiþe of Iobe, of Raab þe womane, & Achior, & such oþer, [and also the feiþe of the apostils, and of]¹³ martiris, confessours & virgyns vnnombirable; ffor by þe feiþe¹⁴ all þo þat hane [be] of old tyme befor vs, & all þei þat be nowe & schalbe here-after, þei all plesene & haue & schall ples[e] [god]¹⁵ bi feyth; for as it is aforesyd, withoute feiþe it is impossible to ples[e] god. Also double profytt schuld induce every syke man to be stable in feiþe: One ys for feiþe may do all þingis, as oure lord hym-selfe witnessith in the gospell & seiþe: *Omnia possibilis sunt credenti*, All þingis be possible to hym þat beleuyth stedfastly. Anoþer is, for verrey feiþe gettiþ a man all þingis, as oure lord seiþe: *Quicquid orantes petitis, credite quia accipietis, & fiet vobis*, What þinge² þat² euer it be þat ye wollen praye & [aske]¹⁶, beleuyth verryly þat ye schull take it & [ye] shull haue it, pouze þat² ye wold sey to an hyll þat he schuld lyfte him-selfe vp & fall in to þe see,—as þe hilles of Capsie be prier & petition of kynge Alysaunder þe gret conqueroure were closed to-gider¹⁶. The secound temptacion is disperacion, þe which is a-yenst hope & confidence þat every good² man schuld haue vnto god; for when a sike man ys turmentid sore & vexid with sorow & siknesse of his body, þan þe deuell is most besiest¹⁷ to superad (or put-vpone)² sorrow to sorrow, with all þe weyes þat he may obiectyng[e] his synnes ayence hym for to induce hym into dispeire. Furthermore, as Innocente þe pope in his prid boke of þe wrecchidnesse of mankynd seiþe: Every man boþe good & euell, er his soule pas out of his body, he seiþ¹⁸ Crist put in¹⁹ þe crosse, the good man to his consolacion, the euell man to his confusion, to make hym aschamyd þat he hath lost þe frute of his redempcion. Also, the deuell bryngith azen to mannys mynde that is in poynt of deth, specialli the synnes that he hath don & was not schreven of, to draw hym þerbye vnto dispeire. But þerfor ther schuld no man dispeire in no wyse; for þough eny o man or woman had do als many theftis or manslaughters or as many other synnes as be droppis of water in the see & grauell-stones in the stronde, though he neuer had do penance for hem afore ne neuer had bene shreven of hem afore, neither þan² myzt haue no tyme for syknesse or lacke of spech or schortnesse of tyme to be shreven of hem, yette schuld he neuer dispeire; ffor in such a cas verrey contricion of herte with-in, with wyll to be schreven if tyme sufficed, is sufficient & acceptable²⁰ to god for to [s]aue hym with²¹. euerlastyngly; as the prophet witnessith in the psalme: *Cor contritum & humiliatum*

¹ Ms. f. maner of. ² om in H. ³ Ms. hym. ⁴ H And. ⁵ Ms. as sone as. ⁶ Ms. gnastyngis. ⁷ H for as. ⁸ Ms. humylite. ⁹ H religiouse. ¹⁰ so RC; Ms. comforted. ¹¹ H dryven. ¹² Ms. þe. ¹³ CR oþer. ¹⁴ by þe f. om in H. ¹⁵ Ms. also. ¹⁶ Cf. Hist. de praeliis. ¹⁷ H besy. ¹⁸ H seeth. ¹⁹ H on. ²⁰ H accepte. ²¹ Ms. (& RC) for to haue hym with hym.

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deus non despicies, Lord god thou wilt neuer dispeice a contrite & a meke hert; and Ezechiel seith also: *In quacunq; hora conversus fuerit peccator et iniquus, saluus erit*, In what oure þat euer it be þat the synful man is sory inward & converted fro his synz, he schalbe saued. & þerfor seynt Bernard seith: The pite & þe¹ mercy of god is more þen eny wickidnesse; & Austene vpon Iohn seith: We schuld neuer dispeire of [no]man als longe as he is in þis bodily lyfe, for þere is no syn so gret but it may be helyd, outakyn dispaire alone; & seynt Austen seith also: All synnes þat a man hath done afore¹, mow not noye ne dampne a man, but he be well a-payde in his herte þat he hath don hem. Þerfor no mane schulde dispaire, ²þouze it were so & ³it were possible þat he alone had don all maner of synnes þat myzt be done in þe world; for be dispaire a man gettiþ nouzt ellys but þat god is moch⁴ more offendid þerby, & all his oþer synnes bene more greuouse in goddis syzt, & euerlastyng payne is therby augmentyd infinitlye to hym þat so dispaireth. Therfor a-yence dispeire for to induce hym þat is syke & laborith in his dying to verry trust & confidence þat he schuld principally haue to god at that tyme, the disposicion of Criste in the crosse schuld grettly draw hym, of the which seynt Bernard seith thus: What man is it þat schuld not be rauysshed & draw to hope & to haue full confidence in god, & he take heed diligently of the¹ disposicione of Cristis body in the crosse; take heed & see his heed enclyned to salue the, his mouth to kysse the, his armes I-spredd to be-clyp the, his hondis I-thrilled to yeue the, his syde opened to loue the, his body alonge straucht to yeue all hym-selfe to the. Therfor no man schuld dispeire [of]⁵ foryeuenesse, but fully haue hope & confidence in god; for the vertu of hope is gretly commendable & of gret merite before god, as the apostill seith & exortith us: *Nolite amittere confidentiam vestram, que magnam habet remunerationem*, Lesith not youre hope & confidence in god, þe which hath gret reward of god. Forthmore þat no synfull man schuld in no wyse dispeire haue he synned neuer so gretly ne neuer so sore ne neuer so ofte, ne neuer so longe continued therein, we haue [open]⁶ ensample [in]⁷ Peter þat denyed Crist, in Poule þat pursued holy chirch, in Mathew & Zache the publicanes, in Mary Maudekyne the synful woman, in the woman þat was takyn in avoutry, in the thefe þat hong⁸ on the crosse be-sid Crist, in Mary Egipciane, & vnnomberable oþer greuouse & grete synners. The thrid temptacion is in-pacience, the which is ayenst charite bi the which we be bounden to loue gode above all þingis: for þei þat bene in syknesse in her deth-bed suffren passyngly gret payne & sorrow & woo, & namly they þat dyen not be nature & course of age þat hapynneth⁹ ryght selde as [open]¹⁰ experience scheweth all daye to euery mane¹¹, but dyen oft-tymes thorow an accidentall seknesse, as a fever, a posteme & such other greuouse & paynfull & long seknes, the which many men, & namly hem the which bene vndisposed to dye & dyen ayenst her wyll, & lackene verry charite, makyth so incapient & grucchyng, þat other-while thorow woo & inpacience þei be-com wood & witles, [as]¹² it hath ofte be seyen in many men; & so be þat it is open & certeyne þat þey þat dyen in þat wyse faylen & lac verry charite, wittnessynge seynt Ierome þat seith þus: *Si quis cum dolore egritudinem uel mortem suscipit, signum est quod deum sufficienter non diligit*, that is to seye: Who so takyth syknesse [or deth] with sorrow & displeaunce of herte, it is ane open¹³ sygne þat he louyth not god sufficiently. Therfor a man þat wyll dey well, yt is nedfull þat he gruche not in no maner of seknesse þat fallyth to hym be-fore his deth or in his dyinge, be yt neuer so paynefull or greuouse, longe tyme or schort tyme duryng; for as seynt Gregory witnessith in his Morallys: *Iusta sunt [cuncta] que patimur, et ideo valde iniustum est si de iusta passione murmuremus*: All þingis þat we suffren we sullr ryghtfully, & þerfor we ben¹⁴ verrytull yf we grucch of þat we suller ryghtfully. Than euery man schuld be pacient, [for] as seynt Luke seith: *In paciencia vestra possidebitis animas vestras*: In youre pacyence ye schull possesse¹⁵ youre soules; for [as]¹⁶

¹ om in H. ² Ms. for pouze. ³ H pat. ⁴ H m. dyspleased & moch m. o. ⁵ Ms. for. ⁶ Ms. (& RC) vponen. ⁷ Ms. of. ⁸ H hyng, R henge. ⁹ H happeth. ¹⁰ Ms. vpon. ¹¹ H techeth men. ¹² Ms. (& RC) &. ¹³ H o. & a certeyne. ¹⁴ H gretely v. ¹⁵ H welde. ¹⁶ H for as.

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be pacience mannys soule is trewly¹ had and kept, so² be vnpaceience & murmuracion it is loste & dampned, wittnessyng seynt Gregory in his omely þat seith þus: *Regnum celorum nullus murmurans accipit, nullus qui accipit murmurare potest*, Ther schal no man haue þe kyngdom of heuen þat grucchit[h] & is impacient, and ther may no man gruch þat hath it. But as þe gret clerke Albert seyth, spekyng of verry contricion: [If] a verry contrite man offerryth hym-selfe gladly to all maner affliction of seknesse & ponysshynge of his synnes, þat he may therby satisfye god worthly for his offensis: moch more [þan] schuld euery sike man suffer patiently & gladly his owen seknesse a-lone, þat is lyzter withoute comparison þan many syknessis þat³ other men suffer; namlye sythen þat siknes be-fore a mannys deþe is as⁴ a purgatory to hym when þat⁴ it is suffred as it ought, þat is to vnderstonde, yf it be suffred patientlye & gladly, with a fre [kynd]⁵ wyll of herte. For as the same clerke Albert seyth: we hane neede to haue a free kynd wyll to god not only in such þingis as bene to oure [consolacion], but also in such þingis as bene to oure⁶ affliction. [And]⁷ seynt Gregor seyth: *Diuina dispensacione agitur ut prolixiori vicio prolixior egritudo adhibeatur*, It is do by the dispensacion &⁸ þe ryztfull ordynacion of god þat to the lenger syn is ordeyned the lenger syknesse. & þerfor lett euery sykman & namelye he þat schall dye, sey as seynt Austen dyd⁹ to god: *Hic seca, hic vre, ut in eternum michi parcas*, Here cutt, here brenn, so þat þou spare me euerlastynglye. And seynt Gregor seith: *Misericors deus temporalem adhibe[t] seueritatem, ne eternam inferat vicionem*, God þat is mercyfull yeveth his chosyn children temporall ponysshynge¹⁰ here, lest he yeve hem euerlastyng vengeance ellys-where. This temptacion of impacience fytzeth ayenst charite, & with-oute charite may no man be saued; & therfor, as seith seynt Poule: *Caritas [vera] paciens est, omnia suffert*, Verry charite ys patiente & suffreth all þingis. & in þes wordis yt is notably to be marked þat he spake of suffryng of all þingis, & oute-take¹¹ noþing: þan schuld all syknesse of the body [bi reson] be suffred patiently without murmuracion or¹² difficulte; and therfor seynt Austen seith: *Amanti nichil difficile vel*¹³ *impossible*, To hym þat loueth ther is no þinge hard ne no þinge impossible. The IIIth temptacion is complacens or plesance of a man þat he hath in hym-selfe, þat is spiritual pryd, with the which þe devyll temptyth & vexith most relygiouse & deuoute & parfite men; for when þe deuell seth þat he may not brynge a man oute of þe feiþe¹⁴, ne may not induce hym vnto¹⁵ dispaire, ne into impaciens: þan he assaileth hym be complacens of hymselfe, puttyng such maner of temptacions in his herte: O how stable arte þou in þe feiþe, how stronge in hope, how sad in pacience! O how many good dedis hast þou do! & such oper þouztis. But ayenst þese temptacions Isodur seith thus: *Non te arroges, non te iactes, non te [insolenter] extollas*¹⁶ *vel de te presumas, nichil boni tibi tribuas*, Ne bost þe not, ne vaunte þe not proudly, ne make not moch of thi-selfe wantonly, neþer adiecte¹⁷ no goodnesse to þi-selfe. For a man may haue so much delectacion in such [maner of complacens]¹⁸ of hym-selfe þat a man schuld be dampnyd euerlastyngly þerfor. And þerfor seynt Gregor seith: *Quis reminiscendo bona que gescit dum se apud se erigit, apud auctorem humilitatis cadit*: A man þat þinkeþe in good dedis þat he hath do & is proud therof¹⁹ of hym-selfe, he fallith down anon þerfor be-for hym þat is auctor of meknes. & þerfor he þat schall dye most be ware when he felith hym temptid with pride, þat þan he low & meke hymselfe, þinkinge in his synnes & þat he wit neuer wheþer he be worþi loue or hate, þat is to sey saluacion or dampnacion. Neuerthelesse, lest he dispayre, he mote lyfte vp his herte to god by hope, þenkyng & remembryng²⁰ stably þat þe mercy of god is above all þinge &²¹ all his werkis, & þat god [þat] is trewe in²² all his wordis, & þat²³ is treuþe & ryztwysnes þat nether begileþe neþer is begiled, be-hight & swor²⁴ by hym-selfe & seid by the prophet: *Viuo ego, dicit dominus*,

H sewrely. 2 H & so. 3 Ms. of þat. 4 om in H. 5 H f. & a kynde; Lat. cum gratitudine. 6 om. 7 Ms. as. 8 H dispos. of. 9 H seyde. 10 H punycion.
 11 H toke. 12 H &. 13 H nichil. 14 H wey of f. 15 H into. 16 H insolenter tollas.
 17 HA arette. 18 Ms. (& RC) temptacion. 19 H þerfor. 20 H reuoluyng. 21 all þ. & om in H. 22 Ms. &. 23 Ms. þat he. 24 Ms. sory.

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nolo mortem peccatoris, God all-myzti seith: he my lyfe. I will not the deth no^{per} the dampnacion of no synner or¹ of no synfull man, but þat he *conuerte* hym-selfe to me & be saued. Euery man schuld followe seynt Antonye to whome the deuell seyde: 'Antony, þou hast ouercom me, ffor when I wold haue the vp by pride, þou kepist þi-selfe a-downe by meknesse, & whan I wold draw þe downe by disperacion þou kepist þi-selfe vp by hope';—thus schuld euery man do both seke & hole, & þan ys the deuell ouer-com. The vth temptacion þat temptith & greuyth most carnall men & seculer men, is² ouer-much occupacion & besynesse a-bouzt outward temporall þingis as her wyfes, her children, her carnall frendes, and wordely riches and other þingis,³ þat þei haue loued inordinatly before. For he þat will dey wyll & surely, most vtterly & fully put oute of hys mynde all temporall & outward þingis, & plenerly⁴ commyt hym-selfe all to god. & þerfor the gret clerke Duns⁵ (Scotus) seith þus vpon the fourth boke of Sentence: What man þat is seke whan he seith þat he schall dey, If he put hys wyll þerto³ to dey wilfully & consentith fully into deth as þouze he had chosyn hym-selfe [þe]⁶ payne of þe³ deth voluntarily, & so suffreth deth patiently, he satisfyeth to³ god for all his³ veniall synnes, and forthermore he takyth awaye⁷ a parcel⁸ of satisfaccion þat he oweth to do for dedly synnes. & þerfor it is ryght profitable & necessarye in such a poynte [of,⁹ nede þat a man comynte his will to goddis will in all þingis [as]¹⁰ euery man owzt both seke & hole. but seld it is seyn: þat any seculer & carnall man or religiouse man other¹¹ will dispose hym-selfe to deth¹², other ferthermore, þat is wors, will here any þinge of the mater of deth þouze in-dede he be laborynge faste to his ende-ward, hopynge þat he schall escape þe deth—& þat is [þe most perilous þinge & most inconuenient þat may be in euery cristen man, as seith the worthy clerke Cantor parisiensis¹³. But it is to be noted well þat the deuell in all þe temptacions above-seid may compell no man. [neither in no maner of wyse prevaile ayenst hym to consent to hym, als long as a man hath the vse of reason with hym, but if he woll wilfully consent to hym,—þat euery good cristen man & also euery synful man be he neuer so grete a synner owzt to be were of aboute all thyngis. For þe apostell seith: *Fidelis est, deus qui non paciatur vos temptari supra id quod potestis, sed faciet eciam cum temptatione prouentum ut possitis sustinere*, God, he seith, is trew & will not suffre yow to be temptid more þan ye may bere, but he will yeue yow such supportacion in youre temptacion[s], þat ye may bere hem. Wherupon seith the glose. God is [trew¹⁴ in his promissis, & yeuyth us grace to withstand myztly, manly¹⁵, & perseuerantly: yevyng us myzt þat we be not ouercome, [grace to gete vs meryte, stedfastnes to ouercome]¹⁶; with þat he yeueth such increase of vertu þat we may suffre, and not faylle ne fall. & þat is by mekenesse, for as seynt Austen seith: Thei breken¹⁷ not in the forneyse þat hane not þe wynde of pride. Therfor euery man, ryghtfull & synfull, lowe¹⁸ hym-silf fully vnto the myztly honde of god, and so with his helpe he shall surely opteyne and haue the victorie in all maner of temptacion, seknesse & tribulacions, euyllys & sorrowes, & deth therto.

The þrid chapiter conteyneþe the interrogacions þat schulden be asked of hem þat were¹⁹ in her deth-bed while þei may speke and vnderstond. *Capitulum tercium*.

Now followyth the interrogacions of hem þat drawn to the deth-ward while þei hane reason with hem & her spech, for þis cause þat if any man be not fully disposed to dye, he may better be enformed, & confortid²⁰ therto. And as Ancellyne²¹ þe bisshop techith, these interrogacions schuld be had vnto hem²² þat ben in þat plyte. Fyrst aske hym þis: Brother, art þou glad þat þou schalt dey in

¹ of—or om in H. ² Ms. þat bene in. ³ om in RC. ⁴ H clerly. ⁵ Ms. dinise, H Scotus. ⁶ Ms. in to. ⁷ Lat. immo affert aliquid ad satisfaciendum pro mortalibus. ⁸ H parcellys. ⁹ Ms. at. ¹⁰ Ms. þat. ¹¹ H other, crossed out in R. ¹² H dye. ¹³ sc. Petrus Cantor Paris. (d. 1197; Opp. in Migne 205). ¹⁴ Ms. good. ¹⁵ Lat. utiliter. ¹⁶ om. ¹⁷ H brennen; Lat. crepant. ¹⁸ Ms. leue; H lowe hymselfe & submytte. ¹⁹ al. ben. ²⁰ & c. om in H. ²¹ = Anselme, ²² Ms. hym.

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[þe]¹ ferth of Crist? The seke man seiþe, ze. Knowest þou well þat þou hast not do so well as þou schuldist haue do? He answereth, ze. Repentis þou þe þerof? He answerith, ze. Hast þou will to amend, & þou haddist space and lyfe²? He answerith, ze. Beleuist þou fully þat oure lord Ihesu Crist goddis son dyed for the? He answerith, ze. Thankyst þou hym therof *with* all thy herte? He answerith, ze. Beleuist þou verily that thou maist not be sayd but be Cristis deth and his passion? He answerith, ze. Than þanke hym euer³ therof⁴ while the soule ys in þe body, and put all thi truste [in his passion and in his deth onely, hauyng truste]⁵ in no other þingis; to this deth commyt the fully, *with* þis deth couer the fully, [in this deth wrap all thi-self fully]⁶; and [if] it⁶ com vnto thy mynde or by thin enmye be put in to thy mynde that god will deme⁷ the, sey thus: Lord I put the deth of oure lord Ihesu Crist be-twene me & myn euell dedis, be-twene me and thi Iugement, other-wise I wyll not stryve *with* the; If he sey þat [thou hast]⁸ deserued dampnacōn, sey thou agen: The deth of oure lord Ihesu Crist I put be-twene me and all³ myn euell meritis, and the merite of his worthi passione I offre for the merite that I shuld haue had and alas I haue it not; Sey also: Lord⁹ put the deth of oure lord Ihesu Criste be-twene me and thi ryztwysnes. Pan lat hym sey þis thrise: *In manus tuas [domine] commendo spiritum meum*, In to this handis I commyt my soule; and lett the couent sey the same; and if he may not speke lett the couent, or þei þat stont aboute, sey thus: *In manus tuas commendo spiritum eius*, In thin hondis lord we commend his spirit or¹⁰ his soule. And thus he dyeth surely, and he schal not dye euerlastyngly. But thouze þese interrogacions above-seyd be competent and sufficient to religiouse [and deuoute persones, neuertheles all crysten men bothe seculers and religiouse], after the doctour¹¹ the noble clerke the chaunceller of Parise, in her laste end schuld be examyned, enquered and informed more certeynly [& clerly] of the state [&]¹² þe hele of hir soule[s]; and fyrst thus: Belevyst thouwe principally¹³ an fully in the articles of the feyth, and also all holy scripture in¹⁴ all þingis after þe exposicion of the holy and trew doctours of holy chirche, and forsakist all heresies, errouris and oppinions dampnid by the chirch, and art glad also þat þou schalt dey in the feyth of Criste & in þe vnite & obediēce of holy chirche? The second interrogacion shalbe this: Knowe[lege]st¹⁵ þou þat oftentymes and many-manner wises and greuously þou hast offendid þi lord god þat made the of nouzt? For¹⁶ seynt Bernard seiþe þus vpon Cantica canticorum: I know well þat þer maye no man be saued but yf he knowe hym-selfe, of the which knowyng wexith in a man the moder of his helpe that is humilite, and also the dred of god, the which drede [as it is the begynnyng of wisdom, so it]¹⁷ is the begynnyng of helth of mannys soule. The thyrde interrogacion schalbe this: Art þou sory in thy herte of all maner of synnes þat þou hast don ayenst the hyze mageste & þe loue & þe goodnes of god, & of all goodnes þat þou hast¹⁸ not & myzttest haue do, & of all graces þat þou hast for-slewthed; not oonly for drede of deþe or any other payne, but rather more for love of god & ryztwises and for þou hast displeased his grete¹⁹ goodnes & kyndnes, & for þe due ordre of charite by the which we be bound to loue god above all þingis; & of all þese þingis þou askyst foryevenes of god? Desirest þou in þin herte also to haue very knowyng of all the offensis þat þou hast doo ayenst god and for[yete]²⁰, to haue speciall repentaunce of hem all? The myth interrogacion schalbe þis: Porposist þou verrily and art in full wyll to amende the, and þou myght leve lenger, and neuer to synne more dedly wittingly and *with* þi will, and rather þan þou woldist offend god dedly²¹ eny more, to leve & lese wyfully all erþely þingis were þei neuer so lefe to the, and also the lyf of þi body therto; and farther-more þou prayest god to yeve the grace to contynue in this purpose? The vth interrogacion schalbe þis: Foryevist þou all²² maner of men²³ þat euer haþe²⁴ don

¹ Ms. þis.² andl. om in H.³ om in H.⁴ H therfore with all thyne herte.⁵ om.⁶ Ms. and it be.⁷ Ms. denye.⁸ Ms. he hath; H thouw deseruest.⁹ H I.¹⁰ his sp.¹¹ H doctryne of.¹² Ms. of.¹³ H fully alle the pryncypalle art.¹⁴ H and.¹⁵ H Knowelegest.¹⁶ om in H.¹⁷ om.¹⁸ H myghtest haue doone and hast nat; Lat. de bonis omissis.¹⁹ H hygh.²⁰ H foryete; Lat. obliturionem cognicionem.²¹ om in H.²² H fully all.²³ H adds in thyne herte.²⁴ al. hanc.

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þe ony wronge or grevaunce vnto þis tyme or¹ in word or in dede, for þe love of oure lord Ihesu Crist of whome þou hopyst to haue² foryevenes also³ þi-selfe; [& askist also thi-selfe foryeuenes]⁴ of all hem þat þou hast offendyd in ony maner wise? The vith interrogacion schalbe þis: Wilt þou þat all maner of þingis þat þou hast in eny maner wise mysgett, be fully restored⁵ als much as þou maist and art I-bounde, after the value of þi good, & rather leue & forsake all þi goodys⁶ of the world, yf þou maist make due satisfaccion in none other wise? The seuynth interrogacion schalbe this: Belest þou⁷ fully þat Crist dyed for the & þat þou maist neuer be saued but by the merite of Cristis passion, and þankist þerof god with þin hert as much as þou canst or⁷ maist? Who so euer may verrily of verrye good conscience and trouth with-owte eny feynynge answer þee to these forseyd seynn interrogacions, he schalbe savyd verrily and⁸ hath an eydynt argument I-nough of the⁹ helpe of his soule, þat, & he dye soo, he schalbe of the nombre of hem þat schalbe saued. ⁹Who so euer is not askyd of a nother man of thes seven interrogacions when he is in such a perell of deth, for ther be ryght¹⁰ fewe þat haue þe kunnyng of this crafte of dyinge, he most remembre hym-selfe [in his soule & aske hym-selfe]⁴, & sotely fele & considre where he be so disposed as it is above seyde or¹¹ no; for with-owte [þat] a man be disposed in such wise fynally, þere may no man douzles be saved euerlastyngly. And what man¹² þat is disposed as yt is above-seyd, let hym commend and¹³ commytt hym-selfe all in-fere fully to the passion of Crist, and contynnally als much as he may and as³ hys syknesse will suffre hym lett hym remembre hym-selfe³ and þinke in the passyon of Crist: for therby all the deuellys temptacions and giles be most¹⁴ ouercomm and voyde[d].

The iiiith chapter conteyneth ane instruccion with certeyne obsecracions to hem þat schullen dye. Capitulum iiii^m.

Forthermore for as much as seynt Gregor seith euery dayng of Crist ys oure instruccion &³ techynge: þerfor such þingis as Crist dyd dynging on the crosse, the same shuld euery man do at hys laste ende after his connyng and power. And Crist dyd fyve þingis in the crois: he prayed, [for he prayed]⁴ these psalmes: *Deus deus meus respice* and all þe psalmes followyng next³ vnto þat vers *In manus tuas*, and also þat vers¹⁵; and he cryed in the crosse as þe apostil witnessith; also he wept in the cross; also he commytt his soule to his fader in the cros; [also he yaf vp wilfully the gost in the crosse. Furst he prayed in the crosse]⁴; so a seke man þat is in poynt of deth schuld prey, namely with his herte yf he may not with his mouth, ffor seynt Isodyr seyth þat it is better to pray styll¹⁶ in the herte with-oute ony sounde of voyce outward, þan to pray with wordis alo[n]e¹⁷ without any deuocion of herte. The secound was he cryed; soo shuld euery man in his dying crye strongly, with þe herte, not with þe mouþe¹⁸, ffor god takiþe more heed of þe desire of the herte þan of the cryinge of the voice. The cryng of the herte to god is not ellys but the gret desiringe of a man to haue foryevenes of his synnes and euer-lastyng lyfe. The iii^d was he wept; so shulde euery man in his dyinge wepe, not with his bodyly yez but with the terys of [his] herte, that is to sey, verily repentyng hym³ of all his¹⁹ misdedis. The iiiith was he commende his soule to god; so shuld euery man in his ende, seyinge þus with herte & mouth if he may, and³ ellys in his herte: »Lord god, into þin handis I commende my spirit; ffor truly þou þi-selfe bouzt me²⁰ dere«. The vth was he yafe vp wilfully his spirit; so schuld euery man in his deth, þat is to sey, he shuld dye wilfully, conformyng fully þerin³ his owen will to god[dis will]²¹ as he is bounde. Therfor als longe as he þat is in poynte of deth may speke & haue þe vse of reson with hym, lett hym²² sey the prayers followyng. *Oracio*: »O thou hize godhed and endeles

¹ H other. ² to haue om in H. ³ om in H. ⁴ om. ⁵ H r. ayene. ⁶ H good. ⁷ canst or om in H. ⁸ schalbe—and om in H. ⁹ H And who. ¹⁰ H but. ¹¹ Ms. ar. ¹² H m. or woman. ¹³ com. and om in H (and Lat.). ¹⁴ Ms. he must. ¹⁵ Ms. and a. ¹⁶ þat verse *In manus t.* ¹⁷ H styll. ¹⁸ Ms. alowd, H alone. ¹⁹ H voyce. ²⁰ H h. ²¹ sinnes & m. ²² H hit. ²³ H goddys wyll. ²⁴ let hym om in H.

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goodnes, most mercyable & gloriouse trinite, þat art hyzest loue [&]¹ charyte, haue mercy on me wrecchid synfull man, for to the I comende fully my soule. *Oracio*: »My lord god most benyng fader, [fader] of mercy, do þi mercy to me þi² pore creature, helpe now lord my nedý &³ dissolate soule in her last nede, þat hell houndis deuoure me not. [*Oracio*:] Most swettest and most louely lord my lord Ihesu Criste goddis owen dere² sonne, for the worship and þe² vertue of þi blessid passion admytt and receyue me with-in þe nombre of þi chosen peple; my sauoure & redemptor, I yeld all my-silfe fully to þi grace and mercy, forsake me not; to þe, lord, I com: put me not awaye. Lord Ihesu Crist, I aske þi paradise and blysse, not for the worthynes of my deseruyngis þat am but dust & asshis and a² synfull wrech, but þorow þe vertu & effecte of þi holy passion, [bi]⁴ the which þou vouchist-safe & woldist⁵ by me synfull wrech with þi precious bloode & brynge me into paradise. Let hym sey also ofte þis verse: *Dirupisti domine vincula mea, tibi sacrificabo hostiam laudis*: Lord þou hast broke my bondis, and þerfor I shall þanke þe with þe sacrifice of the oblation of worship; For þis verse, as Cassiodir seiþe, ys of [so]⁶ grete vertue þat a mannys synnes bene foryouden hym, and⁷ it be seyð þise with good trewe feyth at a mannys last² ende. *Oracio*: »Lord Ihesu Crist, for þat bitternesse þat þou suffrist⁸ for me in the crosse, & most in þat oure whan þi most blissed soule passid out of þi body, haue mercy of my soule in hir streite passynge. Also afterward with all þe instaunce & deuocion þat he may, with herte & mouth, lett hym cry to oure blessyd lady seynt Marye þat is most spedfull and most redy mene and helpe of all synfull men to god, seying þus: *Oracio*: »O gloriouse [lady] quene of heuen, moder of mercye, & refuge⁹ of all synfull men, reconsile me to þi swete sonne my lord Ihesu, and pray for me synfull wrech to his gret mercye, that for loue of the, swete ladye,¹⁰ he wold foryeve me my synnes. Þan lat hym pray to angellis & sey thus: *Oracio*: »Holy angels of heuen, I besech yow þat ze wold assist to me þat schall now passe out of þis world, & myztly delyuer & kepe me from all myn enemyes, and take my soule vnto youre blissed company; & namly þou good blissed aungell þat hast bene my contynual keper ordeyned of god. Þan lett hym pray the same wise deuoutly to all the apostillys, martires, confessoires, and virgines, & specially to þo seyntis¹¹ which he loued & worshipped moste specially in his hele, þat þei will helpe hym þan in his last & most neede. Þan² afterward lett hym sey þis: *Oracio*: »The pese of oure lord Ihesu Criste, and the vertu of his passion, and þe signe of the holy cros, & þe maydenhed of oure lady blyssed¹² seynt Marye, & þe blyssynge of all seyntis, & þe kepinge of all angels, & þe suffrage¹³ of all þe¹⁴ chosen people of god be betwene me & all² myn enemyes visible & invisible, in þis oure of my deþe. Amen¹⁵. Aftyrward let hym sey þise þis verse: ¹⁶*Largire clarum vespere, quo vita nusquam decadat, sed premium mortis sacre, perhennis instet gloria*, Graunt me lord a clere ende, þat my soule fall neuer downe-ward, but yeve me euerlastyng blisse, þat is þe reward of holy dyinge. And if he þat is sike can not all þis prayers, or may not sey hem for greuouse[nes] of his siknesse, lett som man þat is about hym sey hem be-fore hym as he may clere here hym sey hem, chaungynge þe wordis þat ought to be chaunged in his seyinge; and he þat is dy[i]nge, also longe as he haþ vse of reasone, lett hym prey deuoutly within hym-selfe with his herte & his desire as he cann & may: & so yeld þe gost vp to god, & he shalbe saued.

The fyfte chapitre conteyneth an instruccion vnto hem þat shullen dye.
Capitulum quintum.

But it is gretly to be notid & to be take heed of, þat rixt seld any man, [ze] amonge religiouse & deuoute men, disposeth hym-selfe to deþe be tymes as he

¹ Ms. &.² om in H.³ Ms. & my.⁴ Ms. to.⁵ H woldist vouchesafe to.⁶ Ms. a.⁷ H yeff.⁸ H suffred.⁹ H refugye.¹⁰ Ms. þat he.¹¹ H þe seynt.¹² H bl. lady.¹³ H suffragyes.¹⁴ Ms. þi.¹⁵ H And aft.¹⁶ See Hymnus ad Nonam,

Daniel I. 52.

¹⁷ Ms. ad.

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ought. ffor euery man weneth hym-selfe to leve longe. & trowyth not þat he schall dye in short tyme; & douzles þat sterynge commyth of the deuclis sotill temptacion, and ofte-tymes it is seyne openly þat many men þerow such Idyll hope & trust hath for-slewthed hem-selfe & dyed or¹ vntestate or vnauised & vndisposed sodenly. Therfor euery man þat hath loue & drede of god & a zeele of þe hele of manys soule. let hym besyly indace & warne euery of his eueneristen þat is seke or in any perill of body or of¹ soule, þat principally & fyrst of all oper þingis & withoute any oper² delays or longe tarryngis he diligently prouid & purvey³ for þe spiritual medecyne & remedy of his siknes. For ofte-tymes, as a certeyne decretall seyth, bodyly syknes commyth of the siknes of the¹ soule; and therfor þe pope in the same decretall chargith strictly euery bodyly lech þat he zeue no sekman no bodyly medecyn. vnto þe tyme þat he haue warned & inducid hym to sech his spirituall lech. But þis counsell ys now for-slewthed almost of all men, & is turned in to þe contrary; ffor men seken sonner & besilier after medecyns for þe body. þan for þe soule. Also⁴ oper euellis & aduersitees be ryztwise dome of god come euer-more to men for syn, as þe prophet wittenessith þat seiþe þus: *Non est malum in ciuitate quod dominus non facit*. Ther is non euell in the cite but god do it. Pou schalt not vnderstande þat god doeth þe euell of syn, but he¹ yeldith ponysshinge for syn. Wherefor euery sikman, & euery other man þat is in any þwill. shuld be diligently inducid & exhortid⁵ as he make hym-selfe be-fore all oper þingis pes with god, resseyving spirituall medecins, þat is to seye takynge the sacramentis of holy church, ordeynynge and makynge his testament, & laufully disposynge for⁶ his household & other nedis if he haue any to dispose for. & þere shuld not be yeue [first] to no man to miche hope of bodyly hele; but the contrary þerof now ys ofte-tymes do [bi] many men [into]⁶ gret perill of soules. & namely of hem þat actually & openly ben drawynge⁷ & in poynt hastily to deye, for none of hem will here noþinge of deth; and so, as the gret clerke the chauceleur of Parise seiþe: oft-tymes bi such a veyne & a false cherynge & comfortynge & feyned behotynges of bodyly helth. & trustynge þerponn, men ryn and fall in to certeyne dampnacion euerylastynge. And þerfor a seke man shuld be councellyd & exortid to prouide & procure hym-selfe his soule-hele be verry contricion & confession; & if it be expedient for hym, þat⁸ schall gretly avayle to his bodyly helth, and so he schalbe more quiete⁹ & sure. And for als muche, witnessynge seint Gregor, as a man hath seelde verry contricion, And as seint Austen seiþe also in the fourth boke of sentence the twelf[th] the¹⁰ distincion, and oper doctours also. Repentaunce þat is deferryd and had in a manys last ende, vnneth is verry repentance or penance¹¹ sufficient to euerylastynge hele, and specially in hem¹² þat all her tyme be-fore neher the commaundementis of god nether her voluntarye voves kepten not¹ effectually ne truly, but only feynynge[ly] & to þe semyng owtward: therfor¹³ euery seke man þat is in such case & is com to his last ende, is to be counselled besily þat he labour with reason of his mynde after his power to haue ordynate & verry repentance: þat is to menynge¹⁴. not-witstandynge the sorrow & greuance of his seknes and [þe drede þat he hath of hasty deth. þat he vse reason als moch as he maye. & in force¹⁵ hym-selfe to haue full displeynges of all synnes for the due ende & parlite intent. þat is for god, and withstand¹⁶ his euell naturall in-clynynge to syn pough he myzt leve lenger. and also þe delectacion of his synnes be-fore, and labour als much as he maye to haue a verry displeaunce of hem þouze it be neuer so shorte; and lest he schall¹ fall in dispeire tell hym & arme hym with such þingis þat bene seyde above in the second parte of the temptation of dispeire. Exorte hym also þat he be stronge in his soule ayenst þe oper temptacions þat be put and told þere also. myztily & manly withstande hem all. for he may not be compellyde by the deuell to consent to none of hem all. Also lett him

¹ om in H. ² only oper om in H. ³ H ordeyn. ⁴ H And alle. ⁵ H off. ⁶ Ms. of.
⁷ H drawynge. ⁸ r. yt? ⁹ Ms. moste quite. ¹⁰ H xxti. ¹¹ or p. om in H. ¹² Ms. hym.
¹³ H to e. ¹⁴ Ms. mevyng, H menyng, r. menyng; Lat. scilicet. ¹⁵ Ms. comforte. ¹⁶ Ms. withstandynge.

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be monysshed & conceiled¹ þat he dye a *verry* trew *cristen* man & full beleuyd. Also it is to be considred whether he be in-volued *with* eny sensuris of the¹ chirch, and if [he]² be, lett hym be taught þat he *summytte*³ hym-selfe *with* all his myzte to the ordynaunce of holy chirch, þat he may be assoyled. Also yf he þat schall dye haue longe tyme and space to be-þinke hym-selfe, and be not take *with* hasty deth: þan may be red afore hym, of hem þat be abowte hym, deuouzt histories and deuoute *praiers* in the which he delytet moste in whan he was in hele; or reherse be-fore hym þe *commaundementis* of god, þat he may be-þinke hym þe more profoundly if he may fynde in hym-selfe þat he haþe negligently trespassed a-ynst hym. And if þe seke man haue lost his spech, [but] yit he hath hole & full knowlech of the *interrogacions* þat be made to hym or the prayers þat bene rehersed be-fore hym, þan *with* som vtterly⁴ sygne or only *with* consent of herte lett hym answer therto. Neuertheless it is gretly to be charged & hasted þat þe *interrogacions* be made vnto hym or he lese his speche; for if his answer[s] be not lyely⁵ or shewith not⁶ in all sides to be sufficient to full hele & *perpetuell* remedye of his soule, þan⁷ must be⁸ put þerto remedy & counsell in the best maner þat it may be doo: þan þere schuld be told to hym þe *perill*⁹ þat he shuld [plainly] fall in, þowge he shuld & wold gretly be a-ferde therof;—it is better and ryghtfuller þat he be *compuncte* and repentaunte *with* holsom fere and dred and so be saued, þan þat he be dampned *with* flaterynge and false dissimilacion; for it is to inconuenient & contrary to *cristen* relygion and [deuellike]¹⁰, þat þe perill of deth & of a soule for eny veyne drede of a man lest he¹¹ ware any þinge distrobilled therby shuld be hyd to any cristen man or woman þat shuld dye. but Isaye þe prophet did þe contrarie, ffor when kynge Ezechiel lay seke & vpon þe¹² poynt of deþe, he glosed hym not ne vsed no simulacion¹³ to hym, but playnly & holsomly agasted hym, seyinge þat he schuld dye; & yet nathelesse he dyed not at þat tyme. And seint Gregori also holsomly agasted þe monke þat was a *proprietarie*, as it is red in þe [fourthe] boke of his *Dialogis*¹⁴. Also present to the seke þe Image of the crucifix þe whiche shuld be euermore aboute seeke men, or ellys þe Image of oure lady, or of a¹⁵ seynt þe which he loued or worshipped in his hele. Also lett þer be holy water abowte þe seke, & sprynge oft-tymes vpon hym & oþer þat bene abouzte hym, þat fendis mowe be voyded from hem¹⁶ therbye. Yf all þingis above-seid may not be do for hastines & shortnes of tyme, þan put forþe *praiers*, & namely such as be directid¹⁷ specially to oure sauoure lord Ihesu Crist. Whan a man is in poynt of deþe & hastis fast to his ende, þan schuld þere no carnall frendis ne wife ne children ne riches ne no temporall goodis be reducid to his mynde neþer be comoned of before him, but¹⁸ [in] as much [as þe]¹⁹ *spirituall* helpe & *profett* of þe seke man askyth & requireth. In þis mater þat is of oure last & moste neede, all maner of poyntis & sentencis þerof, *with* aduerbis also þat ben put þerto, shuld most sotely & diligently be chargid & considered of euery man, for alse muche as þer schal no man be rewardid for his wordis alone but for his dedis also Ioyned & accordyng to his wordis, as it is seid in þe boke þat is clepid *Compendy* of the trupe of diuinite, þe second boke þe tenth chapiter. And what man þat listeþe, & will gladly dye well & surely and meritorily *withoute* perill, he most take heede besyly and study & lerne diligently þes craft²⁰ of dyinge and þe disposicions þerof above-seyd while he is in hele, & not abyde vntill þat deth entre in to hym; for in truth, dere brother or sistre, I tell the soth—leve²¹ me therof—þat whan deth or gret seknesse fallith vpon the, deuocion passith owt from the, & þe more nere þat [þei taken] þe & gripen þe, the fether fleyth deuocion from the. Therfor yf þou wilt not be disseyued ne erre, if þou wilt be sure, do besily what þou maiste while þou art here in hele & hast the vse & fredam of þi wittis & reason well disposed, &

¹ H holy. ² Ms. it. ³ H submytte. ⁴ H *withoute* s. other.⁵ H lyche or *verreysimile*.⁶ H nor semeth. ⁷ Ms. þat. ⁸ Ms. he. ⁹ Ms. perillis.¹⁰ om; H and to dwelle

lyke; R and to do welle like, expunged; Lat. immo diabolicum.

¹¹ Ms. he be. ¹² omin H. ¹³ H dissimulation. ¹⁴ Ms. diologis. ¹⁵ H some other.¹⁶ H hym. ¹⁷ Hdirecte. ¹⁸ H *with*. ¹⁹ Ms. of. ²⁰ Ms. craftis; H his crafte.²¹ H beleue.

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while þou maist be maister of þi-selfe & of þi dedis¹. O lord god, how many *zels* *with-oute* nombre þat hane abyden soo vnto her last ende hane forslouthed & deceyued hem-silf euerlastingly. Take heed, broþer & suster, & be ware if þou list, lest it happen þe þe same wise. But lett no man wondre ne þinke þat it is *inconuenient* þat so grette charge & diligence & wise *disposicion* & *prauidence* & besy exortacion shuld be had & mynystred to hem þat bene in poynt of deþe & in her last ende as it is above seyd: for þei be in such perill & so grette nede at þat tyme þat, & it were possible, all a cite schuld com to-geder *with* all the haste to a man þat is in dyinge; as þe *maner* ys in som religiouse, in which it is ordeyned þat whan a seke man ys nyze þe deth þan *euery* of the breþerne schall when þei here þe table ysmyte, what oure þat euer it be & where þat euer þei be, all þinge I-lefte hastily to³ com to hym þat is dying⁴; & þerfor it is redde þat religiouse people. & women⁵. for þe honeste of hir astate schall not ren, but to a man þat is a-dyinge, [&] for fere⁶.

The sixte Chapter conteyneth *praiers* þat shullen be seid vpon hem þat bene a-dyinge of som man þat is abowt him. *Capitulum vi^m*.

LAST of all it is to be knowe þat þe *praiers* þat followen mow⁷ be *con-ueniently* seyd vpon a seke man þat laborith to his ende. & if it be a religiouse person, þan whan þe couent is gadrid to-gidre *with* þe smytynge of the table as þe *maner* is, þan shall be seyd first the letanye *with* the psalmis & orisons þat ben vsed *per-with*; afterward, if he leue yet⁸, let som man þat is abowt hym sey the orisons that followen after as the⁹ tyme & oportynite will suffice, & þei mowen be oft rehersed ayene to excite þe³ deuocion of the seke man if he haue reason & vnderstondynge *with* hym; but³ netheles þis ought not to be do of necessite, as þouze he myzt not be saued but ite were do, but for þe³ profett & deuocion of the seke þat laboreth to his endeward it may, and it is well doo þat it be so doo. But amonge seculers þat be seke, lett þes *praiers* be seyd as deuocion & disposicion & þe profett of hem & oper þat ben abowt hem askyn & requiren, &⁴ as the tyme woll suffice. But alas þe ben full⁵ few not only amonge seculers but also in dynerse religiouse, þat hane þe kunnyng of þis craft & will be nygh and assist to hem þat ben in poynt of dethe &⁶ departynge out of this world, askynge hem & exortynge & enformynge & prayynge for hem as it is above seid, nanly whan þei þat ben in dyinge wolden not or hopyn not to dye yet, & [so]¹⁰ þe seke mennys soules stonden¹¹ in gret perell.

Oracio: For þat loue þat made þe to be wounded & dey for þe hele & saluacion of mankynde, þat were most worþi & delicate loue of god þi blessed fader of heuen & for oure sake made man, swete lord Ihesu full of *mercy*, foryeue þi seruaunte all þat he haþe trespased in þouzt. word & dede. in all his affections, desires, mocions, strengthis & wittis of his soule & of his body, & in verrey remission of hem all yeve hym þat most sufficient amendement bi the which þou wyssh away þe¹² synnes of all þe world, & in supplecion of all his negligencis adde & put to hym þat holy *conuersacion* þat þou haddist from þe oure of þi concepcion vnto þe oure of þi deþe, & forthermore þe frute of all good dedis þe which han pleased & shullen please þe in all þi chosen people fro þe begynnyng of the world vnto þe¹³ ende thereof, swete lord Ihesu þat leuest & regnest *with* þi fader & þe holy gost, o verri god *withowten* ende amen.

[*Oracio:*] For þe vnyon of þe most feruent loue þat stered & made þe, life of all þingis þat is leuyng, to be incarnate of oure lady, & *with* gret anguysshis of þe spirit to dey for cherite & þe love of vs, we crye to þe rote of þi¹⁴ moste benigne herte þat þou foryeue þe soule of þi seruaunte me¹⁵ all his my¹⁶ synnes, & *with* þi most holy *conuersacion* & þe most worthi merite of thi passion fulfill¹⁷ all his (my)¹⁸ negligence & omysions, & make hym (me)¹⁸ to fele by experience þe

¹ Ms. þis goodis. ² H thy dedys. ³ Ms. many be. ⁴ om in H. ⁵ H a-d. ⁶ H the w. ⁷ H fyre; Lat. et ad ignem. ⁸ H now. ⁹ H but. ¹⁰ H & in. ¹¹ Ms. for. ¹² H mannes soule standeth. ¹³ H alle the. ¹⁴ Ms. þis. ¹⁵ Ms. þe. ¹⁶ Ms. me þi s. ¹⁷ Ms. all my. ¹⁸ Ms. me.

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most superhabundaunt gretnes of þi mercies, and us all & specially þis (my) person oure broþer þe which þou hast disposed hastily for to be called before þi gloriouse mageste in þe most plesant maner to þe & most profitable to hym (me) & vs all make hym (me) to be presentid to you with swete pacience, verry repentaunce & full remission, with ryztfull feiþe, stable hope & parfite charite, þat he may dye blissedlye in parfite state be-twene þi moste swetest [clippynge & moste swetest] kyssynge, vnto þin euerlastynge worshiþe & preysynge, amen.

Oracio: IN to the handis of þin endelesse & vnquenchable mercy, holy fader, ryghtfull & moste beloued fader, we commaunde¹ the spirit of oure broder þi seruaunt after the gretnes of loue þat þe holy soule of thi blessed sonn commendid hir-selfe to the in the crosse, prayinge² interly [þat] for þilke inestimable charite þat þi holy godhed & faderhed drow fully to þi-selfe þat blissed soule of þi sonn, þat now in his last oure þou receyue swetly þe spirit of oure broþer þi seruaunt in þe same love. Amen.

Oracio: SEynt Michael þe archangell of oure lord Ihesu Crist, helpe us at oure hyze Iugement³. O þou most worþi gyaunte & protectour þat neuer maist [be] ouercom, be nyzt to oure broþer (me) þi seruaunt laborynge now sore in his (myn) ende, & defende hym (me) myztfully from þe dragon of hell & from all maner of gile of wicked spiritis. Forthermore we praie þe þat art so clere & so worþi a mynyster of god, þat in þis last ende or⁴ houre of þe life of oure broþer (me) þou will receyve þe soule of hym esly & benignly into þin holy bosom, & brynge her into a place of refresshyng & of pes & rest. Amen.

Oracio: Euer clene & blessed mayde Marye, synguler helpe & socoure in euery anguyssh & necessite, helpe us swetly & shew to oure broþer (me) þi seruaunt þi graciouse visage now in his (my) last ende, and voyde all his (my) enemyes fro hym (me) thorow þe vertu of þi dere beloued son oure lord Ihesu Crist & of þe holy crosse, & delyuer hym (me) from all maner of desese of body & soule, þat he (I) may þanke & worship god without ende. Amen.

Oracio: My moste swete redemptore, most mercyable Ihesu & most benigne lord, for þat sorowfull voyce þat þou haddist in þi manhed when þou shuldist dye for vs & were so consumed with sorowes & trauellys of þi gret⁵ passyon þat þou cridest þe for-sake⁶ of þi fader, be not fer fro oure brother (me) þi seruaunt but yeve hym me [þe helpe of]⁷ þi mercye in þe houre of his (my) deþe, & haue mynde of [þe] greuous affliction & payne of hys (my) soule the which in his last houre of passynge for faylinge⁸ & consumynge of his spiritis haþe no myzt to call vpon þe of helpe; but by þe⁹ victory of the crosse & by þe¹⁰ vertu of þi holy passion & þin amorous¹¹ deþe þinke vpon her pouztis of pes, & not of affliction but of mercye, & comforte & delyuer hyr fully from all maner of anguyssh; with þe same handis þat þou suffrest¹² to be nayled vpon þe crosse for hir sake with sharpe nayles, good Ihesu swete fader & lord, delyuer hir fro þe turmentis ordeyned for her, & bryng her into euerlastinge reste with a voyce of exultacion & knowlechyng of þi mercy, amen.

Oracio: MOST merciable lord Ihesu Crist goddis sonn, for þe vnyon of þat recommendation þat þou commendist þine holye soule to þin heuenly fader dyinge in the cros, we commende vnto þin vnnombrable pyte þe soule of oure broþer (me) þi seruaunte, praynge þi most merciable goodnesse þat for all þe worship & meritis of þi most holy soule by þe which all soules be saued & delyuerde from þe dett¹³ of deþe, þou haue mercy vpon þe soule of oure dere broþer þi seruaunte, delyuerynge hir mercyably fro all myseries & peynes, and for þe loue & mediation¹⁴ of þi swete moder brynge her to þe contemplacion of þe ioy [of þi most] swete¹⁵ & mery syght euerlastynge, amen.

Oracio: MERCifull¹⁶ & benigne god, þat for þe¹⁷ michellnes of þi mercies doyst awaye þe synnes of hem þat be verry¹⁸ repentaunte, & voydist þe blame of synnes

¹ H commendyn. ² Ms. pr. to þe. ³ H iuge; Lat. apud altissimum iudicem. ⁴ e. or om in H. ⁵ om in H. ⁶ Ms. for þe sake. ⁷ Ms. þi hope &. ⁸ Ms. saylinge. ⁹ r. amorous. ¹⁰ H suffred. ¹¹ H darte. ¹² Ms. meditacion. ¹³ so H; Ms. & swete. ¹⁴ H Merciable. ¹⁵ Ms. þi. ¹⁶ H verrayly.

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þat þen passed & done before þowow grace of,¹ foryewenesse, we be-sech þat þe
 loke mercyably vpon oure broþer (me, þi seruante, & graciously here hym me-
 askynge with all confession of his (my) hert remission of all his (my) synnes.
 Renu² in hym (me), most mercyable fader, all þingis þat is corrupt in hym be
 bodily freelte or defouled with þe fraude of the deuell, & geder hym in³ to þe
 vnite of the body of holy chirch & make hym a membre of þi redempcion; haue
 mercy, lord, vpon his wirkyng⁴, haue mercye vpon his teris, & admytte hym
 to the sacramentis of þi reconciliacion, þat hath no truste but vpon þi mercye,
 by oure lord Ihesu Crist. Amen.

Oracio: DERE broþer, I commende þe to almyȝti god, & comyt the to hyme
 whoes creature þou art, [þat]⁵ whan þi manhed hath payd his det by the mene of
 deth, þat þou turne a-yene to god þi creature þat made þe of the sylme of the
 erth. When thi soule passith oute of thi body, gloriouse companyes of angellys
 com ayenst the, [the] victoriouse oste worthie luges and senatourys of holy apostyls
 met with þe, the fayre shynnyng company of holy confessoures, with þe victoriouse
 nombre of gloriouse martires com abowte the, & þe worthi felowship⁶ þe loyfull
 companye of holy uirgynes receyve þe, & þe worþi felowship of holy patriarchis
 open to the [the] place of her ioye & rest & deme þe to be amonge hem þat þei
 be amonge euerlastyngly. Know þou neu⁷ þat is horrible in derknes, not gratifie
 & flameþe⁸ fyre, þat ponysshþe in tormentis; yeue place to þe & greue þe not
 þat foule sathanas with all his seruantis; in his comynge a-yence [þe], agast
 hym⁹ the presence of holy angels, & flee [he] vnto the derkenes of euerlastyng nyȝt,
 vnto þe grete troublous see of hell. Oure lord, aryse & his enemyes be dispart-
 lyd aboute, & fle þei [þat] hatin hym fro his visage, talle þei as þe smoke fleyeth. as
 þe waxe meltiþe at the fyre so perissh synners fro the visage of god; & lett ryȝtfull
 men entre¹⁰ & reioyce in þe syȝt of god. All þe contrarie [legions] and mynstres
 of sathanas be not so¹¹ hardy to lett þi iornaye. Crist delyuer þe from turment,
 þat vouchèd-safe to deye for the; Crist goddis son¹² bryngþe þe to Ioyes of mery¹³
 paradise, & þe verry shipperd know þe amonge his shepe; he assoyle þe from
 all synnes & put þe in his ryȝt syd in þe [sorte]¹⁴ of his chosen children, þat þou
 may see thi redemptour visage to visage & presenciall[i] assistyng to him [se
 wiþe]¹⁵ þine Ie I-blessid euerlastyng truþe openly; & amonge þe blissed companye
 of the children of god haue þou & reioice þe ioye of þe¹⁶ contemplacion of god
 withoute ende, amen.

Oracio: GO, Cristen soule, out of þis world, in þe name of þe almyȝti fader
 þat made þe of nouȝt, in þe name of Ihesu Criste his sone þat suffred his passion
 for þe, [& in þe name of þe] holy gost þat was infounded into þe; holy angels
 [&] archangels, trones & dominaciones, princechodes, prestatates & virtutis, cherubyn
 & seraphin met with þe; patriarches & prophetis, apostiles & euangelistis, mar-
 tires & confessoures, monkis & heremytis, maydyns & wedowes, childrene &
 Innocentis helpe þe; [þe] prayer of all prestis & dekenes & all þe degrees of
 holy chirch helpe þe: þat in þes be þi place, & þi dwellyng in heuene lyerusalem
 euerlastyngly¹⁷, by the mediacion¹⁸ of oure lord Ihesu crist þat is most hyȝest
 mediatoure be-twixt god and man. Amen.

¹ Ms. & H of thy. ² Ms. Reñ, H Renewe. ³ om in H. ⁴ H waylyngis; Lat. gemituum.
⁵ Ms. &. ⁶ &—fel. om in H. ⁷ H in flammyng. ⁸ Ms. a-yence hym to agast hym of.
⁹ r. ete; Lat. epulatur. ¹⁰ Ms. &. ¹¹ H to the mercy & ioyes of. ¹² Ms. store, H sorte.
¹³ Ms. schewiþe. ¹⁴ H euerlastyng. ¹⁵ Ms. meditacion.

8. A trefte of gostly batayle.

Ms. Harl. 1706, fol. 36b.

(Cf. Pits and Tanner. . Other Mss.: Douce 322, Rawl. C 894, Reg. 17 C xviii, C.C.C. Oxf. 220.) The treatise is made up from a chapter ('Hors eþer armur of heuene') of the Pore Caitif, the tract Of þre arowes on domesday (Ms. Univ. Coll. 97, ed. p. 444), and other ill-connected ingredients, and is a poor composition, which it is surprising to find attributed to R. Rolle. Another treatise

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on the same subject, 'Milicia Christi', with genuine passages from R. Rolle, is extant in Ms. Arund. 286.

Here . . . begynneth a tretyse of gostly batayle.

Brother or suster that desyrest to come to the endeles blysse that mankynde was ordeyned to in hys fyrst creacion, whyche ¹oure fadere Adame lost² thorow brekyng off [the]³ commaundement off oure lord⁴ gode, and comytted⁵ to endeles trauayle, woo and payne, and alle mankynde in hym, that neuer shulde haue hade ende, ne hade oure lord⁶ off hys endeles mercy becomyne mane; in the whyche manhode he suffrede grete peynes, trybulacions and⁷ sclauders, reproues and shamefulle dethe vpon the rode-tree, the whyche was for pure lofe and compassyone that he hade in⁸ mannes soule, and made aseeth to the fader in heuene for the gylt off mankynde. Also oure gracyous [lord] Cryste Ihesu, that ys bothe gode and mane, hath graunted to alle tho that kepe hys commaundementis, ⁹louene vertew⁸ and hatyne syne⁹, the pardone off hys mercyfulle redempcion, and there-ayens [to] alle tho that brekyne hys commaundementis and wolle nat restreyne hem fro synne and wyckydnes but enforce hem to lyfe in lustis and lykyngis and⁵ to fulfillle the apetytis off her¹⁰ flesshly desyres, endeles peyne: and therefore, yeff thou wolt come to endeles blesse and avoyde frome endeles peyne, the be-houeth to haue in mynde that^{*} oure lord⁶ seyth by holy Iob: *Milicia est vita hominis super terram*, Iob 8⁰, that ys: Alle mannes lyfe vpon erthe ys but fygthyng and knyghthode ayenst gostly enemyes. These enemyes bene the fende, the worlde, and the flessh. And therefore the holy gost techeth vs in [the] booke of Wyndome, seying to eche mane thus: 'Son, when thou be-gynnest to serue gode, loke thou stande styffly in rygthwysnes and drede, and make redy thy soule to with-stande the dysceytis off the fende'. Also *seynt Powle* byddeth you to clothe yow in trewe armour¹¹ of gode, that ye mowe myghtyly with-stande the temptacions of oure enemyes. For mannes body ys [as] a clothe in the whyche the soule ys clothed¹².

*Horse***. Also hit ys lykened to an horse; for lyke as ane horse welle-taught¹³ beryth hys mastere ouer many perylls and saueth hym fro perysshing, so the body welle-rewled bereth the soule ouer many perylls off thys wrecched worlde. And lyke as ther longeth¹⁴ many thyngis to the¹⁵ horse thorow the whych hys mastere may sytte sadly and nat falle, and as there may noo mane fyzt¹⁶ ayenst hys enemy but yef hys horse be meke and mylde, ryght so the soule may nat fyghte ayenst the deceytis¹⁷ off the fende but yef the body by meke and mylde; for yeff the body lyfe in lustis and lykyngis at hys oune wylle, hit ys lyke¹⁸ to peryssh the soule in the fyre off helle, for holy wryte seyth: 'he that noryssheth hys body delycatly and lustyly, shalle fynde hym rebelle whene he leste weneth'. For assone as a mane wolle lyfe wysely¹⁹ after the lawes²⁰ of gode and to fle the false lustes off thys²¹ worlde and to with-stande flesshely desyres and to bowe²² hym vnder the yooke off goddis lawe, than begynneth hys enemyes to compassse hym with wyles and wrenches, ²³to make hym ouerthrowe frome the blysse that he ys ordeyned to, in to the horryble pytte off helle; wherfore hit ys behouefulle that the body be buxome and mylde to the soule in thys gostly batayle, yeff he shalle haue victory off hys enemyes. For yeff the body and the soule be welle accorded to-gydere and eche helpe othere in thys gostly batayle, thane shalle the enemyes soone fle, for holy wryte seyeth: 'With-stande the ffende and he shalle flee fro the'. But hit were grete ffoly for any mane to fyghte apone ane horse vnbrydelyde: for yeff he be wyld and off euylle condicions²⁴, he ys lyke²⁵ to be hys masters confusyone and to cast hym in to the handes off hys enemyes, and therefore hit ys nedeffulle that he be brydelyde. And yeff he be

* The following is taken from the chapter of the Pore Caitif.

** These titles have been added in H.

¹ Ms. of oure. ² Ms. bost. ³ Ms. hys. ⁴ R comyt. ⁵ om in R. ⁶ R to.
⁷ R & l. ⁸ R vertus. ⁹ R vyce. ¹⁰ Ms. hey. ¹¹ R armoure. ¹² R closid. ¹³ R
techid. ¹⁴ R longyn. ¹⁵ R ane. ¹⁶ Ms. sytte. ¹⁷ R fendes disc. ¹⁸ R likly.
¹⁹ Ms. wyfully and w. ²⁰ R lawe. ²¹ R the. ²² R lowe. ²³ Ms. and to. ²⁴ R &
eville disposid or eville condecionyd. ²⁵ R likly.

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wylde and off euylle condycions, than nedeth the brydelle to be heuy and sumdele sharpe, to restrayne hym from hys wyckede lustys: and yef he be buxome and mylde, thane nedyth the brydelle to be softe and smothe.

Brydylle. Thys brydylle ys clepede Abstynence, *with*¹ the whyche the flessch shall be refraynede² from flesschly desires and worldly affeccions to the loue off gode and heuynly desyres: for he ys wylde and wyllfulle, and lothe to bowe to goodnes, and therfore *with* thys brydelle thou must refreyne² hyme tyll he be meke and mylde to the sowle. And yeff³ [he] be wylde in flesschly lustis: and in worldly worschyppys, thane brydelle hym *with* sharpe abstynence, bothe *with* fastyng and wakyng and *with* honest occupacion doying; for yeff thou on hym wolle fyghte and late hym lyfe after hys desyre, truste sekrylly that thou shalt be ouercome. And ther[to]⁴ refreyne hyme discretely *with* abstynence, so that the kynde be kepte in strengthe; for ellys he xalle fayle the att nede and make þe lese the victory off thys glorious batayle.

Reynes. The two reynes off thys brydelle shullene⁵ be two parties off temperaunce: that ys to say, neythere to moche nere to lytelle. knynte to-gedyr by the knot off discrecion. And holde the reynes euene to-gedyr by the knotte that none passe other⁶; for yeff any of hem be owte off mesure, hit wylle make thy horse to glyde a-syde, and so to lese the ryght waye of that glorious blysse whyche mankynde was ordeyned to in hys furst creacion.

That oone Reyene. That one reyne ys to large whane thou suffrest thy flessch to haue to moche hys wyll in etyng and drynkyng, in slepyng, in spekyng, in veyne talys tellyng other⁷ in rebaudy, in lesyngis, in sweryng or any other vnproffytable talkyng. Also hit ys to large yeff thou norysch hit delicately in ouermoche ease off softe lying, goyng, other⁸ syttyng, or in any other thyng⁹ doying that thou dost to fulfyll the [vnleful] desyres off thy flessch, and nat rewlede in mesure as reasone asketh. For euery thoughte and³ euery worde and euery dede that a³ mane doth whyche ys nat pryncypally done in the worschyp off gode, and to helpe and furtheryng off hys euyn crystene dewly and ryghtfully as charyte asketh. hyt ys veyne, and synne, other venyalle or dedely synne¹⁰, off whyche thou shalt yene a ffulle streyte rekenyng at the dredeffulle day off dome, but yeff hit be amende by thys lyf here *with* sorow off herte and³ *with*³ confessyone and satisfaction makyng.

That other Reyne. That other ys to streyte whene thou art to sterne ayenst thyne oune fleysch, in *with*-drawyng that reasone wolde that he hadde bothe in mete and drynke &¹¹ slepe, or [by] any other vnreasonable abstynence, where-thorow hit ys so febylle that hit may nat serue gode durably *with* feruent herte, *with* myghty desyre and *with* parfyte loue, but hit ys so febylle that hit may neythere pray ne werke ner¹² speke¹³ as hit oughte, but lyeth styll as a³ vnreasonable beste *with* grete fantasies and vnclene thoughtis be cause off ydelnes off the hede or for febylnes off the body; and so yeff thou be ouersterne agayne thy flessch, hit may lette the in [this] gostly batayle. And therfore susteyne thy body discretely, so that he be neyther to wylde ne¹⁴ to febylle, but off euene strengthe. For yeff thou suffre hyme to haue alle hys fulle lyknyngis and desyres¹⁵, thane he that shulde be thy beste ffrende wolle be thy fulle enemy; and yeff thou *with*-drawe from hyme that he ougth for to haue in susteynyng hys kynde by reasone, than thou dystroyest hys myght, where-thorow he may nat helpe the to haue the victory off thyne enemyes, but [is] rather lykely to be thy confusyone.

A Sadylle. Also thy horse be-houeth to haue a sadyll, that thou may¹⁶ sytte the more sadly and semely to other menne sygh. Thys sadyll ys Pacience and Mekenesse; that ys to say, thou muste be pacient in aduersyte, both in sclauders and reproues, in sekenes, in temptacion¹⁷, in tribulacions, and in³ alle aduersytees, and so mekely resceue heme *with* dewe¹⁸ thankyngis to gode off hys gracysous vysytacions¹⁹, thyngkyng that thou were moche more worthy for thy grete offensys and trespasses²⁰ that thou hast doone ayenst hyme. Also what-so-euer

¹ R thorow. ² R restreyned. ³ om in R. ⁴ Ms. therefore. ⁵ R shulde. ⁶⁻⁶ R neythir to mych knytt togethir by the knot, that non pas othir. ⁷ R outhir. ⁸ R or. ⁹ R thynges. ¹⁰ Ms. synnes; R outhir venially or dethly. ¹¹ Ms. in. ¹² R ne. ¹³ R sp. duely. ¹⁴ R nethir. ¹⁵ E lyknyng & desyre. ¹⁶ R maist. ¹⁷ R and temptacions. ¹⁸ R ofte. ¹⁹ R visitacion. ²⁰ R offence & trespass.

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thow doo, thynke or speke, that hit be do *with* good^e avysement, [&] wysely to thynke on the begynnyng and on the endyng; and that hit be doo swetely, benygnyly and *with* mylde chere, and greue the nat in no wyse. And [poſſ]¹ thy fleſſh be grogyng² thorow freelte off hys oune corrupcion that he hath in hys oune kynde, yet kepe mekenes in herte, and late hit nat owte *with* wykkede wordes, but mekely reſceue heme, and thynke that they bene grete matyers off mede in the blyſſe off heuene, and grete peyne to heme that doone ſo to the, wherfore thou oweſt to pray for heme *with* pure herte to almygthy gode, that they may haue grace off foryeuenes. And yeff thow do thus, thow ſhalt be gladde³, for the prophete ſeyth that 'the meke and the mylde ſuffryng trybulacions in rygth-wysnes for goddys loue, ſhullene ioye'. Therfore meke⁴ the *with* ale thy mygth, bothe inwarde *with* herte thynkyng, and owtewarde *with* goode dedis werkyng⁵, ſo that other mowe⁶ be conuertede by thy goode example yeuung, and thane ſhalt thow haue grace, off synnes forgyfnes and to encreſe in vertew, and ſo to come to endeles blyſſe that mane was ordeynede to in hys fuſt creacon.

Styrop. The styropes of hys ſadyll ſhall⁷ be lownes and ſadnes; lownes ayenſt pryde, and ſadnes ayenſt worldly couetyſe and fleſſhly luſtis; ſo that thow be nat [to] ſory for no wo, ne to glad for no wele ne welfare. Now ſyt ſadly in thys ſadyll and kepe welle thy styroppys, that for no pryde off ſtrengthe, off byrthe, off fayrnes, off kunnyng, or⁸ ryches, or⁹ any vertew that gode hath ſent the other bodyly or ghoſtly, thow be not caſt owte off thy styroppes off lownes and ſadnes. Also [for]¹⁰ noo wrathe nere vnpacience for ſekenes, or for¹¹ loſſe off gode, ne loſſe of name, ne for no vſytacion that gode ſendeth the, other ſufferyng¹² the fende to vex the by¹³ temptacions, or by vexacion¹⁴ off thy euene-cryſtene, late nat thy horſe caſte the owte of thy¹⁵ ſadyll off pacience; but ſytte ſadly and ſtreyne thy ffeete in thy styroppys by the vrtew [of]¹⁶ goſtely ſtrengthe, and doo as Cryste byddeth in the goſpelle where he ſeyeth thus: *In paciencia ueſtra poſſidebitis animas ueſtras*, that ys: Ye ſhullene kepe your ſoulis in youre pacience. And thane lyke as the ſadyll maketh the horſe ſemely and luſty to the eye off mane, ſo pacience and mekenesſe makis the ſoule louely and amiable in goddys ſygth, ſemely and gracyous in mannys ſygth, euylle and confuſyously in the fendys ſygth. And there-ayenſt wratthe and¹⁷ impacience, haſtynesse and hyghfulnes in herte makyne a mane vngracyous and hatefull in goddys ſygth, ſorte and gladnes to alle the deuylles in helle, and increaſyn¹⁸ the peynes that neuer ſhall haue ende. Off thys ſadyll oure lorde ſpake to Cayne whane he was wroth *with* hys brother Abelle: 'Why, ſeyde oure lorde, art thow wroth, and why ys thy face and thy chere ſo fallene?' — for he was fallene owte of the ſadyll of pacience in to the foule pytt of wretthe; 'for yeff thow doo welle, thow ſhalt reſceue off me goode mede, and yeff thou do euylle, anon thy synne cometh to the¹⁹ yate, to be punyſſhede; but the deſyre off synne ſhall be vnder the and thy powere, [as]¹⁹ the horſe vnder hys maſter, ande thow ſhalt be lorde theroff yff thou wyll', *Genes.* 4^o. And ſo Cayn be mysgouernaunce off hys horſe felle owte off the ſadyll off pacience in to manſlawghtere off hys brother, be-cause he conſentede to the wykkede deſyres off hys fleſh and wolde nat reſtreine hym by the knotte off dyſcrecon. But ſytte ſadly as Iob dyde, and ſey as he ſeyde whane he had loſt alle hys goode²⁰, and alle hys chyl drene were ſlayne and hym-ſelf ſmytene *with* grete ſekenes ful horryble; than he ſeyd: 'Yeff we hane¹⁷ take goode thyngis off goddis ſonde, why ſhulle nat we ſuffre paynfull thyngis off hys vſytacion? Gode gaff and gode hath takene away; as gode wolde ſo be itt doone, bleſſyde by oure lordis name, *Iob* 1^o & 2^o capit.

* The maſter off kynde telleth *libro* 4^o de *qualitate elementorum*, that there ys a byrde called a barnake. Thys byrde vexeth owte off a tree [ouer the ſpary, and

* The foll fable has nothing to do with the theme. The whole paſſage to *Sporys* (p. 425) has been inſerted into the chapter of the Pore Caitif.

¹ Ms. yeff. ² PC greued ³ R gladid. ⁴ Ms. make. ⁵ R doynge. ⁶ R men.
⁷ R ſhuld. ⁸ R of. ⁹ R or of. ¹⁰ Ms. that. ¹¹ R for no l. of no g. ¹² R to ſuffire.
¹³ R in. ¹⁴ R vexacions. ¹⁵ R the. ¹⁶ Ms. and. ¹⁷ om in R. ¹⁸ Ms. increaſyng.
¹⁹ Ms. and. ²⁰ R godes.

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als longe as it hongith *one* the tre]¹ hit ys dede, but assone as hit loseth frome the tree and falleti into² the water, anone hit ys quicke and swymme forth. Thys byrde hath lytelle flessh and lasse blood. By thys tree I vnderstande mankynde that came off Adam ande Eue; by thys³ byrde I vnderstande euery crystene mane and womane; the whyche whane they be furst borne off here modere, be dede by orgynalle synne and nat able to the lyff off *grace* ne to blysse, for seynt Powle seith: 'we be alle borne chyldrene off wrathe': but assone as we falle in to² the fonte-stone and in water off bapteme bene baptyzede, anone we resceyue the lyff off *grace* and bene able to the blysse that⁴ mane was ordeynede to in hys furst creacion, yeff we kepe vs fro the floode off synne. Seynt Peter byddeth vs in thys wordes: *Abstinetes vos a carnalibus desideriis etc.*, 1^o Petri 2^o: 'Absteyne yow frome flesshly desyres that fyghtene ayenst the soule'. Sythene thane that alle mannys lyff ys but fyghtyng ayenst gostly enemyes: therfore hit [ys] nedefulle to euery crystene mane nat only to gouerne welle hys horse, but also to⁵ be suerly armede for to withstande the strokys of hys enemyes. Ryghte so hit ys nat knowh to rewle thy body, but also thow must arme the with gostly armure to withstande the dyntis off the dartis off the deuylis⁶ foundyng⁷, for seynt Powle seyth *Ad Eph. 6*: Alle oure fyghtyng ys ayenst wyckede spyrytes off derkenes, that ben prynces and gouernours off synfulle mene. And therfore, he byddeth, arme yow in gostly armure⁸ off gode, so that ye mowe withstande the busschementis and the sleightis off the fende, and to stande stedefastly and parfyte in alle thyngis off ryghtwysnes. Stondeth, he seyth, in trowthe, and gyrdte you with the gyrdelle off chastyte, and doth *one* the habergeone off ryghtwysnes, and keuer zoure feete in dyghtyng (or makyng redy)⁹ of the gospelle off peese; and in alle thyngis take to you the shelde off feyth, with the whyche ye may quenche alle the dartis of youre enemyes. And taketh to you the basnet off helthe, and the swerde off the holy gost, that ys goddes worde¹⁰; for, as he seyth in a nothere place, hit ys sharpere thene any two-egede swerde, *Ad Hebre. 4*. Thus Seynt Powle by lykenes off bodyly armoure techeth vs gostely armure. He byddeth yow arme yowre body by the vertew off trouthe that ys callede the *Habergeoun* off Ryghtwysnes; he byddeth you do ryghte to alle and yelde¹¹ to gode that longeth to hym, to youre eynocrystene that longeth to hem, bothe to youre sufferaynes and to youre felawes and¹² to youre subgettis, and to hem that be passede owte off thys worlde with almesdede doying and yeldyng off dettis, and to hem that bene to come in sayyng off her ryghte inherytaunce. Thus armeth you with the habergeone of ryghtwysnes, bothe be-fore and be-hynde and on eyther¹³ syde. And as in the habergeone euery ryng accordeth with othere and ys knytte in othere, so shulde alle trouthe accorde and be knytte to-gedere in ryghtwysnes; for yef ye fauour othere lorde or lady spiritualle or temporalle, souereyne or subgette, kyne or frende, or any¹⁴ creature hygh or lowe, so moche that [it] ys hynderyng to a nothers ryghte, than¹⁵ youre¹⁶ ryngis in youre¹⁷ habergeone accordyne nat ne be nat welle knytte to-gedere, but there ys a hole where-thorow the fende may sle youre¹⁸ soule. And he byddeth that¹⁹ ye shalle arme youre leggis with gostly pouerte, so that youre hertis, and²⁰ youre affeccions and²¹ youre desyres bene drawene frome erthely thyngis, and nat to sette youre loue to moche in worldly goodes²² ne²³ flesshly lustis, neyther to stryue ne²⁴ to plete for no worldly goode, but the more nede compelle, seeke to lye in pease with alle mene yef ye mowene. And thus arme yow with gostly pouerte bothe leggis and feete, that ys to sey youre loue and youre affections²⁵, ayenst temptacions²⁶ off false couetyse. And therfore he byddeth you shoo youre feet in makyng redy off the gospelle of peese²⁷; for euery crystene mane or womane oughte to haue gostly pouerte, whyche Cryste taughte in the gospelle where he seyth thus²⁸: *Beati pauperes spiritu quoniam ipsorum est regnum celorum*. Also thow owest²⁹ to further the gospelle and susteyne bothe in worde, ³⁰wylle and deede vn-to³¹ thy powere; yef thow be a preste, than³² preche hit and teche hit dewly and trewly, reuerently and charytably,

¹ om. ² om in R. ³ R the. ⁴ Ms. thade. ⁵ R forto. ⁶ Ms. deuylle. ⁷ R fondynges. ⁸ R adds that is the armour. ⁹ or—redy om in R. ¹⁰ Ms. yeldeth. ¹¹ R euery. ¹² R eny othir. ¹³ R oure. ¹⁴ R thyngis ne godis. ¹⁵ R nethir. ¹⁶ R affeccion. ¹⁷ R temptacion. ¹⁸ om in R. ¹⁹ R oughtiste. ²⁰ R and w. ²¹ R vpon.

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with meke herte and parfyte luyng, where-thorowgh synpelle mene that be nat letterede and¹ hane noo power of prechyng and techyng as thow hast, may be stabelede in trewe feyth off goddis lawe to encrease in vertewe and to hate synne²; and yef thow be a lay-mane, the behoueth to helpe and susteyne heme that hane powere and trewly techyne hit. Also the be-houeth to here and to be-leue trewly one hit and in alle the sacramentis of holy church, and nat [to] dyspute and ymagyne howe they³ myghte be so, but fully be-leve in heme, and so to conforme the in the lawes of gode and the ordynaunce off holy church.

Shelde. And⁴ taketh to yow the shelde off feythe; for as a shelde ys a tryangle and hath thre corners, in whyche tryangle yef frome the myddes be drawene thre lynes in to [the] thre corners, ther shulle be thre tryangles, whyche thre be but⁵ oone tryangle and yet noone off heme ys othere; and therfore the feyth off the holy trynyte ys lykenede to a shelde, for there be III persones ande oo gode, the fadere the sone the⁶ holy gost, and yche of heme ys gode ande none of heme ys othere, ande yet they be alle thre but oo gode in mageste: Thys shelde off feyth off the holy trynyte ye muste take to youe in gostly fyghte, and so to sett alle youre feyghte⁷ and alle youre truste in o gode in trynyte, and prayeth to the fader almyghty that ye may haue myghte and powere, to the sone alle-wythy that ye mowe haue wytte and wysdome, ande to the holy gost that ye mowe haue grace and mercy, and so to haue myghte, wytte, and grace, to with-stande alle gostly enemyes. Also ye muste take to yow the basnett off helthe, that ys hope off foryeuenes off alle the trespas that ye hane done ayenst gode, and to come to the endeles blysse off heuene thorow the endeles mercy that he schewyde in hys byttere passyone; and so to haue vycory off⁸ [your]⁹ enemyes thorow hys glorious vysytacions. And lyke as hitt ys clene, bryght and smothe, that shote¹⁰ ande strokes mowe sone glyde off: so muste youre herte¹¹ be clene, bryght ande smothe ffrom wyckede thowghths, wyckede desyres and wyckede wylles. Ande lyke as a basnet ys hyghest off alle armoure, goyng and gaderyng vpwarde in to a lytylle coppe: so muste youre hope ande youre truste pryncypally go vp to gode, and not to sette hitt¹² to moche in mannys myght ne in erthely goodys that ys but rust wastyng the basnett off helthe. And therfore the prophete seyeth: 'Acursyde be he that setteth hys truste in mane ande in flesshly myght, and letyth hys herte goo away fro gode; and blessyde be he that settyth hys hope ande [truste] in oure lorde gode', *Ieremi. 17.* Also seynt Powle byddeth you take vambrace and⁵ rerebrace and gloves of plate, that ys goode occupacions and besynes in gostly werkes eyther¹³ bodyly whyche be in helpyng and sauyngh thy soule frome synne and wyckednes. And therfore he byddeth you laboure ande wake in honest werkes ande in kepyngh goddis commaund[m]ente. For the wysemane seyth *Ecclesiast. 33^o*: 'Idylnes ande slouthe ys cause off mochyll wyckydnes'. For an Idyl mane ande lustles ys lykenede to a mane lustles ande¹³ handeles and wepyngs amonge hys enemyes, or lyke a mane naked in bateylle, that for defaute off armure leseth bothe arme ande hande¹⁴. So mane beyng Idylle in⁵ sufferyngh hys wyttis to wandyr aboute in wordely desyres and¹⁵ flesshly lustis and vnclene ymagynacions, ys lykely¹⁶ to lese the soule with-outene ende.

Also ye muste gyrdle you with a¹⁷ gyrdelle off chastyte: for lyke as a gyrdylle fast gyrte to a mane beryth vp the haberioune and saueth the body¹⁸ from akyng ande verynesse, so the gyrdelle off chastyte wele festenede in the loue off gode with clene thoughtis ande heunlyng desyres, bereth vp the soule from the foule pytte off synne and strengtheth hyme in vertew and goodenesse. Also ye muste haue the lakke off fence that ys Charyte: ffor as the lakke thorough the nesshenes and softenes that ys in hitt, feynteth ande wasteth alle the dyntes off thy enemyes that cometh ayenst hit, so charyte feynteth ande wasteth alle the dyntes off thy enemyes; ande therfore *Seynte Powle seyth Ad Cor. 14*: *Caritas omnia suffert, omnia sustinet*, that ys: 'charyte suffreth alle thynges paciently, and maketh euery trauayle soft, and beryth alle thyng esly'. Also the glose seyth there that

¹ ne. ² R vices & synnys. ³ R it. ⁴ R Also. ⁵ om in R. ⁶ R & the. ⁷ al, feith.
⁸ R ouer. ⁹ Ms. hys. ¹⁰ R shottis. ¹¹ R hertis. ¹² R hom. ¹³ R or. ¹⁴ R handis
 & armys. ¹⁵ R in. ¹⁶ R like. ¹⁷ R the. ¹⁸ R adds and the shuldris.

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charyte, pacience and benignte, *with compassyon* - *hauyng off* othere mynnyss myscheff, bene the pryncypalle armour that longeth to Crystis peple. Thys lacke off charyte ys betokened¹ by the clothe off Cryste *withoutene* seme alle wouene aboue in to oone, which in tyme off hys passyon the knyghtys wolde nat kytte hit² but kepte hit hole and castyde lott therfore³, in tokyn that eury goode knyght off gode besyly shulde arme hym *with the cloth off charyte*⁴ to saue pease ande vnyte among alle mankynde to hys power. For the ende off eury batayle shulde be peese, and to that ende ant to no other shulde eury mane fyght, as seyth seynt Powle thus: lene ffrendes, I pray yow to arme yow in gostly armour as goddis knyghtis; for though ye be nat able to bodily fyght, yet be ye able to gostly fyght, and in that ye be crystenede ye Crystis knyghtis beene to fyght in gostly batayle, yeff we wylle come to the blysse off heuene.

Swerd. Also taketh *with yow the swerde off goddis worde* with the which ye shulle defende yow from youre enemies. For as the swerde perysseth⁵, kutteth and maketh separacion, so goddis worde be prechyng, redyng or heryng cutteth and maketh separacion be-twene the soule and synne, frome fleshly desyres and from⁶ wordly couetyse. And therfor Cryst seyde he came nat to make synfulle peese, but to sende the swerde off separacion in erthe to dystroye wyckede peese that mene hane in theyr hertis *with synne*. Therefore, goode⁷ frendys, as goode knyghtis haueth *with youe the swerde of goddis worde* bothe be heryng, redyng, and by dede werkyng.

Spere. And thane taketh *with youe the speare of Crystis passyone*. Furst taketh hede how hys hede⁸ was crownede *with a croune*⁹ off thorne¹⁰ that went in to hys brayne, & the bloode brestyng oute one eury syde, to dystroye the hygh synne off pryde. For¹¹ lyke as the hede ys hyghest¹² and most worthy of the vtter partes¹³ off mane, so pryde ys worst off alle synnes and most vnworthy in the syght off gode. Take hede how hys armes were spredde abrode and drawne ffulle straye in¹⁴ the tre tylle alle the synwes and veynes brestyne a-sondre, and hys hondys smytene thorowe *with raggede nayles* to the tre, and how grete stremes off bloode ranne owte, to dystroye the synne of wyckede werkes that mane doth *with hys wykede*³ handes. Take hede how hys syde was openede ande hys herte cloyne a-two *with a sharpe spere*, and how he shadde owte both bloode and water, the whyche [shewed] that yef he had hade more bloode, more he wolde haue yeuene for mannys soule to the fader of heuene; and water, to wasshe vs frome oure synne. Also he suffrede thys to dystroye pryde, couetyse, enuye, hate, wratthe and malyce, that renneth¹⁵ most in mannes herte and womans. Take hede how hys feete were naylede to the tree streynyng¹⁶ oute bloode, to dystroye the synne off¹⁷ slouthe in goddis seruyce and in the vii dedys of mercy doying. Take hede how hys body was alle for-rente and alle to-tore *with scharpe scourgis* that frome the sole off the fote to the top off the hede there was noone hoolle place, and that was to dystroy the synne¹⁸ of lust and lechery that reygneith in mannes body & womans. Take hede how naked and pore he hyng vpon the tree, to dystroye the³ synne of couetyse and¹⁹ wordely worschyppe. Take heede how he dranke eyselle and galle, to dystroye³ the synne of glotonye. And so he suffrede payne in alle parties of hys glorious body, to dystroye alle synne[s] in mannys [body] and womans. Thys spere of Crystis passyone ys the best and sykerest wepyne ayenst oure enemies. [More]ouere²⁰ ye schall vnderstande that a wyse mane off armes wolle chese hym a goode grounde and a playne to fyght in, for itt ys perlyous to fyght in mory grounde or in stobely grounde or in pytty grounde. And therfore seynt Powle techeth²¹ yow stonde [fast] in trowthe and equyte, that in alle youre doying ye loke that youre grounde and youre cause be god and²² trewe, ryghtfulle, clere and clene fro couetyse. And²³ a wyse knyght wylle haue *with hym the hylle and the sonne and the wynde*. One the same wyse must ye in thys gostly fyght take *with you the hylle of good luyng*, that ye may sey *with the apostyll:*

¹ Ms. to be tokened. ² Ms. *with-in*. ³ om in R. ⁴ R. & castyn itt in lote. ⁵ Ms. and to. ⁶ = perceth. ⁷ R leve. ⁸ R he. ⁹ R garlonde. ¹⁰ R thornys. ¹¹ R and. ¹² R moste. ¹³ hieste. ¹⁴ R parte. ¹⁵ R vnto. ¹⁶ R regnith. ¹⁷ the s. of om in R. ¹⁸ Ms. synnes. ¹⁹ R in. ²⁰ Ms. axereouere. ²¹ R biddith. ²² R om god and. ²³ R Also.

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Nostra conuersacio in celis est, that ys: 'oure conuersacione¹ ys in heuyns and in heuynly thyngis², and therfor seynt Powle byddeth³ you stonde *parfytely* in these thyngs. Also ye must haue the sonne and the lygth of goddis grace, and the wynde off holy prayere, the whyche ys a specyalle remedy to gete grace to with-stande temptacions of oure enemyes.

Sporys. Also ye muste haue a peyre of sporys, the whyche muste be sharpe to pryke with youre horse yef nede be, that he stynte nat in hys weye, for many horsys² be dulle and slowe in theyre iorney but they be pryked. These sporys shalle be loue and drede of gode, whyche among al othere vertues displesyne most the fende and sonnest bryngeth a³ mane or woman to heuyn-blysse.

Ryght spore. The ryght spore ys loue that mane oweth to god for the grete and excellent goodnesse that he [hath] shewed and sheweth at alle tymes. Furst how he made man off noughte to hys glorious lykenes, and made hyme lorde of alle erthely thyngs; and⁴ for that excellent loue þat he schewed to mankynde in hys *mercyffulle redempcion*; and for the vysytacions⁵ that he sheweth to you coty-dyally⁶ bothe in sparyng yow fro endeles peynes off helle, and yeveth⁷ yow space and⁸ grace and tyme to amende yeff ye wolle, for Cryst seyth; *Nolo mortem pec-catoris sed ut magis conuertatur et uiuat*, that ys: 'I wyll nat the dethe of a synnere but rather more that he turne therfro and lyue'. Also he yeueth goodys plenteously that bene necessary and profytably⁸ to yow, yef they be gouernede dyscretely; and so sheweth yow alle-wey grete tokenes off loue and mercy.

Lefte spore. The lefte spore ys drede off paynes of helle and of purgatory that be Innumerable eyther to be thought or seyed or tolde. Now with thyse II sporys pryke youre horse yeff he be dulle and euylle-wylde to goodnes-warde. Furst with the ryghte spore that ys loue; and yeff he wolle nat haste hym in hys iorney, than pryke hyme with the lefte spore, that wyll make hym to sprynge yef he be in the wey off grace. In thys manere, lyfe frendis, arme yow in thys gostly armure and myghteth yow in thys gostly batayle, and gouerne youre horse, that ys youre body⁹, dyscretly, so that hit be nat ouer¹⁰-feble by ouermeche abstinence and trauayle, ne to wylde by ouermoeche ease and fulfylling of hys appetyte as in glotony or in¹¹ lechery or in any other vngoodly desyres, for in case wykede lustes and desyres mowene be dedely synne, as thus: yeff thow luste to medle with womane or mane ayenst the lawe off gode and thow dost alle that lyeth¹² in the to performe hitt in dede yeff thow myghtest, thane hit ys dedely synne. *Dauid* seyth that 'god knoweth and praueth mannes herte and hys leen-dys', that ys to sey, god knoweth mannes wyll and hys lustys, for there ys no thyng so pryuey neyther¹³ in thoughte ne in dede but that ys opyn in goddis syghte. Therfor suche as a mane ys in herte and in wyll, suche he ys by-fore gode.

Also a wysemane¹⁴, or he goo to batayle, wol knowe¹⁵ for what cause he shalle fyghte and whethere¹⁶ that hit be trewe, and what shalle be hys rewarde¹⁷; and yef hit be sygned in two thyngis hym to chese, thane he wolle sende hys most belouede and trusty frende to see and enquire whyche ys best and most comfortable. In the same wyse muste ye in thys gostely batayle. Ye muste fyghte to saue the soule that gode bought so dere with hys *precyous* bloode vpone the rode-tree.

Also hit ys ryghtfulle, ¹⁸sythene god made the of noughte vn-to hys glorious lykenesse and therto made the fflaw with aungelys in blys that neuer shalle haue ende, that thow be fyghtyng ayenst thy gostely enemyes, and neuer to haue pease with heme—for yeff thow doo, thou art traytoure to gode and lykely to lese thy herytage the whyche thow mayst haue by grace. Also thy rewarde ys assygnede¹⁹ in two thyngis, to chese the best as longe as thou trauaylyng arte²⁰ in thys batayle, but be thow onys hymnes went, thow mayst²¹ not do soo, for [to]²² whether so thov furst comest, lyke hit the well or euylle, there the be-houeth to dwelle for euermore; shalt thow neuer after thys dwellyng chaunge, syt itt neuer so euylle with the. *Heuene* and *helle* ben these two thyngis whyche thow mayst chese as

¹ Ms. conuersacions. ² R hors. ³ om in R. ⁴ R Also. ⁵ R visitacion. ⁶ R co-tidianly. ⁷ r. yeuyng. ⁸ R profitable. ⁹ Ms. bodyly. ¹⁰ R to. ¹¹ R and. ¹² R in theis. ¹³ R ne. ¹⁴ R adds of armys. ¹⁵ R wytte. ¹⁶ R where. ¹⁷ R & where he shall haue h. r. ¹⁸ Ms. for sythene. ¹⁹ R signed. ²⁰ R art tr. ²¹ R maiste þou. ²² R to wh.

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long as thou arte¹ luyng, but [be]² the soule onys departyde fro the body, than, whether thou lyke welle or euylle, nedys thou must kepe hit, and neuer after to be chaungyde; for thane, lyke as thou hast trauayled in the keypyng off goddis commaundementis and in the fulfylling off þe dedys of mercy, so shalle thou be rewarded, that ys for to say: yeff thou hast kepte goddis commaundementis and fulfyllde the dedys off mercy and with-stande thy enemyes myghtfully³, than shalt thou haue the blysse of heuene and be ffelaw with aungellis enerlastyng; and yeff thou breke goddis commaundementis and wylle nat with-stande the temptacions off thy enemyes but consentest to theme and performest in dede, ande wylle natt amende the by sorow in herte, by confessyone of mouthe, and by satsfacion in dede, than shalle thy rewarde be endeles payne in helle withowtene ende. Wherfor my counselle ys that thou departe thy soule⁴ frome thy body by inwarde thoughte; and to sende thy herte, whyche ys [thy] most lounyde and trusty frende, before, to wete off that⁵ two thyngis whyche ys moste profytable to abyde in. Sende [Helle] thyne herte in to helle and ther shalt thou fynde [all]⁶ that that thou ha[st]e⁷ here, that ys a⁸ fawte off alle goodys, and plente off alle euylles: hote fyre brynnyng with-outyne lyghte, with brymstone moste stynkyng, foule stormes and tempestis, gredy deuylles as wode lyones wyde yellyng⁹; hunger ande thyrst¹⁰ that neuer shalle be quenchede; adders, toodys ande alle venemos wormes¹¹ [bat] one the synfulle shullene gnawe¹²; wepyng, gronyng ande grynting¹³ off tethe; falle off¹⁴ derkenes, smoke and smother, þat shalle make hem to wepe mo teerys glowyng¹⁵ thane ys water in the see; eueryche hatyng¹⁶ other as the deuylle most horrible, and euer cursyng the tyme that¹⁷ they were borne¹⁸, and euer desyryng dethe. And so they be euer dyng but neuer ffulle dede, but shul lyue euer in payne, woo and tument. They hatredene dethe whane they lyuedene in lustis ande lykyngis of this worlde and fulfyllde here flesshly appetytis and wolde not restreyne hym by the brydylle off abstinence, in¹⁹ holdyng the reynes of temperaunce by the knotte off dyscrecion. Also the²⁰ soules that shalle be there must²¹ be dyrke ande dymme, hydously stynkyng and lothsome to see; for the bodies off heme shulle be so febylle and so chargede with synne that they ne shalle [mow]²² remeue the lest worme frome no party off theyre body, but²³ must suffre alle here malyce, and yet²⁴ nat only heme, but alle the paynes, woo ande tormentis that herte may nat thyne ne tonge may nat telle, for they shal haue noo mynde off no goode to theyre comforte, but euer in²⁵ payne lyche newe. Ther ys ane olde prouerbe that, ne²⁶ hope were, herte wolde²⁷ breste; and²⁸ ther shalle be neyther herte²⁹-breste ne hope off releuyng.

O thou delicate creature tha[t] lyuest in wordely worschypes and flesshly lustis³⁰ consentyng to the wykede intysyngis of thy enemyes: haue mynde how they shulle passe as the shadow, for thy body, be hit neuer so beauteous and myghty, ande though thou kept³¹ hit neuer so well with delicate metys and drynkes, with ryche clothes or eny other maner restorytyfys, yet hit shalle dye and turne ayene to erthe and wormes mete. Also haue mynde off thy[s] place that ys so horrible and so paynfulle, and forsake syne whyles gode suffreth the to lyue ande hast helthe ande thy wyttes at wylle; for Salomone seyth: 'In alle thy werkes thynke one thy ende, ande thou shalt neuer doo synne'. Thynke that³² thou shalt dye and thou wottest³³ neuer where ne whene ne what dethe, ne in what state ne in what daye ne what³⁴ tyme; ande therefore seyth seynt Austyn that euer shulde oure last day be in oure mynde, for whene þou rysest thou arte nat sykere to [liue to euen, ne when thou gost to thi bed thou art nat sykere to] ryse with thy lyfe. Also haue mynde howe the soule shalle departe frome the body with grete drede: for the fendys shulle be present and goode aungellis for to dyspute thy lyff fro the begynnyng to the ende, ande the goode aungellis shalle sey to³⁵ the goode, ande the ffendys the wyckede, that noughte shalle be forgete to the leste thought that euer thou thougthtest other consentest to, ande alle the wordys that

¹ R ha'ste. ² om; so R. ³ R myghtili. ⁴ thy s. om in R. ⁵ R the, ⁶ Ms. off. ⁷ R hatiste, om eras. ⁸ om in R. ⁹ PC zanyng. ¹⁰ Ms. hungry and thyrsty. ¹¹ R bestis. ¹² PC gnawing. ¹³ R grunchyng; PC gryndyng. ¹⁴ PC & so picke derkenesse þat men may it grope. ¹⁵ expunged in R. ¹⁶ PC haten. ¹⁷ R that euir. ¹⁸ R adds or euir synne wrought, & so. ¹⁹ R not. ²⁰ R tho. ²¹ R shullen. ²² om; R mowe to. ²³ R &. ²⁴ R hir. ²⁵ R nere. ²⁶ R shulde. ²⁷ R alas. ²⁸ R that nethir h. shall b. ²⁹ R kepe. ³⁰ R woste.

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euer thow speke shullene be examynede, and alle thy dedys shewede. And thane many¹ synnes that thow may nat now² see nor thynke, shalle than come be-fore the opynly ande peraventure more to drede ande more gryselly thane thoó that thow may now see, and many thyngis [that] thow wenyst be now welles done shalle schew than fowle synne. *Moreouer haue mynde off³ the dredefulle day off dome: for than shalle oure lorde come and deme alle mankynde, as wytneseth the prophete saying thus: *Egreditur dominus de loco sancto suo ut uisitet iniquitatem habitatorum terre*, 'Oure lorde shalle wende oute of hys place for to vysyte the wykednes of hem that inhabytene the erthe'. Certes, thys day² oweth sore to be dredde, for as moche mercy as oure⁴ lorde sheweth now to mankynde, so moche shalle thane be shewede streyte² vengeable ryghtwysnes; for oure lorde seyth by hys prophete Moyes: *Congregabo super eos mala et sagittas meas complebo in eis*, 'I shal hepe vponne hem theyre euylles, and I shalle spende alle my arrowes vponne heme'. Three sharpe arrowes shalle be shotte off oure lorde in that day vponne hem that shullen be dampnede. The first arrowe shalle be off clepyng to the dome, wheroff Cryst seyth⁵ in the gospelle: *Venit hora ut omnes qui in monumentis sunt audiant uocem filii dei, & procedent hii qui bona egerunt in resurrectionem uite, qui uero mala egerunt in resurrectionem iudicii*, that ys: 'the oure cometh in the whyche alle mene that bene ded in beryelles shulle here [the] voyce off goddys sone, and they that hane done goode thyngis shullene gone in to ayen-rysyng off lyff, but they that hane doo euylle thyngis in to ayene-rysyng off dome', that ys to say, to be demede. Than the dampnable soule shalle come to the body and sey to hit: 'Arise, thou cursyde caytyff [careyne]⁷, from thys tyme forwarde to be felaw with the horryble fendis in helle and enemy to almyghty gode. Nowe thy ioye shalle be turnede in to woo, thy delyte in to bytternesse, and thy laughing in to wepyng; now thy wrechyde lust shalle passe in to⁸ euerlastyng sorowe and peyne; nowe ys falle to the alle that thow hatedest, and nowe ys passyde fro the alle that thow loue[de]st⁹. Cursyde be thow wrecchyde careyne, for in payne for thy synnes and thy delytes and thy wykednes from the tyme that² I passyde from the I haue brenned in helle; so cursyde be thow helle-bronde, ordeynede for thy synnes to the fyre off helle that neuer shalle be quenchede. Cursede be the tyme that I was coupelede to the, for now I may nat forsake the nor thy cursyde company I may nat eschewe, for wyll I nylle I I am constreynede to be knytte ayene to the. Goo we therfor to-gyder before the dredefulle and ryghful iuge to here the sentence of oure dampnacion'. Thane shullene alle wykede mene se the iust cause of theyre dampnacion wretyne with theyre owyne handes in the booke of theyre conseyence, whyche booke both lernede and lewde shullene kunne rede. Than they shalle see the domys-mane syttyng vponne the reyne-bowe with [his]¹⁰ voundys bledyng, and with sterne loke one hem lokyng as he were wode for wretthe. Of thys wodnes [& wretthe] spekyth the profyte Dauyd where as² he prayeth to be delyueryde¹¹ of bothe, saying thus: *Domine ne in furore tuo arguas me*, that ys: 'Lorde, in thy wodenesse¹² ouercome me nat with skyles, and chastyce me nat in thy wrathe'. Nomane thynke that wodenos or wrathe or any suche troblede passyons of mannys kynde be in gode; but they be sette in scripiture for the werkes of gode in punysshing and vengyng synne in hem that be worthy to take suche passyons off punysshing as beene wrothe and wodnes in alle synners, that ys eyther they muste be chastysede by paynes that shalle haue an ende as purgatory, that ys clepyde in scripiture¹³ the wrathe of gode, or ellys they shalle be punysshede in the payne off helle that neuer shalle haue ende, that ys callyde the wodnes of gode. Alle thys the prophete Dauyd sawe in spyryte, and therefore in þe persone off alle suche synners he, felyng hym-selfe vnmgyhty to bere euer eythere, furst asketh to be delyueryd frome helle, and [sithen from] purgatorye, saying thus: *Miserere mei domine quoniam infirmus sum*, 'Lorde haue mercy one me, for I ame vnmgyhty to bere euer eyther, that ys to sey, þin¹⁴ arguynge in thy

* The foll. is taken from the tract Of three arrowes, ed. p. 444.

¹ Ms. my. ² om in R. ³ R one. ⁴ Ms. as oure as oure. ⁵ R spekith .. seyinge.
⁶ Ms. monumento. ⁷ om; so R. ⁸ R shalbe turnyd into wo &. ⁹ R loudiste. ¹⁰ Ms. the.
¹¹ Ms. delyueryde. ¹² Ms. w. or wretthe. ¹³ in sc. om in R; U here.. ¹⁴ Ms. in.

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dome, eyther thy chastymēt in purgatory, but hit so be that I be vpborne or supportede by thy mercy'. That dredefulle day off *oure* lord! thane shalle wykede mene seene hem¹ sytte in dome with Cryste whome they haddene here, in despyte, and in thys syghte they shalle be troblede with an horrible drede, saying thus²: *Hii sunt quos habuimus aliquando in derisum et similitudinem improprie: nos insensati vitam eorum &c*³, that ys to say: 'Thyse beene tho the whyche [sumtyme] we haddyne in scorne and in to lykenesse [of]⁴ shenshypp. We vnwyttly wrecches heldyne ther lyffe wodenes, ande here ende with-owtēne honoure: but loo now thyse beene amonge the sonnes off gode countede, and amonge the seyntis of gode ys the lote off theme. Therefore we hane errede frome the wey off trewth, and the lyght off ryghtwysnes hatli not shynede to vs. [and the son of vnderstandyng is not spronge to vs]⁵; we be made wery in the wey off wykednes and of perdycon, and we hane goone harde weyes, for the wey off gode we knewe nat. What hat[h] pryde profyte⁶ vs? or the boste off rychesse what hatli hitt brought to vs? but [they] bene passyde as the shadowe. And now we may shewe no tokyne off holynesse, for we bene wastyde in wykednesse'. And⁷ amonge alle the multydude off seyntis they shullene fynde nat oone that shalle haue compassyone of hem, but [hei] shullene be gladdē and consent with gode in hys ryghte lugement⁸ off here dampnacion. Thys⁹ wytnesseth the profete. *Dauid*, seying thus: *Letabitur iustus cum uiderit &c*, that ys to sey: The ryghtwyse mane shalle be glade whene he shalle se vengeance'. For the fadere that shalle be sayde shalle ioye the dampnacion off hys sonne, the modere off the dowghter, the sone shalle ioye the dampnacion of hys modere, [the] doughter of the fadere. For Cryst seyth they shulle soche for to entre in to creues off stonys and in to swolowes of the see, for fere off the syghte of the dredefulle face of Cryste; thane they [shul] prey¹⁰ mounteyns to falle opon: theme, and hylles to hyde theyme. So woo they shulle be one euery syde, for nothyng shalle res[e]iue¹¹ theyme but only helle. And thys ys the wounde of the first arowe.

The secunde arowe shal be sharpe reprovyng of alle false crystene mene and womene, whene *oure* lorde shalle seye to hem thus: 'I was hungry ande ye gaff me no mete, I was thyrsty and ye gaue [me] noo drynke, I was nakede and ye gaue me noo clothes, I was herborowles and ye herborowed me nat¹². I was seke & in presone ande ye vysyte me nat ne dyd me no comforte. () what thys voyce shalle be dredefulle, for as ofte as they dyden nat thyse dedis off mercy to the leste off hys that had nede, so oftyne they dyde hit¹³ nat to hyme. And noo wondere [poff]¹⁴ thys voyce be dredefulle in the day off dome, sythene we redyne in the gospelle that whane Cryste came in the forme of a seruauit to be demede off false Iewes, he sayde to hem¹⁵ that came to take hyme: 'I am he', [&] anone they yedyne abak and fellene to the erthe. Thene, yeff he¹⁶ whene he was deedly and cam to be demyde had so ferefulle a voyce that att one worde dyde throwe¹⁷ to grounde so many mene of Iewes, how moche [more] ferefulle thane shalle be the voyce of hyme whene [he] shalle come vndedely with hys oste off aungellys and off seyntys to deme the gwykke and the dede lyke as they hane deseruede. Wherefore Iob seyth: *Cum vix paruam sintillam*¹⁸ *sermonum eius audire non possunt, tonitruum magnitudinis eius quis poterit intueri*, 'Sythe mane vnnethes may here a lytylle droppe of hys wordes suffre eyther beholde!'. how¹⁹ than. shulde²⁰ they beholde the thunders²¹ of hys domes whene he shalle sytte as a ryghtfull: 'dome-mane?' as who seyth, noone. And therefore seyth *Bernarde*: 'When the synfulle wrecche shal be accusede and hys owne consyence shal bere wytnesse ayenst hym [& euery creature of god shal rise ayenst hym]²² in vengeance, thane greuous as an²³ arowe shalle be þe voyce off gode to suffre'. And therefore the profete *Jeremye* seyth: *Sagitta vulnerans*²⁴ *lingua eius*, that ys: the tunge of hym shalle be as a arowe woundyng. And thys ys the wounde of the secunde arowe.

¹ Ms. hym. ² om in R. ³ Sap. 5, 4. ⁴ Ms. ande. ⁵ om; so R. ⁶ R profited to. ⁷ And than. ⁸ R rightwysnes. ⁹ R thus. ¹⁰ Ms. preyene. ¹¹ Ms. reserue. ¹² R ye yafe me no harborow. ¹³ Ms. yeff. ¹⁴ Ms. hym. ¹⁵ Ms. we. ¹⁶ R threwe. ¹⁷ r. stillam. ¹⁸ U who; they om. ¹⁹ R shullen. ²⁰ R thondre. ²¹ R rightwis. ²² om in Mss. ²³ Ms. vulneratus.

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The thrydde arowe shall be the sentence of endeles dampnacion of alle wykede mene, whene he shall sey to heme thus: *Discedit a me maledicti in ignem eternum qui preparatus [est] diabolo et angelis eius*, that ys to sey¹: 'Depart ye frome me, cursyde and wrecchede², in to euerlastyng fyre, the whyche ys made redy to the denyll and hys³ angelys'. Thys arowe shall wounde heme so greuously that alle the leches ne alle þe creatures in erthe neyther in heuene shulle mowe hele the wounde of hit. Than shal the erthe opyne hys mowthe and swalowe⁴ hem doune in to helle, where they shall be tormentyde with feendes withoutyne ende. Butallas, ther be⁵, I drede, fulle many that wolte natt beleue thyse thyngis, tylle they felene heme⁶; of whome seyth seynt Euseby: *Ve ue quibus datum est prius sentire quam credere*, that is: 'Woo [woo] be to hem to whom hit shall be youyn rather to fele thyse thyngis than to beleue heme⁷'. Thys ys the wounde off the thrydde arowe.

More-ouer sende thyne herte in to *purgatory*, that ys the free prysone off oure lorde gode to punyssh heme that were⁸ clene-shryvene off alle here synnes or they passyne owte off thys worlde, and hane nat perfourmede here penaunce here in thys lyff ne were nat fully clenysyd as hem behouyth⁹ for to be. In the whyche purgatory they shall be purede with¹⁰ bytter paynes, and that paynes¹¹ ys more harde to suffre eyther¹² to fele than alle the¹³ paynes that euere martyres suffredene, and more payne thane tunge can reherse or telle¹⁴. Ther shall thy¹⁵ soule be turment thorow ane hole¹⁶ yere for the penaunce that myght haue be done here in o¹⁷ day—here fore¹⁸ oure lorde seyth: *Diem pro anno dedi tibi*, that ys: 'I haue yeuene [the] a day for a yere¹⁹'. And trusteth for certeyne that that²⁰ payne doth nat ellys but clenseth the soule frome syne; for the more ioye in heuene shall he neuere purchase therby²¹ for that payne sufferyng, though he were there from the begynnynge off thys worlde in to the day of dome. But the payne that thou suffrest here with meke herte, thynkyng that thoue art worthy hit and moche more for the grete trespasses and vnkyndenes that thou euery day dost ayenst oure lorde gode, shall bothe helpe to clense thy soule, and to encrese thy blysse in heuene.

Also haue mynde of²² .vii. paynes that thy²³ soule shall haue.* The furst shall be whane thy body and thy soule shall parte²⁴; for thane shullen the fendys appere in theyr lykenesse to rauyssh the soule in to helle with gryselly chere, with chalangis²⁵ and thretenyngis²⁶ as hit were theyre ryghte to haue hit, and so to brynge hit in to dyspeyre yeff they mowene.

The seconde payne ys thys²⁷: the grete drede that the soule shall haue tylle the lugement be endyde be-twene the aungelles and the fendis; for lyke as a mane beyng in grete tempestis on the see hath grete drede of drenchyng, so the soule heryng the grete and horryble synnes that he hath done rehersyde be the fende, stondeth²⁸ in grete fere for²⁹ to be dronchede³⁰ in the fyre of helle; for though the soule haue ryghte be-leue and ryghte trusty hope to be sauysde, yet oure lorde suffreth hit to haue the drede, for to clense hit frome synne.

The iii^{de} ys exylyng; for the soule ys exylyde outt off thys lyfe, from hys frendis, and from hys herytage—whyche ys paradise—thorowgh synne; the whyche they shullen neuere be restorede³¹ to, vn-to the tyme that hit be purede and claryfyde as clene as hit was att the day off bapteme; for seynt Austyne seyth: 'lyke as golde ys purede and claryfyde be fyre here, ryghte so shall the soule be purede and claryfyde by the fyre³² there'. And loke, howe moche here the fyre³³ ys hotere thane the sone-beame, so moche ys the fyre off purgatory more hote thane the fyre here; and loke, what payne hit were to suffre any parte³⁴ off the body to bryne in the fyre here, so moche payne and more hit ys to the soule to be in [the] fyre there; for seynt Ancelme seyth that the fyre off purgatory ys

* Cf. Prick of Consc. v 289z.

¹ R om to sey. ² R cursid wrecchis. ³ R alle his. ⁴ E swolow. ⁵ R om ther be.
⁶ R itt. ⁷ R bene. ⁸ R behoued. ⁹ R in. ¹⁰ R payne. ¹¹ R and. ¹² om in R.
¹³ R telle or reherce. ¹⁴ R the. ¹⁵ R hale. ¹⁶ R a. ¹⁷ R Therefore. ¹⁸ R thilke.
¹⁹ R hym. ²⁰ R one. ²¹ R the. ²² R departe. ²³ R chalengingis. ²⁴ R thretenyngis.
²⁵ R stont. ²⁶ R drenchid. ²⁷ R rekeuere tylle hey, o. m. (om in text). ²⁸ R om by the
fyre. ²⁹ R the f. here. ³⁰ R party.

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off so moche¹ myghte and so kene, that as longe as hit fyndeth² aughte in the soule that toucheth [to] synne, hit styneth² neuer.

The fourthe payne ys that the soule ys boundyne with bondys off synne, that hit may nat helpe hit-selfe but nedys muste suffre, to the bondys be wasted; for lyke as a mane boundene muste suffre the malyce off hys enemyes, ryghte so the soule muste suffre the peynes tylle hit be purede.

The fyfte payne ys the sekenesse that the soule shalle³ be greuede with; for [lyke] as the body ys peynede and greuede with dyuerse sekenes [here], so the soule shalle be peynede and greuede [in purgatory] with dyuerse peynes in dyuers partyes or powers off the soule in whyche he synned in thys lyfe. Som shalle be as they were in a⁴ dropesye, for myscouetyse⁵ off erthely thyngis; som as they were in a pallsey, for slongthe in goddis seruyce; som as they were in the feuers, for wratti; som as they were in the iaundys, for enuy; som as they were in the menyson⁶ or in the flyxe, for lecherye; som as they were in the³ meselry, for pryde; off the whyche synnes they were shryven², but they hade nat doone theyre penaunce parfytely or they passyde hennes.

[The sixt payne is that the souls bene there as in dissert, where defaute is of alle gode, and plenty of alle eville.]⁷

The seuenth payne ys the grete colde that they shullene be caste in after the feruent hete, for sodaynly oute off the brynnynng fyrr they shalle be caste in a lycoure that ys caldere thane any Ise or snowe; and oute of that colde sodaynly they [shal] be caste ayen in to feruent hete; and so to be paynede with paynes innumerable⁸, tylle oure lorde off hys endeles mercy wylle graunte heme grace off delyueraunce, and so to come to the endeles blysse that mane was ordeynede to in hys first creacion.

Now whane thou hast well examynede what peyne ys in purgatory for penaunce that ys nat done in thys lyfe, and for venyalle synnes that he was natt shryven² off neyther made [a]synthe for heme in noone other waye: be ware thane that thou delay nat from day to day to do penaunce, neyther be recheles in doying, ne⁹ sory to do hit, but do hit with grete mekenesse and gladnesse off herte, hauyng mynde what peyne thou were worthy to suffre for thy trespasse that thou dost custumabyle ayenst thy makere, thyne ayenebeyer², and thy mercyfulle sparer², and [pat] therto foryeueth the thy¹⁰ peynes of purgatory for so lytelle penaunce doying with meke herte. More-ouer be ware off venyalle synnes: for hit flareth² therby as hit doth¹¹ by a shyppe that hath a lytelle hole in the botome, in the whyche hole yeff the water entere, though hit be but lytelle and lytelle¹², yet by processe off tyme¹³ hit may drence the shippe, but hit be caste owte. So, venyalle synnes so many there mowene be that yeff they be nat caste [oute] by sorowe of herte, by prayere and by allemos-dede doying, [they] may drence the soule in to endeles paynes of helle as a¹⁴ dedely synne may doo. Sythyne than that³ almyghty gode ys dyspleasede and dyshonowrede by venyalle synnes, that be callete smale synnes, how moche more thane ys he dyshonowrede and dysplesyde with dedely synnes? and sythyne every¹⁵ venyalle synne ys so grete in goddis syghte, how meche more than ys dedely synne? Therefore haue mynde on thy¹⁶ trespas that thou hast done ayenst gode bothe in worde and¹⁷ in thought. In delytyng and¹⁷ consentyng, in desyryng and in dede-doyng, and euer with meke herte and with conpuncion of teeres aske foryeuenes; and therto make satysfaccion to thyne euynecristen² off alle the trespasses that thou hast done ayenst hym¹⁸ as fer forth as thy goodys wolle strecche; and yeff thy goode wolle nat suffyse, thane behoueth the to aske foryeuenesse, and yeff thou may not come to the partyes¹⁹ cyther²⁰ for febylnes or ellys that they be dede, thane be in wylle to aske foryeuenes, and pray for hem; so that²¹ thou mayst²² escape thise²³ peynes off helle, and the sonnere be delyuerd owte off the peynes off purgatory thorowe the endeles mercy off oure lorde gode. For alle tho that bene quykenyde with the gracyous illumination of the holy gost, dredyne thise two placys, that ys, helle and purgatory,

¹ R such a. ² Ms. styndeth. ³ om in R. ⁴ R the. ⁵ R mys-couatyng. ⁶ R meni-
sons. ⁷ om. ⁸ R vnresonable and vnn. ⁹ R nethir. ¹⁰ R the. ¹¹ R farith. ¹² R om
and l. ¹³ R adds be litill and litill. ¹⁴ R o. ¹⁵ R ech. ¹⁶ R of the. ¹⁷ R in.
¹⁸ R ham. ¹⁹ R partyse. ²⁰ aither, expunged. ²¹ R that so. ²² R mow. ²³ R the.

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and so kepe[n]¹ hem *with* alle theyre mygth from alle maner off synnes. [But]² for the kynde off mannys flessch ys so freelle ande³ so inclynnyng to synne that no day passyth *withowtene* synne eyther more or lesse: therfor oure forme⁴-ffaders that weren in *grace* and knewene the[r]⁵ freelnes, lyuedene in mornyng, and ofte forthyngkyng in herte *with* fastyng and almes-dedys, *with* prayere ande grete wepyngys⁶, sorowdene⁷ for her synnes, thorow the whych they were clensyde and caste oute off the soule. Also som mene that hane bene before, sore⁸ defouled *with* dedely synnes and *with*⁹ venyalle Innumerable, oftyne tymes for drede to offende god more, and also to haue [grace &]¹⁰ foryeuenesse of the¹¹ [synnes] before-doone, and to fle frome thyse two places that bene so paynefulle, hane¹² forsake alle the worlde, bothe the[r] goodis¹³ and also the presence off people¹⁴—for the ey¹⁵ off mane ys a grete occasyone to¹⁶ synne and thane cometh speche off mowthe, and so ofte-sythes fulfilled in dede; wherfor they seing ther freelnes, fleddene in to deserte places, to lerne to loue oure lorde Ihesu Cryste, and there they wayledene¹⁷ theyre synnes before-done and therto continually lyfedene in prayere and in abstynence *with* bodyly werkes, in chastysing the body from wykynnes¹⁸; and also hauyng compassyone off theyre euene-crystene, seyng the grete torment that they were yne bothe in getyng off worldely goodes and¹⁹ worldely worschypys and flesshly lustys and so lyuedene as vnreasonable bestis hauyng noo mynde that they shulle dyene neythere that they shalle come ande be demede in the dredefulle day off dome, but contynuede in theyre malycie ande in²⁰ wykynnes as they shulde neuer dye, or ellys wenyng that [god] ys so mercyfulle that he wylle natt punyssh synners.

Now sende thy herte in to *heuyne*, to wyte how it ys there. And ther shalt thou fynde plente off alle goodys²¹, for there ys no maner of payne but euer-[ich]²² in ioye and²³ lykyng in helthe, and so euer fyllede *with* alle maner off ioye and swetnesse. For there ys al maner off²⁴ melody *with* songe of angelles brygth, and therto sekernes of euerlastyng blysse that neuer shalle haue ende. Also mannys body shalle be brytere thene the sonne whene hit shyneth²⁵ brygthest, and shalle haue more sw[if]tnesse²⁶ then alle erthely creatures mow deuse²⁷, and her thoughtis, her wylles and her desyres shal be fullyllyde in the twynkelyng of ane eye. No thyng shal be there but alle goodnes and comfote; nouthen no thyng shalle *with*-stande heme, for they shalle be so myghty that they shalle mowe passe al²⁸ hylles and valeys, and so to be frome the one ende off the worlde to the othere in as breff tyme as hit may be thoughte. For thowgh they were so²⁹ febylle here, there they shullene be so lyghte, so lusty, so beauteouse, ande so fulfilled *with* ioye, that nothyng shalle *with*-stande theyme³⁰ that ys contrary to theyre wylle³¹. For they shulle haue fülle knowyng of alle thyngis that euer were doone or shalle be doone, for they shulle haue fülle knowyng of the trynte, the myghte of the fadere, the wysedome of the sone, the goodnes of the holy gost; for in the syght of the glorious³² face of oure lorde gode they shullene [se]³³ alle that may be seene³⁴ off any creature; for as³⁵ seynt Austyn seyth, they shulle see hyme both gode and mane, and they shalle see hem-self in hym, and alle³⁶ other thyngis more and lesse—for alle thyngis that now be hidde, shulle thene be opyne both in syghte ande knowyng. Ande so they shalle be fulfilled in theyre .v. wyttes *with* alle maner of ioye; for lyke as a vesselle that ys³⁷ dyppyde in the water ys wete bothe *with*-inne & *with*-oute, aboue ande benethe ande on euery syde, and nomore lykore may rescue for fulnesse, ryghte so shulle they that shalle be sauide be fulfilled *with* ioye and blys *with*-outen ende. Also they shullene haue endeles lyffe in the syghte of the holy trinite, and thys ioye shalle passe alle other ioyes, for they shalle be in ful sekyrnes that they shullene neuer fayle off that excellent ioye. Also they shullene haue parfytte loue to-geder, for eche off heme shalle accorde to odyr wylle; that he that ys in the leste ioye shalbe as ioyfulle of hyme that ys in the hyghest ioye,

¹ so R; Ms. to kepe. ² om; so R. ³ so f. ande om in R. ⁴ Ms. formere, R fore.
⁵ R hir owyne. ⁶ R wepyngye. ⁷ R in sorowynge, for om. ⁸ om in R. ⁹ Ms. grete.
¹⁰ R tho; s. om. ¹¹ R han. ¹² Ms. goode. ¹³ R poeples. ¹⁴ R ioy, on eras. ¹⁵ R to-
ward. ¹⁶ R be-waylydyn in. ¹⁷ R wildnes. ¹⁸ R of. ¹⁹ R godenes. ²⁰ om. ²¹ R in.
²² R shewith. ²³ Ms. swetnesse. ²⁴ R deuyne. ²⁵ Ms. as. ²⁶ R nevir so. ²⁷ R adds:
for thei shulle haue to grete fredom that nothyng shalle withstonde hem. ²⁸ R likyng.
²⁹ R know. ³⁰ R done (corr.). ³¹ R om that ys.

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as though he were there in the same ioye. And so the ioyes¹ of that glorious blysse may noo herte² thynke nor tonge rehearse; ffor though alle the ioyes that alle erthely creatures couthe deuysse myghte be comprehende in oo ioye, yet were hit nat³ in comparysone to the lest ioye that ys in that glorious blysse. For the ioyes that bene there be so deleycate, so comfortable and so fulle off swetnesse that they myghte dey for ioye, but þat god præseryth hem fro dethe; as thoo that be in [the] horrible pytte off helle & stynkyng paynes⁴ myghte dyen for payne and tormentis the whyche [they] musten suffre. but that gode præseryth theym fro dethe. For oure lorde wolle that thoo þat hane⁵ keppe hys commaundementis and hane submyttyde⁶ hem to hys lawes, to lyue in blysse with-outene ende; and there-ayens tho that wylle nat obeye to hys lawes neyther kepe hys commaundementis, that they shalle⁷ lyue in payne with-outyne ende. — Thys ys the ryghte spore that shalle haste hem to loue oure lorde in vertewe [of]⁸ goodnes, ande to hate synne for fere of peyne (!¹⁰). For yeff a creature myghte fele the lest drope off the leste ioye whyche¹¹ ys in that blysse, [he] shulde fele lytylle payne or ellys noone though alle the peynes that euer were in erthe or shullen be, myghte be putte to hym; for the grete loue [þat] suche a soule shulde haue to gode, and þe grete desyre that hit shulde haue to that endeles blysse, shulde so rauysche the soule¹² that hit [shuld, fele noo paynes¹⁴ that myghte be putte therto; neyther hit shulde haue no ioye of noone erthely goodys neyther off worldly worshyppys, but rather noying thane plesyng therto. Thys loue steryth a mane more be a thousandfolde thane done the peynes of helle eyther¹⁴ of purgatory, to lyue vertuously; ffor loue peryssyth¹⁵ and putteth oute drede, and clenseth the soule fro synne, and maketh hit to see gode thorough gostly thoughtis, thorow gostly¹⁶ redyngis of holy writte, and thorow gostly and holy¹⁷ prayers, and to sty¹⁸ to heuynly desyres. But I drede ther be many [þat] farene as¹⁹ a chylde that ys borne in a depe prysone whyche ys bothe stynkyng and horrible to see. The moder, knowyng the wellfare that she hadde owte of prysone, ys in moche sorowe and care and heynnesse, desyryng with alle her myghte to be oute of prysone ayene in hyr welfare: but the chylde borne in myscheff of the prysone, and neuer had bettir knowyng of welfare²⁰, yeueth lytelte taylor to that²¹ myscheff in the prysone, for as longe as he hatli hys moder with hym and hys sustenance though hit be but febylle, he maketh neyther sorowe²² ne²³ care, for he longeth after no better fare, for he knoweth no better; for though hys moder telle hym off the ioye ande off the welfare that ys oute off prysone, off the sone ande off the mone eyther²⁴ off the sterres, or²⁴ off the fayre floures spryngyng opone the erthe, or²⁵ of the byrdis syngyng, off myrthe, of melody, or²⁶ of ryche aray of lordys, of²⁴ ladyes, and of welthes owte of prysone the whyche she was wonte to haue, yet alle hyr tale ys but a dreame to the chylde, for he leueth²⁵ hit nat and therfor he longeth nat ther-after, and wylle nat for alle that blysse and welfare that she spekyth off forsake hys moder ne hys²⁶ febylle fare that he hatli with hyr; and that ys for he leueth hit nat. Ande yet hit ys as þe modere seyth. But were the chylde onys owte off prysone, and se the myrthe, welthe ande welfare that she spake²⁷ off, he wolde be fulle sory to go²⁸ ayene in to prysone there to lyfe²⁹ with hys modere; ffor alle hys lyf in prysone, whyche was first lykyng Inowgh to hym, shalle³⁰ thane be to hym fulle bytter and paynfull, and therto he shulde neuer haue ioye ne reste in herte tyll he were ageyn in that welfare whyche he sawe oute of prysone. Ryghte so this³¹ folk of thys worlde borne and browght forth in sorowe and care and moche traunyle in thys wrecchede worlde³² that ys foule and stynkyng as a prysone; for they hane so moche loue and lykyng one theyre erthely moder ande³³ of theyre company, that ys to say one erthely thyngis, that they hane no lykyng in heuynly thyngis ne longyn³⁴ nat ther-after; for though

¹ R ioy.² R man.³ R nocht.⁴ R and.⁵ R horribill & stynkkyng p. of helle.⁶ R han.⁷ R & submytten.⁸ om in R.⁹ Ms. ande.¹⁰ PC & haste in heuenli weie.¹¹ R that.¹² Ms. soules.¹³ R or.¹⁴ R partith.¹⁵ R partith.¹⁶ thoughtis—gostly¹⁷ om in R.¹⁸ Ms. say; PC & ofte to fle to heuen by desire.¹⁹ R as²⁰ it doth by.²¹ R bettir faire.²² R of the m. of.²³ R om neyther s.²⁴ R no.²⁵ R and.²⁶ R sawe, on eras.²⁷ R the.²⁸ R sho spekith.²⁹ R wend.³⁰ R lye.³¹ R shuld.³² R thus; so om.³³ R liffe.³⁴ Ms. longyng!

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her gostly moder, holy chyrche, ande her gostely¹ fader gode² hym-self, fader off alle, telle hem the blysse ande the wellfare whyche ys in the blysse off heuene, hit ys to theyme but a dreme as the tale off the moder ys to the chyld in pryson³, that they hane noo sadde feyth thereyne. And tryste itt fully, though⁴ they beleue nat that hit ys so⁵ as oure moder holy chyrche tellyth, howe ther ys in this worlde but synke ande horriblyte and a foule dongeone in comparysone of that heuynly blysse, yet hit ys so as her gostly fader seyth, ande nat the lese for her mysbeleue. Neuer-the-lese take hit for certeyne that they shalle neuer haue parte neyther ffelyng of that blysse⁶, but they wol beleue ande trust fully that hit ys so as theyre modere holy chyrche telleth. Wherefore withdrawe youre hertis from erthely thyngis and sette [not] youre loue to⁷ moche one youre erthely moder, ne⁸ truste her nat, for though she speke neuer so fayre and behote yow neuer so well, she ys false ande wolle dysceyue yow at the last. For she fareth as the nykare⁹ or¹⁰ meremaydene, that cast¹¹ opone the water syde dyuerse thyngis whyche semene fayre¹² and glorious to mane, but anone¹³ as he taketh hit ande weneth to be sure theroff, anone she taketh hym ande deuoureth hym. Ryghte so thyne erthely moder casteth oute fayre ande glorious thyngis to thy syghte, she casteth oute grete rychesse ande worldely goodys ande¹⁴ worschyppes ande flesshly lustis, whyche bene fastned to¹⁵ the rope off hope of longe lyff, and¹⁶ assone as thow towchest heme, that ys to say as sone as thow desyrest heme and laborest with alle thy myghte, with alle thyne herte and with alle thyne thoughtis¹⁷ to haue heme, anone she draweth the rope off longe lyfe, that ys, she seyth 'thow¹⁸ arte yonge and may lyue longe, ande therfor labour to haue goodys ande gete the worschypp, that thow mayst lyue esyly in thyne age. And thow¹⁹ lyue in lechery, in glotony, in pryde, in extorsyone or in any wrongfulle takynge, whene thou comest to age than shalt thow mowe doo grete almes, and so by prayers²⁰ off pore men shalt thow haue foryeuenesse²¹; and so thorow hope off longe lyfe ande of other mennes prayers²² thow²³ thou lyue styll in synne, [she] wyll take ande deuoure the in the fyre off helle. And therfor trust her nat; but set thy trust, thyne hope, thyne loue in thy gostly moder that ys to beauteouse and trust[is]²⁴ to be-leue opone hyr, for she seyth nowthere behotyth but that²⁵ shalle be performede, yeff thou wolt obey to²⁶ here byddyngis²⁷. For yeff thou haddest felt ore seyne the lest blysse that ys in heuene, thene alle the ioyes ande lykyngis that thow hast in this worlde of erthely thyngis, shalle thane²⁸ be to the grete bytternes, sorowe ande care. Example haue we off seynt Petyr whom Cryst ladde opone the hylle off Thabor with Iohne ande Iames, and ther he schewed but a lytelle off [the]²⁹ blysse of hys manhode, whyche was hys face shynnyng as the sonne, hys clothyngs were whyte as snowe, ande Moyses ande Helyas appered with hym in grete blysse ande in grete³⁰ mageste. Than Petyr seyde vnto oure lorde Ihesu: Lorde, hit ys good to vs to be here, and make we thre tabernacles, on to the, another to Moyses, and³¹ another to Hely, and late us allewey dwelle here³², and so anone in the syghte of that lytelle blys in comparysone off the blys that ys in heuene, he forgatte alle the blysse off this worlde, for he carede neythere for mete ne³³ drynke ne³⁴ for clothyng; ³⁵hym thoughte he myghte haue lyuede there³⁶ withoutyne ende by that blysfulle syghte, *Luc. 9^o*. Also seynt Powle was rauysshede in to heuene ande hade seene the vysyons ande pruytees off gode; afterwarde alle hys lyfe in this worlde was to hym a peyne, so moche he longede agayne to that blysse: wherefore he seyde: *Infelix ego homo sum, quis me liberabit de corpore [mortis] huius*, that ys: '[I] vnshly mane, who shalle delyuer me from the body [of this deth? I covett to be departid the soule from the body] and to be with Cryste withoutyne ende?' Moyes was with gode in the mount of Synay fourty dayes and fourty nyghtes meteles ande drynkles, fedde³⁷ be the presence ande the speche of gode; and yet sawe he but lytelle off hys blysse. Sythen than Petyr, Powle,

¹ R holy g. ² Ms. (and R) ande gode. ³ R for overl. ⁴ om in R. ⁵ R it is not so.
⁶ R gloriouse bl. ⁷ R ouer. ⁸ R and. ⁹ R nekir. ¹⁰ R or the. ¹¹ R will cast
¹² R golde feir. ¹³ R als sone. ¹⁴ R & worldely w. ¹⁵ R bi. ¹⁶ R thought. ¹⁷ R pat
pou. ¹⁸ thogh thou. ¹⁹ R prayer. ²⁰ R if. ²¹ R caste be. ²² R pat at. ²³ R till.
²⁴ R byddyng. ²⁵ Ms. hys. ²⁶ R om in grete. ²⁷ R ne for. ²⁸ R nethir. ²⁹ R for
hym. ³⁰ R full.

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and Moyses weren e fulfilled and myght haue lyfede *withoute* ende in¹ the syght off that lytelle blysse, moche more *thene* after the day of dome alle tho that shullen be sauide and go² to blysse bothe body and soule. shullen be fulfilled with ioye, blysse and comforte whyche neuer shalle haue ende.

Now, brother or syster that heryst or redest³ thys sympylle wrytyng, take hede off thy horse, whyche ys thy body, that he be made buxome and mylde vnto the soule whyche ys hys master. Also take hede that the soule be wel le armede with gostly armour, whyche beene *vertewes*, and that the spere, [the] swerde, and the shelde be nat leste be-hynde; and haue mynde off thyne rewarde whyche ys putte in thyne eleccione. Thyke what blysse thou mayst haue, yeff thou wolt traunayle and quyte the as a trewe knyghte in thys gostly batayle; and ther-ayens what payne, woo and tormentys thou shalt haue in fyre off helle, yeff thou be a cowarde and wylle nat fyghte ayenst thy gostly enemyes but consentest to there wykede counsellis and wylle nat obey to goddys commaundementis and to hys lawe. Also be ware off thy erthely moder that she dysseue the nat; but trust in thy gostly moder, for she ys trew ande trusty to truste vpon and to be-leue vpon; and yeff thou doo thus, thane shalle thou come to endeles blysse whyche man was ordeynede to in hys furst creacione, amen.

Explicit tractatus de bello spirituali et Armatura pertinente.

¹ R by. ² R com. ³ R seiste.

Treatises of Ms. Univ. Coll. Oxf. 97.

The following 5 pieces are given from Ms. Univ. Coll. Oxf. 97, written at the end of the 14th century; they are also all extant in Ms. Addit. 22283 (Simeon Ms.), which, though mainly a copy of Ms. Vernon, in these pieces copies the Univ. Coll. Ms.; all except the 2nd are found in Ms. Laud 174, the 1st and 5th in Mss. Harl. 1706 (2nd half of the Ms.), Ff V. 45, Ff VI. 55, Tanner 336, Douce 13; the 5th in Ff II. 38 f. 6. The 1st and 5th have been ascribed either to R. Rolle or to Wicliffe (cf. Tanner s. v.), but belong probably to neither, being — with the rest of the tracts — the works of a southern author of the end of the century. Ms. Univ. Coll. is the leading Ms.

9. (The myrour of synneres).

Ms. Univ. Coll. 97, p. 253.

(An abridged, free translation of the *Speculum peccatoris*, ascribed to St. Augustine (Opp. Migne VI, 983), St. Bernard, and R. Rolle¹).

Heere bigynneth a sentence ful good and profitable to rede, which is i.-cleped 'the myrour of synneres'.

For þat we been in the wey of this failyng lyf ande oure dayes passen as a schadewe, þerfore it nedeth ful ofte to recorde in oure mynde that² oure freelite and oure deedly seeknesse maketh vs so ofte to forzete. But what thyng is þat? Certis, it is þat highe sentence of hooly writ þe whiche al-myzty god, wilnyng oure profit þorugh his grace, hath zeuen to vs by þat blessed Moyses his prophete. scienge thus: *Vtinam sapient & intelligent, ac nouissima prouiderent*³, that is: Wolde god þat men sauouredyn and vnderstoden, and purueiden for the laste thynges! O þat noble and þat profitable sentence, not oones but ofte-tymes needful to be rehersed, that is: Wolde god þat men sauouredyn and vnderstoden and purueiden for the laste thynges! My deere brother, i. prey þee vnderstod wel what þow redist. For þe bisy vnderstondyng of this sentence is distruccion of pruyde, quenchyng of enuye, medycyne of malice, dryuyng away of licherie, voidyng of boost and of vanytee, informacion of leernyng, perfeccion of hoolynesse,

¹ The Mss. (Vesp. E 1, Reg. 17 B xvii, &c.) mostly contain an abridgment of the original Latin tract, and it is perhaps this abridgment which is owing to R. Rolle.

² *al.* þat þing þat. ³ Deut. 32. 29.

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and reparaylyng of euerlastyng heelthe, and þerfore the prophete pleinyng oure greet blyndenesse, preieth with pitee seyng thus: Wolde god þat men sauouredyn and vnderstooden and purueidyn for the laste þinges! But alas, alas! for al to fewe han this vertew, ful fewe þeer been þat sauouren þis heelful sentence: ful fewe there been þat setten bfore þe eizen of here mynde þe knowyng of here owen infirmyte, here bodily corrupcion, þe mynde of here synnes, þe day of here deeth, and the horrible peynes of helle. Be-hold now, freend, how profitable a myrour it is for synners, the inwardly biholdyng of this highe sentence, that is: Wolde god þat men sauouredyn and vnderstoden¹, and purueiden for the laste thynges! For zef þow ofte biholde thi-self in this myrour, and zef þow bisily studye to sette thus þi-self bfore thy-self, doutelees, thow schalt be strengere þan Sampson, moore waar þan Dauyd, and wiser than Salomon. These men, for þei weren recheles in biholdyng of hem-self in this myrour of for[e]sight, thei fellen in to here lusty desires, and to blyndenesse of here flesch. And sitthe þise men fellen in to so horrible synne, in the whiche theer was so greet strengthe, so heigh wisdom, and so greet waarnesse: with how muche studye mooten we þanne awake in biholdyng on this myrour, in the whiche is soo muche freelte, so greet vnkunnyng, and so muche recheleeshede. And for this skyle been þise þre men i.-red and i.-spoken of in hooly church, that þei schulden be to vs a myrour of for[e]seyng, and not to þe ensauple of fallynge; so þat noon of vs truste in his owene strenzthe, ne presume in his owene wisdom, but euermoore to be bisy for the helthe of oure soule, and neuere to forzete oure deedly corrupcion. For alle þei þat been recheles in suche maner of lokyng in this myrour, neither thei sauouren, ne thei vnderstondyn, ne þei bysyen hem to purueye for the laste þinges. And for þat we schulden euere be bisy aboute this studye of bfore-waarnesse, the sentence of god moeueth vs, seyng thus: The men that been withouten counsel and purueaunce, wolde god þat thei sauouredyn, and vnderstoden, and purueiden hem for þe laste thynges! ¶ To this heelful sentence loke þat þow biholde, and that nouzt passyngly, but with greet studye & ryzt good auysement: ffor ryzt as encens smelleth not but zef it be put in to the fuyr, so no sentence of hooly scripture may sauoure to the redere ne to þe herere þeerof but zef it be i.-boyled in² herte with bisy and brennyng studye of it. And therefore, wolde god þat men sauouredyn, and vnderstoden, and purueiden for the laste thynges. Biholde, brother, thre thynges been set bfore þe in this myrour: Sauoury knowyng, vnderstondyng, and purueaunce. For god wole that þow sauoure þat þow knowest; that þow vnderstonde; and þat [þow] be of good purueaunce. ¶ As for the firste, god wole þat þow knowe þat this lyf is passyng, al bilapped in wrecchednesse, soiet to alle maner of vanytee, defouled with filthes of synne, corrupt with couetise, and þat it schal perisshe with-ynne schort tyme; so þat in as muche as this world is knowen to bee moore vil, in so muche it may the liztloker be dispised for loue of þat lif that euer schal laste. ¶ For the secounde, god wole þat þow vnderstonde þat þow koome naked in to this world, and naked þow schalt goon hennes³; ffor of eerthe þow weere i.-maad, and in to eerthe þow schalt turne. Wepynge þow koome in to this wrecchednesse, with teene and traueil þow hast endured this dayes, and with sorwe & woo þow schalt passe hennes. Vnderstond þerfore how wooful is þin entree, how changeable is thy luyng heere, & how fearful is thy passyng away. And passyng al this vnderstonde, i. prey þee, that in this vaale of weeping þow art bothe seeke and an outlawe, ful poore in vertues, ful vnstable in thy luyng, and happily thow schalt not abide til to-morwe. Oo brother, ful wel schal þee bee zef þow sauoure & vnderstonde these thynges þat i. telle þee, and zef þow wolt write hem in thyn herte as in a book; & namely zef thow bisye the to keepe in thy mynde these two versis⁴ next folwyng: *Vive deo gratus, mundo toto⁵ tumultatus, Crimine mundatus, semper transire paratus*, that is: 'Lyue thankful to thi god, buried al to the world, Maad al cleene of synne, & reedy euer to goon henne'. Lo now, my deere brother, now hast þow i-seye in this myrour what þow schalt sauoure, and what thow schalt vnderstode. ¶ But now as for the thridde, lat

¹ Ms. vnderstonden. ² *al.* in the. ³ Iob i. 21. ⁴ Sim. vers. ⁵ *r.* toti.

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doth the consideracioun of a mannes corrupcioun and hys freelte, of his deedlynesse, and of the dreedful day of his deeth? For whan a man bigynneth to wex seek & his seeknesse groweth, þe conscience dreedith, þe herte quaketh, the heed stoupeth, the wyttes waasten, his strengthe faileth, the visage wexeth paale, the tunge englymeth, the teeth stynkyn, the speche wexeth thynne, the breeth gooth away, the body croketh, the flesch widerith, and alle the beaute is turned in to filthe and corrupcioun; whan the body is buried, it falleth in to powdir, & is turned alle in to wormes. Bihold now, brother, this is an horrible sizt; but it is a [ful] profitable myrour. O ful happy is he þat bisily biholdeth hym-self in this myrour: ffor þeer is no craft, medicyne, ne techyng, þat so soone distruyeth vice, & plaunteth vertewes, as doth þe inwardly biholding thus of a mannes laste thynges. And þerfore, wolde god þat men sauouredyn & vnderstoden, and purueidyn for the laste thynges! ¶ For what thyng, after þat it is deed, waxeth so vyl as a man? For the flesch of a man is moore vyl than the skyn of a schepe¹. For though a schepe dye, sum profit cometh þeerof: the skyn is take fro the flesch, and on it men writen in both sydes; and whan a man dieth, alle dieth with hym the flesch, þe skyn & þe boones. Be a-schamed, þow proude man, bee aschamed! thow þat hast moore likyng to leerne & to reede on the bokes of vanytees than on the bookes of holy writ! Zit be a-schamed, & heere what the prophete seith to þee and to alle suche in his psalme: *Apprehendite disciplinam, ne quando irascatur dominus et pereatis de via iusta*, that is: 'Take ze techyng of amendement of maneres, lest oure lord bee agreued and ze perissche fro the rizte way'.

O how feerful a sentence is this, and howe muche to be drad! ffor it is openly schewed be this sentence, that alle þoo schullen perisse that taakyn not this heelful techyng of amendement. And therefore oure lord seith þus by Moyses his prophete: *Omnis anima que non fuerit afflicta die hac, peribit de populo meo*, that is: 'Euery soule schal perisse þat chastiseth not it-self' by hertly forthynkyng and laweful amendement of his maneres, 'this day', that is to seye: in this present lyf, whan the lizt of grace & of mercy schynyth openly, take it who take wole; ffor who so wol not now taake tyme of forthynkyng, schal after hys deeth haue no place of forzeuyng. And þerfore be soore a-dred þow wrecched chaityf synner, þow proude flesch, thow vile careyne, bee soore a-dred! þow wrecche, bee a-dred! Cast away thi pruyde, flee fro vanytee, and taak to the this heelful techyng of amendement, lest þow perissche. Be-hold in this myrour and see what þow hast been, what þou art, and what thow schalt bee. ¶ Think of how vile a mater þow woxe vp in thy modris wombe, how vyl al thyng is whan it passeth fro thee, be it neuer so deynuous whan thow receyuest it; and last of alle, bihold how vile wormes mete þow schalt be lyggyng in thy graue. Bihold now, þow wrecche, what mateer þow hast of sorwe moore than of ioye, what mater of meeknesse moore þan of pruyde. And what so euer þat fooles doon, loke euer þat þou be munyng² of thy-self: Let the world wexe vil to þee, eer thou be vil to hit. And ouer al þis bihold in this myrour how þat in the laste horrible & dreedful houre, whan thi wrecchide soule schalle passe fro thi body, anon þeer schullen be reedy & present a greet & an horrible multitude of wykked spirites, mynistres of the foule feend of helle, rizt as it weeren as meny lyouns rorynge for to chase thy soule as for here pray. ¶ Thanne sodeynly þeere schullen appeere ful horrible plases of peyne and of derkenesse, Places of drede and of quakyng, Places of gryndyng of teeth & of wepyng. Theer schal bee fretyng of wormes, and the hidous noyse of punysschede soules cryngge: 'Woo! Woo! Woo be to vs, þe synful wrecchede sones of Eue! And whan alle these thynges and oother moo lyk to þise, zee and a þowsand-foold worse thynges þen mowen be spoken, [ben]³ i-herd, i-seye and felt of the wrecchid soule passyng out of the caareful body: how grysely and how muche dreed, feerdnesse & tremblyng schal thanne be in it, the whiche tunge may not telle. ¶ But no[w] i. aske of thee, seyenge thus: ¶ What schal it thanne profite to þe al thy boost of kunnyng,

¹ Cf. I p. 428 v 364.² S munyng (H myndful).³ om in Mss.

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þe pompe of the poeple¹, the vanytee of the world², and al the dignytée of worldly couetise?³ Sothly, it schalle but encrece thi peyne & thi woo, and after the quantite of thi lusty lyuyng heere, schal stonde the quantite of thi peyne þeere. And therefore amende þee now, whiles tyme is of mercy, so þat þow be not dampned in the dreedful day of goddes greete vengeance. And leerne wel, eer þow go hennes, to sauoure, to vnderstonde, and wisely to purueye þee for the laste þinges; so þat þow bee euere-moore reedy, what tyme þat oure lord cometh to clepe thee, for to entre with hym in to the blisse þat euer schal laste. To þe whiche blisse god brynge vs, that boughte vs with his precious blood. AmeN.

IO.

A meditacion of þe fyue woundes of Ihesu Crist.

Ms. Univ. Coll. 97, p. 262⁴.

Byhold specialy in þe fyue mooste notable woundes, two in his blessed hoondys, & two in his blessed feet, and þe mooste opene wounde in his riȝt syde. In to thise woundys of Cristes blessed hoondys & feet, with Thomas of Ynde put In thyne fynghres, that is to seye thyne mooste soflye þouȝtes & desires. And in the wounde of Cristes blessed syde, sytthen it is the largeste and depest, put in alle þin hoond, that is to seye al þi lyf and alle þine werkes, and þeere feel Cristes herte so hoot louyng þee; ande also þeere feel Cristis blessed herte-blood sched for thee and to rauensome thi soule, also þeere feel the watir of Cristis syde stremynge out as of a welle of lyf, for to wassche þe and alle mankynde of synne. And þanne cleech vp watir of euerelastyng lyf withouten ende of þise fyue mooste opene woundis of Crist as out of fyue welle-sprynges. And vnderstond, see & bihoolde & leerne þat þe wounde in Cristes riȝt hoond is the welle of wysdom. The wounde in Cristis lyft hoond is the welle of mercy. The wounde in Cristis riȝt foot is the welle of grace. The wounde in Cristis lyft foot is the welle of goostly comfort. The largeste and the depeste wounde þe whiche is in Cristis riȝt syde, is the welle of euerlastyng lyf. ¶ Out of þe welle of wysdom in Cristis riȝt hoond, cleech vp þe holsum watir of trewe leryng and techyng; leerne þeere how muche Crist god and man louede mannes soule, and how precious is mannes soule, ffor by-cause of the greete loue of mannes soule Crist Ihesu, þat is the wysdom of the fadir of heuene, schulde and wolde by þe ordynance of the blessedde trynytee suffre his riȝtwys riȝt hoond so dispitously to be nayled to þe cros. ¶ Out of þe welle of mercy in Cristis lyft hoond, cleech vp deuoutly the swete watir of remission and forȝeuenesse of oure synnes, and leerne bisyly heere for thy sauacion this lessun of mercy: for not-withstandyng þat the while mankynde was enemy to god, and eer that man hadde deserved it of god, zet oure blessed fadir of heuene spared not his owen sone but suffrede hym to be streyned on the harde cros, moore dispitously & greuously þan euer was schepys skyn streyned on the wal or vp-on þe parchemyn-makeris harowe agens þe sonne to drye, ffor it is likly þat þe blessedde armes of Ihesu Crist weren so soore i-strayned and sprad abroad on þe cros for oure loue, þat þe veynes to-broston. Leerne heer þanne in this welle of mercy in Cristis lyft hoond, in whos lyft hoond hongynge and weldynge been alle riches in heuene and in eerthe, how muche is his loue & how greet is þat flood euer flowyng and also spryngynge of his mercy frely profred to man, þat suffrede so grisly and greuously his blessedde armes to be sprad and nayled to þe cros, to profre his mercy and hym-self to vs his vnkynde enemyes. Therefore sithen euerlastyng goode god hath it of kynde, of custome & of myȝt to do mercy, þat neuer may ceese ne faile but zef god loste his kynde, or loste⁵ his vertue, or loste his myȝt; but sitthe this may neuer faile in goode god al myȝty, al connyng & al welwillyng: þerfore tristily and stedefastly out of þis welle of the wounde of Cristys lyft

¹ S world. ² S people. ³ Lat. terrene cupiditas dignitatis. ⁴ In Ms. Simeon, this piece is found fol. 61^b. ⁵ Ms. lefte.

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hoond clecch vp þe watir of euerlastynge mercy of Ihesu Crist. ¶ Out of þe welle of grace in Cristys riȝt foot, clecch vp þe watir of goostly refresschyng, by biþenkyng þe inwardly what grace of sauacion was profred to vs alle in þat þat Crist hym-self wolde suffre his riȝt foot so grisly to bee wounded of the whiche foot holy wryt speketh þat the foorme þat it tredith vp-on is worschipful for it is holy; and so hard to be nayled to the cros þat he wolde neuere parte fro thee but zef þow wolt alweies forsake hym. Heere þou myzt litzly cleche vp watir of greet grace profred to vs alle. ¶ Out of þe welle of gostly comfort in Cristys lyft foot, clecch vp þe Ioyeful watir of spiritual comfort & gladnesse, þat þe kyng of blisse louede so hertly oure soules þat for sauacion of vs he wolde suffre so soore a wounde with þat hydous nayl þorugh his lift foot þat was so tender—ffor þeer koomen to-gidere þe veynes fro Cristys herte; and þus suffrede oure blessedde Ihesu for helpyng of vs. Heer we mowen cleche vp of þis blesside welle watir of goostly comfort and ioyeful gladnesse of oure soules with-outen eende. ¶ Out of þe largeste and depeste welle of euere-lastyng lif in þe mooste opene wounde in Cristys blessed syde, clecch vp depeste and hertyliet watir of ioye and blisse withouten eende, biholdyng þeere Inwardly how Crist Ihesu god and man, to brynge þee to euerlastynge lyf, suffrede þat harde and hydous deeth on þe cros and suffrede his syde to be opened and hym-self to be stongyn to þe herte with þat grisly spere, and so with þat deeful strook of þe spere þeere gulchide out of Cristys syde þat blysful floode of watir and blood to raunsons vs, watir of his syde to wasshe vs, and blood of his herte to bugge vs. For loue of þise blessedde woundes creep in to þis hoot baap of Cristys herte-blood, and þeer bathe þee; ffor þeer was neuer synne of man ne of womman þouzt ne wrouzt þat was laft with louely sorowe and hertly repentaunce, þat þeer ne ys in þis welle fully remysson to buggen it, and watir of lyf fully to clensen it and wasshen it. Therefore reste þee heere, counforte þee heere, lyue in Cristys herte with-outen eende AmeN.

(Follows E. Rolle's Form of living.)

II.

Heere bigynneth a ful good meditacion for oon to seie by him-self al-oone.

Ms. Univ. Coll. 97, p. 305.

Zef þou coueite to be maad cleene in soule as it may be heere, of al þe stathel of synne the which wol alweies leeu in þee after þi confession be þow neuer so besy, so þat þow mowe by þat clenness be maad able to receyue þe special grace of god in encreasyng of þi perfection: thanne bihoueth þe a certeyn tyme nyzt by nyzt or day by day contynuyng, as long as þe þinketh it doth¹ þe good, in sum pryue place [be] by þi-self, and þeere gedere to-gidere þe myztes of þi soule, & specially þi mynde, in biholdyng of þi wrecchide lyuyng, seiynge þus with herte or with mowth, or with bothe to-gedere, zef þe bothe leste, & zef þe þenketh þat it doth þe good to do so: 'Lord Ihesu Crist', and eft-soones rehearse þise thre wordes 'lord Ihesu Crist', til þe tyme þat þe þenke & þat þow feele verreily þin herte acorde with þi mowth, and þanne passe forth & not erst, þough þow schuldest seie it neuer so ofte til þat it so bee. And whan þat it is so, seie þanne þus forth as i. telle þee, with þat saame acordaunce of herte and with mowth: 'Lord Ihesu Crist, i am þat wrecche, þe mooste wykkede synnere & þe mooste wlatsum of alle, þe whiche so wonderfullye haue wratthed þin highe maieste & so ofte. þat my wyt may not suffice² to telle it; for my synnes been as þe soond of þe see, þe whiche for multitude mowen not be nombred'. In þis biholdyng & heere, þow schalt sighe and sorwe as deeply and as hertly as þow maist; ffor, þat þat smytes³ file dooth to þe rusty iren, þe saame goostly doth a sorweful

¹ I do. ² I suffice. ³ I þe s.

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and a deep-fet sighyng to a synful herte. After þis biholdyng thus of þi wrecchide lyuyng in general, þow schalt haue mynde and¹ biholdyng of þe kyndenesse of þi lord god; and seie þus, bothe with herte & with mouth as it is seid bifore: 'Lord god al-mygty, sum tyme whan i. hadde no beyng and was nouzt, þow brouztest me forth to þin ymage and to þi liknesse in to so noble a beeyng aboue alle oother creatures, þorugh þe whiche, hadde i. not synned, i. myzte haue had þee by grace in þis lif, and in þat oother haue seie þee face to face in blisse. And i, þis wrecchide erthely worm, þe mooste vyleste synnere of alle, haue in so muche deserved þe streitnesse of þi riztwys doom. þat but zef þow helpe me zeuyng me þi mercy, it weere bettere to me neuere to haue been bore'. Heere schalt þow sighe & sorwe as þow dedist bifore. And after haue mynde of þe kyndenesse of his incarnation, seiyng þus, bothe with herte & with mouth zef þe bothe luste: 'Lord Ihesu Crist, art þow not he þat highe kyng of aungelis, so lowely mekyng þee and so wilfully for me takyng vpon þee alle þe charges & þe wrecchednesses of mankynde as hunger, þurst, and cold, with al þe remanant saue synne & ignorance; and i. lord, this wrecchide erthely worm, not mekyng me but highyng me in so muche þat i haue displeyd þin highe maieste, chaungyng þee þat art þe welle of euerlastyng goodnesse for a fewe foule stynkyng fleschly delytes² of þis wrecchide lif? A deere Ihesu, whider may i flee? hyude me may i. not, and schew me dar i. not'. Heere schalt þow sighe & sorwe as þow dedist bifore. And after haue mynde of the kyndenesse of his passion, and seie þus: 'Was it not Inough to þe, my swete lord Ihesu, þus to bicom man for þe loue of man, but zef þow ouer þat for þe releenyng of so menyne deedly wrecches tokest vpon þee to suffre so harde betynges, so innumerable woundes, þat fro þe sole of þi feet to þe coroune of þine heed was no lyme ne skyn of þi blessedde body þat it ne fomedde ful of þi precious blode? A, i. wikkede curside wrecche, what may i doo? i am cause of þi deeth. Wheer may i wone? for by riztwis doom of resun alle þe creatures þat been bitweene heuene & helle schulden fize agen my oonly body. Nowe trewely, lord, i. am wel apaied þat þei so doo: Let hem ryse, lord, as þin owene seruauantz of þin owene houshold, and venge with maistrie her lord & here makere of me þis straunche fremde wrecche, þat so traytourly haue been cause of my lordes turment'. Here þow schalt sighe & sorwe as þow dedist bifore, haunyng gostly mynde of his precious passion, wounde by wounde, to þe holugh of his herte. But by-cause þat thise three kyndeneses bifore nempned, þat is to seie: thy makyng, his mankynd takyng, and his precious passion, haan bee do generally to alle oother as wel as to þee: perfore schalt þow after þis haue special mynde of sum special kyndenesse doon to þin oonly body bifore menyne oother, and seie þus: 'A goode swete lord Ihesu Crist, how menyne as worthi and by a þousand-foold moore worthy þan i. han be suffred of þee, swete lord, for to dye, summe in here modres wombes, and summe soone after here burthe bifore eny bapteem, and so to bee dampned to eendeles derknesse; and summe to lyue in here hethenesse to here deth-day, and so to be dampned to eendeles payne? And i., swete lord Ihesu, of þin ouerhaboundaunt goodnesse & þorugh þe grace of bapteem am brouzt in to þi foold, þe whiche is holy churche, to be a sheep of þi flokke pasturyng in þi lawe, þere be kept and saued fro þat apert dampnacion of alle mysbylennyng'. Here schalt þow þanke þi lord god as hertly as þow maist: & after þow schalt þenke þus and seie with þi mouth: 'How meny moore worthy and fer moore able to grace þanne i. am, by-cause of meny moo goode dedes doon after here bapteem þan i. haue doon after myn, been riztfully suffred of þee, swete lord, summe to been honged or heded, styked or drenched or sodeynly deed in sum deedly synne, and so to be dampned to eendeles fuyr? ze sikerly, lord, it may be þat a þowsand moore worthy þanne

¹ m. a. erased in S. ² S dilices.

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i. am haan bee lawefully dampned to þe boilynge put of helle, þeere for to wone as longe as þou schalt be in heuene, for fewere synnes þan i. haue doon myn oonly body. And zet hast þow, my swete Ihesu, cleped me azen to þe grace of repentaunce in þis lif, þorugh þe whiche i. may be kept & saued fro al apert vengeaunce in þis lif, and after þis lif fro þat horrible dampnacion of alle fals cristene men in þe day of doom². Heere schalt þow þanke þi lord as hertly as þow maist; and afterward þenk þus & seye with þi mouth: 'Lord god fadir of mercy and of comfort, what schal i. doo? for i may not make amendis of myne innumerable synnes þat i. haue wrecchedly wrouzt azens þi wil, I may not þanke þee of þe ourhaboutant goodnesse & kyndenesse þat þow hast graciously doon to me, and zet i., þis¹ stynkyng wrecche, vnnethes kan see þise greete kyndenesses doon to me. Now trewely, lord, i. weere worthy to be deed, slayn other hanged as an hound. But for i. may not sle me my-self, & also i. shulde not, þerfore i. biseche þee, lord god al-myt, þat þow wolt sle me þi-self, þat so wrecchedly haue doon to þee. And zef it so bee þat þi greete pitee and þi greete goodnesse so bynde-In þi ritzwisnesse þat þow like not to slee me thy-self, þanne i. biseche þee þat þow wolt sende þin aungel of ritzwisnesse with his brennyng sward, to taake vengeaunce vpon me. And zef þi muchel meeknesse & þi grete mercy wol not suffre þee to fulfille þe vengeaunce þat i. haue deserved, and me ouzte not by þi lawe lord for to slee my-self for þanne dampned i. my soule, þanne wol i. do þat in me is, and alle þat i. may doo: Heere i. zelde me to þe as þi boonde-man and þi prisoner, & þi perpetuel seruaunt, and² alle þe dayes of my lif neuer to departe fro þi seruyce. And þis, lord, wol i. do as mannes freelte wol suffre & specially myn, þe whiche freelte i. biseche þee to strengthe with þi grace for þi muchel mercy AmeN'. Heere shalt þow falle to þe grounde & zelde þee to him as meekly and as hertly as þow maist; and after þat sitte vp and reste þee, þenkyng thus: How gode þat god is in him-self, and how fair þat he is in his aungelis, and how lordly þat he gouerneth alle hise creatures; and after þat, how swete he is in his louveres; and last of alle, how mercyful he is in³ synners. And þanne seye þus bothe with herte and with⁴ mowth, withouten eny feynynge: 'My goode Ihesu, haue mercy on me. My faire Ihesu, haue mercy on me. My lord Ihesu, haue mercy on me. My swete Ihesu, haue mercy on me. My mercyful Ihesu, haue mercy on me. And not oonly on me Ihesu þough i. haue most neede, but in alle þe creatures quyke and deede whiche þow hast bouzt with thy precious blood AmeN'.⁵

I 2.

Heere is a good meditacion, the which seynt Anselme maade.

(A translation of St. Anselmi Meditationum II, (Migne 158, col. 722).

Ms. Univ. Coll. 97, p. 310.

My lif fereth me soore, ffor whan i. bisyli enserche it it semeth to me outhur synne, or withouten fruyt wel-nygh al my lif, and zef eny tyme þeer be seyn eny fruyt þeer-Inne, zet it is þanne but as it weere feyned, or imparfit, or in sum manere corrupt, so þat outhur it may not plese god as it schulde do, or ellys it fully displesith him. Therefore now þow synful wrecche, þi lif not wel-neigh al, but fullliche al, outhur it is in synne & dampnable, or it is vnfruytful & despisable. But wharto make i. departesun bitwene vnfruytful and dampnable?...¹ ffor it is certeyn & trewe þat Trenthe seyde him-self in þe gospel: *Omnis arbor que⁵ non facit fructum bonum, excidetur et in ignem mittetur*, that is to seyn:

¹ om. in S.² r. in?³ S in his.⁴ Lat. adds: *Utique, si est infructuosa, est et*dampnabilis. ⁵ Ms. qui.

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'Euery tree þat bereth not good fruyt schal be kut down and cast in to þe fuyr'. And verreiliche, what profitable þing þat i do, outrelly i. acounte it nougt for to answer¹ to þe sustynauce of body þat i. mysuse. But who fedith eny beest þe whiche profiteth not as muche as it wasteth? and zet neuertheles, merciful god, þow norisschest, fedist, and abidist þin vnprofitable worm, and stynkyng in synne. And wel i. may seie 'stynkyng in synne': ffor withoute comparisun moore suffrable is a roten hound to men, þan is a synful soule to god; and muche moore wlatum is such a soule to god, þan is such an hound to men. Allas allas, now may i. clepe þe no man, but schame & repreue of al men, moore vile þan a beste, and worse þan a careyne. My soule is soore anoyed of my lif; I am soore a-schamed for to lyne, and dye dar i. not. Therefore what schalt þou now doo, a² þow synnere? Certes nouzt, but þat al þi lyf þow wepe al þi lif, so þat it al weepe it al. But zet in þis also is þi synful soule wrecchidly wondirful and wonderfully wrecchede, by-cause þat it sorweth not so muche as it knoweth þat hit schulde; but þus it slepeth siker in slouth, rízt as it knewe not what it were worthy to suffre. What dost þow, þou bareyne soule? whi art þou so slough, þow synful soule? Þe day of þi doom cometh, It is rízt neiz and swift in his comyng. A day of wrath is þat day. A day of trouble & of anguyssch. A day of caare and of wrecchednesse. A day of myst and of derkenesse. A day of cloude and of whirlewynd. A day of trumpe & of clarionyng³. A þat bitter voys of þe dreedful day of oure lord! Whi slepist þou, þow synful soule and worthy to be wlated; whi slepist þow? For who so waketh not, & who so quaketh not at so greet a þunder, certes he slepeth not, but he is deed. Thow vnfruytful tree, wheer been þi fruytes? Thow tree þat art worthy an ax & a fuyr, worthy to be kut and brent, wheere been þi fruytes? Sothly þow hast nouzt but prikkynge þornes and bitter synnes: þe whiche wolde god þat þei prikkeden þee so soore by forthenkyng þat þei weren broke, and so schulden þei waxe to þe so bittre þat þei schulden vanyssche away. Þrauenture þow wenest þat eny synne be luytel: bat wolde god þat þe streyre doomesman heelde eny synne luytel. But allas, is it not so þat alle synne by brekyng of goddes heestes vnworschipeþ god? Zus sikerly, zus. What synne þanne dar eny synnere seie þat is luytel? forto vnworscipe god whanne is þat luytel? A þow druye and vnprofitable tree worthy to euerlastyng fuyr. what schalt þou answer in þilke day, whan it schal been asked of þee to þe twynclinge of an ee alle þe tyme of lyuyng zenen to þe how þou hast dispended it? Thanne it schal be dampned in þe what so euer may be founden of werk or of slouth, of woord or of sylence, to þe⁴ leeste þouzt, ze and of alle þat þow hast i-lyued, zet it haue not be dressed to þe wil of god. Allas! how meny synnes schullen þee breste vp þeere without warnyng as it were enemyes liggyng in a wait, þe whiche þow seest not now? Certes fer moo, & happily moore grysly, þan been þilke þat þou seest now. How meny þow wenest now been not yuele, how meny þow wenest now been gode, with open visage schullen þanne schewen hem to be alther-derkest synnes? Theere withouten doute þou schalt receyue as þow hast wrouzt heere with þi body. Thanne, as now, schal not be tyme of mercy: Thanne, as now, schal no forthenkyng be receyued ne eny amendement suffred. Think þerfore heere what þow art worthy to receyue þeere, and what þow hast doo. Zef þei been meny goodes and fewe yueles. make muche ioye: zef þei been [meny] yueles and fewe goodes, make muche sorwe. A thow vnprofitable synnere, whethir þise thynges suffice not to þee for to make in þe hidous and greet groyng in sorwe? whether þise þinges suffice not to þee for to drawe out of þee mergh and blood in wepynges? Cursed be þat wrecchede hardnesse. þe whiche þus heuy hameres been to lizte for to breke! A þat ouer-dulled slouth, þe whiche þus scharpe prikkes been to blunte for to stire! Allas for sorwe of þat deede slepe, þe which so grysly a þunder is to hoos for to wakene! A þow

¹ Lat. nullatenus illud compenso alimentis.

² Ms. And.

³ L. clangoris.

⁴ Ms. þee.

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vnprofitable synnere, ynouz þise thynges schulden bee to þee euere¹ for to contynewe in waymentynge: these þinges oughten to suffice þee euermore to sobbe bisly in wepynges. But wharto schal i. feynyngly be stille, and stele eny þing fro þe eyen of my soule, of þe heynesse and þe gretnesse of my wrecchede zouth: In pyne of þe whiche þeer schal þanne aryse withoute eny auysement so hastif sorwes & so wonderful woes, þat sodeynly of hem þere schal growe an vnusuffrable tempest? Ceertes, þow wykkeðe synnere, al þis spedeth not to þee. And nathelees, þouz i. seie al þat i. may þenke, zet may it not be lykned to þat þat þe þing is in it-self. And þerfore let þin eyen weep by day & by nyzt, and neuere to be stille. Put to weizte vp-on weizte, & sorwe vpon sorwe, fierðnesse vpon feerdnesse, and woo vpon woo: ffor he schal deeme þee to whom it falleth to punysche what þat eny trespassour or inobedient to god synneth; þe whiche hath zolde me good for euell, and to whom i. zelde yuel for good; the whiche is now þe mooste suffrynge, and þanne schal be þe mooste vengynge; now þe mooste merciful, þanne þe mooste riztful. Allas allas, to whom haue i. synned? God i. haue vnworschiped. The² al-myzty i. haue wratthed. O i. wrecchede synnere, what haue i. doo? to whom haue i. doo? how yuele haue i. doo? Allas þow wratthe of þe al-myzty, falle þow not vpon me. Thow wratthe of þe al-myzty, where maist þow be taken in me? Ceertes þeer is no þing in al me þat may suffre þee. O þe anguyssches and þe annuyes þat schullen þanne bee: For on þat oo syde schullen bee synnes accusynge, on þat oother syde streit riztfulnesse soore afferynge; bynethe, þe opene derkenesse of helle, aboue, þe wrathful domesman; withinne, a smertynge concience, and withoute, þe brennyng world. Vnnethes þe rizt wys schal bee saued; a synnere þus biseged, where schal he holde hym? Thus constreyned, where schal i. huyde me? how schal i. appere? For to huyde me it schal be impossible, and for to appere it schal bee vnusuffrable. I schal seeche where to huyde me, but nowhere fynde it; me schal agrise to appere, and euere i. schal be present. A who is he þat schal delyuere me fro þe hoondis of wratthed god? where³ schal i. haue helthe? where schal i. haue counseyl? Who is he þat is cleped þe angel of greet counseil, þe whiche is cleped sauour, þat i. may crye on his naame? Ceertes, it is Ihesu, he him-self is þe iuge whom i. dreede so soore. Looke vp þerfore azen now, þow synnere, bee of good hope and dispeire not. Hope in him whom þow dreddest. Fle to him fro whom þow fleddest. Crie vpon him meekly for mercy, whom þou hast soore agrened by pruyde. Ihesu, Ihesu, for þin naame Ihesu, do to me after þi naame Ihesu. Forzet now Ihesu þis proude trespassour, and bihold with mercy þis wrecche clepyng þi naame, Thy sweete naame, Thy delitable naame, Naame of comfort to synneres and of blessedde hope. For what is Ihesu to seie but 'sauour'? Therefore Ihesu, for þin owene self be to me Ihesus. Thow þat maadest me, lat me nouzt perisschen. Thow þat bouztest me, lat me not be dampned. Thow þat maadest me þorwe þi goodnesse, lat me not perisschen þoruz my wykkeðnesse. And as þow art þe mooste merciful, suffre not my wykkeðnesse to leese þat þin al-myzty goodnesse hath maade. Merciful Ihesu, i. biseche þee know þat þin is, and wipe it a-wey þat is ootheres. Ihesu, Ihesu, haue mercy whiles tyme is of mercy, þat þow dampne not in tyme of þi doom. For what profit schalle be to þee in my bloode, zef i. schal descende in to euerlastynge corrupcion? For dampnede men schullen noone preise þee, ne eny of þoo þat goon down in to helle⁴. Zef þow wolt suffre me lord entre in to þe broode bosum of þi mercy, it schal neuere bee þe streiter for me. Receyue me þerfore, moost desirable Ihesu, Receyue me with-inne þe noumbre of þin chosyn; so þat i. bee fed in þee with hem, and preise þee with hem, and þat i. withouten eend ioye in þee, with alle þoo þat louen þi name. Amen.

¹ Ms. euere euere.² Ms. Thee.³ Ms. Wheree.⁴ Ps. 113. 17.

13. (Of three arrows on Doomsday).

Ms. Univ. Coll. 97, p. 316.

(This piece is an imitation of that ed. I, p. 112, and which is undoubtedly R. Rolle's).

Of þree arwes þat schullen bee schot on domesday.

Who so wol haue in mynde þe dreedful day of doom so þat he mowe be moued with dreede to flee fro synne, as þe wise man biddeth his sone *Memorare nouissima et in eternum non peccabis*, þat is: 'Haue mynde on þe laste þinges, þat is day of doom, and it schal kepe þe fro synne: heere ze mowen fynde sumwhat writen þeerof, how oure lord speketh by Vsaie þe prophete seienge þus: *Egredietur dominus de loco suo et visitet iniquitatem habitatorum terre*, þat is: 'Oure lord schal weende out of his place for to visite þe wikkednesse of hem þat enhabiten þe eerthe'. Ceertes þis doom schulde souereynly be drad: for, as muche as he now doth mercy, so muche schal be þanne doo streit vengeable rihtwisnesse. For it is of god in liknesse, as it is of þe sonne. The sonne holdyng his cours passeth out of þe signe of þe lyoun in to þe signe of þe virgyne, and out of þe signe of þe virgyne in to þe signe of þe balaunce. The lyoun is a strong beest and a fel, & in þis signe was Crist þe sonne of rihtwisnesse before þe incarnacion: for þat tyme he was so fel þat what man þat braake hise biddynges, anon he schulde bee deed—for, as it is seid, a man was doon to deeth for he gederede stikkes on þe sabat-day. But out of þis signe of þe lyoun he passide in to þe signe of þe virgyne, when he took mankynde & was borne of þe virgyne Marie: and þanne was he made moore redy to doo mercy, þan euere he was to doo vengeance. Thanne it bigan, & zet it lasteth, þat he, þat seide whanne he was in þe signe of þe lyoun: *Antequam que peccauerit cito morietur*, þat is: 'The soule þat synneth, anon it schal dye: now, whanne he is in þe signe of þe virgyne, seith þus: *Nolo mortem peccatoris, sed magis ut conuertatur et uiuat*, þat is: 'I wol not þe deeth of a synnere, but moore þat he be turned peer-fro and lyue'¹. But, certes, out of þis signe þus of þe virgyne, he schal passe in to þe signe of þe balaunce, at þe day of doom, where he schal weye alle our þouȝtes, oure woordes, and oure werkes in euene peys of his rihtwisnesse, þat he may zelde to euery man after þe trouthe of his desert. And what he schal þanne doo? heere þow what he seith now by þe prophete: *Congregabo super eos mala, et sagittas meas complebo in eis*, þat is: 'I schal heepen vpon hem here euyles, and i schal dispende alle myne arwes vpon hem'. Three scharpe arwes schullen bee schot of oure lord in þat day vpon hem þat peere schullen be dampned. The firste arwe schal be of clepyng to þe doom, whan as him-self seith: *Venit hora ut omnes qui in monumentis sunt, audiant vocem filii dei, et procedant qui bonaegerunt in resurrectionem vite, qui vero mala, in resurrectionem iudicii*, þat is: 'Tyme schal come þat alle þoo þat been in graues, schullen heere þe voys of þe sone of god, and so passe forth to þe doom'. Thanne þe wreeched dampned soule schal come to þe body, and seye to hit: 'Aryse þow curside caitif careyne, fro þis tyme forth withouten eny cende to be felow to þe deuyl, and enemy to al-myzty god. Now þi ioye schal be turned in to woo, þi delit in to bitterness, and þi lauztre in to wepyng. Now þi wreccheide short lust schalle passe in to euerlastyng sorwe. Now it is fulliche fallen fro the, what so þow desiredest: now it is comen to þee alle þat þow dreddest. Now it is agoo al þat þow louedest; and now it is comen al þat þow hatedest. Cursid be þow, þow wrecched careyne; for in pyne of þi synnes, þi delices, and þi wykkednesses, sith i. passide fro þee i. haue besyly brend in helle. Cursed be þow helle-brofide, ordeyned to þe fuyr of helle þat neuere schal be quenched. Cursed be þe tyme in þe whiche i. first was coupled

¹ Ms. lyuen.

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to þee, for now i. may not leeuē þee, thi cursed companye i. may not eschewe; wol i. or nyl i., I am constreyned to be knyht azen to þee. Goo we þerfore to-gidre bifore þe dreedful domesman, þeere for to heere oure euerlastyngē dampnacion¹. Thanne shullen alle þe wykkede men see þe iuste cause of here owene dampnacion writen with here owene hoondes in þe booke of here consciences, boothe leerid and lewed, and reedyn it hem-self. And zef þou seie þat lewede men kunne not reede, .i. seye þat þeer is noon so lewede þat he ne kan reede þe lettre of hys owene wrytyngē. Thanne þei schullen see þe domesman as he weere wood, forwratteth agens hem. Of þis woodnesse & þis wratthe speketh þe prophete in þe firste psalme of penaunce, where he preieth to be deluyered of hem boothe, seienge þus: *Domine ne in furore tuo arguas me, neque in ira tua corripas me*, That is: 'Lord, in þi woodnesse ouercome me not with skiles, and chastise me not in þi wratthe'. Noman þenke þat wratthe or woodnesse or eny suche troubled mannes passion may be in god; but herfore þei been set in scripture, for þe werkes of god in punysshynge and vengynge of synne schullen taake effect of suche passions as been wratthe and woodnesse in al synneres, þat outhur schullen be chastised by pyne þat schal haue eende as is purgatorie, þe whiche pyne is cleped heere þe chastise of god, or elles þat schullen be pynd by vengeaunce in þe horrible peyne of helle þat neuer schal haue eende, þe whiche is cleped heere þe woodnesse of god. Al þis þe prophete David sauē in spirit, and þerfore he in persooone of alle synneres, felyng him vnmyzty to bere euer either, first asketh to be deluyered of helle, and sitthen of purgatorie, seienge þus *Domine ne in furore &c.*, as zef he seide þus to oure vnderstondyng: 'Lord, i. biseche þee þat in þe dreedful day of doom, wheere þow schalt haue þe to synneres as a man þat weere wood, spaaryng no þing, þat þow ouercome me not with skiles in fynal conclusion, so þat i. be not convict for euer and be ateynt in a shameful inconuenient of euerlastyngē reproene; & herfore i. seye Argue me not, ffor arguynge, as clerkes knowen wel, is to ouercome an oother with skiles. But zef me grace, goode lorde, so to argue and forto ouercome with skiles of þi lawe þe erroours of my blynde conscience heere in þis lif, whiles tyme is of mercy, þat i. may hertly forthenke hem, and cleerly confesse hem, and lawefully amende hem, by ensauple of newe cleene lyuynge to men, feruent prier to god, and by discreet chastisement of my-self heere whiles i. lyue, so þat þou haue no wil to chastise me in þi wratthe after þis lif in purgatorie. And þat it be þus, *Miserere mei domine quoniam infirmus sum*, þat is: 'Haue mercy on me lord; for i. am vnmyzty to bere euereyther, that is þin arguynge in þe doom, ne þi chastysement in purgatorie, but it so be þat i. be vp born with þi mercy'. O that dreedful day of oure lord! Þanne schullen alle wykked men see hem sitte in þe doom with Crist, whom þei haue heere dispised; and in þis sight been troubled with an horrible dreede, seyenge þe woordes of þe wise man: *Hii sunt quos aliquando habuimus in derisum &c. Nos insensati &c.*¹, þat is: 'Thise been þoo þe whiche sum tyme we hadden in scorn and despit. We vnwitty wrecches heelden here lif woodnesse, and here eende withouten honour: but lo now how þei been accounted amonges þe sones of god'. Thanne amonges al þat multitude þei schullen not fynde oon þat schal haue compassion of hem, but alle schullen bee glaade & consent with god in here iuste dampnacion, after þe woordes of þe psalme seienge þus: *Letabitur iustus cum viderit vindictam*, þat is: 'The rígtwis man schal be gladed whan he schal see þe vengeaunce'. Thanne, as Crist seith in þe gospel: thei schullen seche for to entre in to þe creuys of stones, and in to þe swelwys of þe eerthe, fro þe dreedful face of oure lord. Thanne schullen þei preie monteynes to falle vpon hem, and hulles to huyden hem, so woo þei schullen be on euery syde. And þis is þe wounde of þe firste arwe. The secounde arwe schal be an arwe of scharp repreuynge of alle fals cristene men, whan he schal seie to hem þus: 'I was an-hungred, and ze zeue me noo mete; I was a-þurst and ze zeue me no drynke; I was naked and ze zeue me² noon herbere; I was seek and in prison

¹ Sap. 5. 3. ² H adds no clothes; I was a geste and ze zaue me.

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and ze visyted me not ne dede me no comfort'. O what þis voys schal bee dreedful whan it schal be seid to hem þat as ofte as þei deden not þise þinges to eny þat neede hadde in his naame, so ofte þei deden hem not to him. And no wonder þouȝ þis voys schal bee dreedfulle in þe day of doom, sithe we reden in þe gospel þat Crist, whan he koom in fourme of a scravaunt for to bee deemed of þe false Jewes, seide to hem þat souȝten for to take hym: 'I am he': and a-noon þei zeeden abak and fellen to þe eerthe. Zef he¹ þat whan he was deedly and koom to be demed, hadde so feerdful a voys, þat with his oo woord þrewȝ to þe grounde so meny steerne men of þe lewys, a fer moore feerdful voys schal he haue whan he schal come vndeedyly with his oost of aungelis & of seyntes for to deeme þe quyke and þe deede, euery man after þat he hath deserved. And þefore seith Iob: *Cum vix parvum scilicet sermonum eius audire non possunt, tonitruum magnitudinis eius quis potest sustinere?* þat is: 'Sithe man may vnneethes heere a luytel drope of his wordes, þe greete þunder of his doom who schalle mowe suffre?' As who seith noone. And þefore seith seynt Bernard þus: *Cum peccator accusatus fuerit & consciencia propria contra eum testimonium perhibuerit et omnis creatura dei insurrexerit contra eum in vindictam, grauis vt sagitta erit vox domini ad sustinendum*, þat is: 'Whanne þe synful kaityf schal be accused, & his owene conscience schal bere witness agens him, and euery creature of god schal ryse agens him in vengeance: greuous as an arwe schal þanne be þe voys of god to suffre'. And þe prophete Ieremie seith: *Sagitta vulnerans lingua eius*, þat is: 'The tunge of him schal be as an arwe woundyng'. And þis is þe secounde arwe. The priddy arwe schal bee an arwe of eendeles dampnyng of alle wykkede men, whan he schal seie to hem: *Ite maledicti in ignem eternum qui preparatus est diabolo & angelis eius*, þat is: 'Goo ze cursede wyȝtes in to euerlastyng fyre, þe whiche is ordeyned to þe feend and to þe aungelis of him'. This arwe schal wounde hem þat it falleth on so greuously, þat alle þe lechis, phisiciens & surgiens, ne zet alle þe creatures in heuene & in eerthe, schullen not mowe heele þe wounde of it. Thanne schal þe opene eerthe swelwe hem down in to helle, where þei schullen be turmented with feendis euermore withouten eende. But alas! þeer been. i dreede. ful meny þat neuere wollen bileue þise þinges eer þei feelen hem. Of whom seith seynt Euseby þus: *Ve ve² quibus est datum hoc prius sentire quam credere*, þat is: 'Woo, woo be to hem to whom it is zeuen rather to feele þise þinges þan to bileue hem'. & þus cendeth þe priddy arwe. But þanne schal Crist urne to hem þat been on his riȝt half, and seie þus: *Venite benedicti patris mei, percipite vobis regnum quod vobis paratum est a patre meo ab origine mundi*, þat is: 'Cometh to me ze þat been þe blesside children of my fadir, and beeth parteneris of my ioie in þe kyngdom þat was ordeyned for zow by my fadir fro þe bigynnyng of þis world'. To þe whiche kyngdom and ioie he brynge vs þat bouȝte vs with his precious blood. AmeN.³

¹ Ms. he þat. ² Ms. de.

³ In the Ms. follows: Sermo per Iohannem Gregory, Fratrem Augustinensem de Neuport: Be his awne propre blode he entred in, Hebr. 9; and then the following will:

- Copia testamenti Roberti Folkyngham.

In þe name of almyghty Ihesu I. Robart F., beyng in hool and cleere mynde, þe vi day of Iuylle þe zeere of our lorde a thousand þre hundredti fourre-score & nyntene, make my testament and my laste wylle in þis manere. First I by-take my soule in to þe hondes of al-myȝty god, bysechyng to oure lady seynte Marye and to alle þe hool companyngye of heuen to preye for mercy and grace for me. Also I by-qwethe my wrecchyd synfulle body to beeh heere in erthe, abydyng þe dresful doom of god, in suche place and manere as yt lyketh to his wyse endeles purueaunce. Also I wylle þat at myn enterement þere be a-bowte my body bot twey tapres of wax and foure torches of wax, þe whiche torches I will be zeuch to brenne atte þe leuacioun of þe sacrament whil þei wil dure, in þe same chirche þat I schalle be beryed inne. Also I wille þat in alle þe haste þat

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The same Ms. Univ. Coll. 97 in the beginning contains an Exposition of the 10 Commandments (which I here omit) and the following 2 pieces; all these are also extant in Ms. Laud 210 (beginning of 14. wanting), and N. 14 besides in Ms. Bodl. 938, Harl. 2398, Cajus Coll. 209 (a shorter text, from Ms. St. John's Coll. Oxf. 117, is ed. in Maskell Monum. Ritual. III p. 413).

14. (Visitatio infirmorum)¹.

Here begynneth how men þat been in heele schulde visite seeke folke.

My deere sone or doughter in god, it semeth þat þou hiest the faste in þe way fro this lyf to godward. Ther þou schalt see alle þi forme-fadres, apostles, martirs, confessours, virgines, and alle men and wommen þat been sauýd; and for gladnesse of suche felaschipe be þou of good confort in god. And þenk howe þou most after this lyf legge a stoon in þe walle of þe citee of heuen slichliche with-owte eny noyse or stryf. And therefore eer þou wende out of this worlde, þou most polissche thi stoon and make it redy, zef þou wolt not ther be letted. This stoon is þi sowle, which þou most make stronge thorough rizt byleue, and faire þou most it clense þorgh hope of goddis mercy and parfit charyte, the whiche heelyn² the multitude of synnes. The noyse þat þou most make heere in worchynge of this stoon, is ofte for-thynkyng³ of þi synne, whiche þou most knowleche to god knowyng the gilty, and ther-after it is profitable

yt may be doo after my deth þere be sayde a thousande massez for my soule & for alle Cristeñ soules. Also I be-quethe to be dooñ in almesse after dyscrecioun of myñ Executours in alle þe hast for my soule, for þe soules of my fadre, modre and of alle hem þat I am endebted to by way of kynde, by way of ffrendshipe, or by way of restitucioun, for þe gode I haue hade of heres by any way, fortyr pounde of golde, and ouer þat, þat þei haue part of alle þe preyoures, goode dedes and almesse þat I haue do or ordeyned to be doo, as wel in þis testament as to-fore in alle my lyf. Sythene I zeue to William Flete my Cosyn fourty marke of golde, and alle myn horses, a blew bed of Arras werke, twey payre schetes, my best haberioun, my pysañ, my ketylle-hat, and myn armynge sworde of Burdeux. Also I be-quetfi to Iohan of Brugge an haberioun, a basynet, a longe dagger of Burdeux harneyside with syluer in manere of a sword. ¶ Also I zeue to Thomas Salman an haberioun and a basynet. ¶ Also I by-quetfi to William Flete my Cosyn alle þe remanant of myne armeurs. ¶ Also I by-qwetfi to sir William Countour a longe sangwyn gowne furred with Calabir. Also I by-quetfi to Thomas Heighelme a gowne of blak worstede furred with beuere. ¶ Also I wylle þat alle þe debtez þat any man cane resonably axe, þat þei been payed. And þe remanant of alle my goode, where so it be in þe handes of my debteurs or elles, I be-qwetfi it to Ionet my wyfe, to gouerne and susteyne with hir and Elianore my doughtre, ande eke to doon in almesse for me, and for here, and for alle hem þat we been endebted to dooñ for by any way as sche may resonably, nouzt amensynge gretely here lyfode ne here poure stat. The execucioun of whiche thynges above-sayd after my laste wille to be doon and fulfillide, I make myn Executours Ionet my wyfe, William Wenloke Squiere, Sire William Countour, Preste Thomas Heighelme, Thomas Salman, William Flete my Cosyn; preyinge to hem for goddes sake for charitable dede of almesser, and for þe souereyn trust I haue in hem þat þei wille take þis charge on hem and refuse it by no maner way. Writen þe day and zere to-fore nempned with myñ owen honde in witnesse of my laste wille, and ensealede with my seal. / *Probatum fuit hoc testamentum coram nobis Iohanne Lyntoñ, Reuerendi patris domini Thome dei gracia Cantuariensis Archiepiscopi Commissario generali, XII Kalend. Decembris, Anno domini Millesimo CCCmo Nonagesimo Nono. Et commissa est administracio Iohanne relicte & executoribus Reservatis.*

¹ This piece is a combination of extracts from St. Augustine's Visit. Infirmorum, and Anselm.
² B couereþ. ³ B biþenking þee.

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to þe to haue counsell of trewe preestes the whiche owen to blesse the poeple, tellynge hem that been sorwful for here synnes that þei schullen thorough goddis mercy been asoylid of hem. The stroke¹ wherwith þu slykest² this stoon, is verrey repentaunce þat þu schalt haue in thyh herte sorwyng of þi synne, smy-tyng thyself on þe brest with greete sighyng³ of sorwe and stedefast wil to turne no moore ageyne to synne. And whan þu hast maad redy þus thi stoon, þat is thi sowle, thanne myght þu go the redy wey to god, and legge þi stoon sykerliche with-owten noyful noyse in þe citee of heuene. And therefore i. counseile þe in þis lyf þat þu schryue the cleene to god and make þe redy: for grisely deuelys, the whiche han tempted men to synne in this lyf, wollen in the laste hour been ful besy to begile hem, and nameliche with wanhope⁴ of goddis mercy. And this is not oonliche to telle⁵ to syke men, but eke to hoole men, for euery day a man neigheth his deeth neer and neer, for the moore a man in this lyf wexith in dayes and zeres, the moore he vnwexith. For, as seyntes seyn: þe firste day in the whiche a man is born is þe firste day of his deth, for euery day he is diynge while he is in this lyf. And therefore seith þe gospelle: 'Awake', for þu wost neuere whiche hour god is to come, in thi zouth or in thi myddel age or in thi laste dayes, or preylyche or openliche⁶. And therefore loke⁷ þat þu be alwey redy! For it is semliche þat þe seruauant abyde þe lord, and not the lord his seruauant. And nameliche whan greet haste is, he is worthi blame þat is vnredy. But grettere haste no man redith of, than schalle be in þe comyng of Crist. And therfore⁸ waketh in vertues: for whan the zate is schet, it is neuere affir openyd. And perfore, brother or suster in god, wete þow þat god visiteth men for here synnes diuersliche: summe been visitid with scharp prisonyng, summe with sleaundre and bacbytyng, summe with ontrowthe of fals men, and⁹ summe with diuurse seeknesse; and zef þat synne were clene away, thanne seeknesse schulde slake. Here-of bereth þe gospel witnessse where Criste seide to ten myselis whanne thei weren heeled of here lepre: 'Goth, he seith, and nyle ze¹⁰ synne moore, lest ze fallen werse', als who seith: for zoure synne ze hadde this seeknesse. And perfore þe lawe wolde by ryght iustice þat no leche schulde zeue bodyliche medecyne to a seek man, but zef he were in wille to take goostliche medecyne and to loue þe synne þat woundeth his¹¹ sowle, schryuyng hym trewliche with good wille to don no moore enyl. For so¹² he reseeyneth god, dwellynge in parfit charite. And who þat is treweliche thus i-schryuen and dwellith in verrey repentaunce, I drede not that¹³ the seeknesse ne schalle slake whiche he hadde for his synne. Or elles his peyne¹⁴ suffred with meekenesse, schal turne hym to muche merit in blisse after þis lyf. Perfore zef thi peynes slake not, comforte the in god in this manere.

How a man schulde comforte a nother þat he grucche not whanne he is seeke.

Brother or suster, louest þu god thi lorde? he or sche, zef thei mowe speke, wol seye ze¹⁵; or peraventure, zif they mowe not speke, thei wole thenke ze. Thanne thus 'Zef thou louest god, þow louest alle þat he doth: ande he scorgeth the for thi profit and not for his; and perfore þu schuldest gladliche suffre hym and loue hym, for he wol not punysche twyes hem þat meekeliche suffren hym. And þat his chastisyng in this lyf is alle for loue, scheweth Salomon wher¹⁶ he seith: 'Sone, grucche not a-zeyns the chastisyng of thi fader': for it is no sone whom the fader chastiseth not'. And this acordeth with rescu, and eke with comun manere of speche: for zef a man see a nother mannys childe do euile in his faders presence, and his fader chastiseth¹⁷ him nought, thanne wol þat other man say that it is not his childe, or ellis that he loueth hym nouzt; for zef he were his child, or ellis þat he¹⁸ louede hym, he wolde chastise hym. And therefore be nought euile paied of thi fadres chastisyng of heuene, for he

¹ BH stroke. ² B strikest, H smyttest. ³ B for. ⁴ B sighingis. ⁵ BH dispeire. ⁶ B sey. ⁷ B wake. ⁸ BH aperliche. ⁹ B forþi. ¹⁰ om in B. ¹¹ n. ze om in B. ¹² B the. ¹³ Ms. se. ¹⁴ B þat ne. ¹⁵ BH peynes. ¹⁶ B zea. ¹⁷ B ther. ¹⁸ B chastise. ¹⁹ þat he om in B.

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seith hym-self: 'Whom i loue I chastise'. Also seeknesse of body, meekliche suffrid, maketh helthe of soule¹, and soule-helthe is not but oonliche of god. Therfore despise not goddis scorgynge, but whanne god chastiseth the, þanke hym and loue hym, þat he amendeth the, ²vndirnemeth þe, and blameth the; ffor alle this is token of loue ande scheweth³ that he wol not punyssche the⁴ in his wrathe ne in his woodnesse, but of his greet goodnesse he wole haue mercy on þe zef þou wolt⁴ leue thi synne. And þerfore þank thi god, and specialliche that he hath largid to synful men his mercy aboue his wrathe. Drede this lord as sone &⁴ not as seruauant: ffor he is thi iuge þat wol not dampne the but zef þow wolt not for lust and coueitise leue thi synne, but he wol haue mercy on the, and therfore mercifulliche he chastiseth the, and ther þow hast deseruyd euerelastyngliche⁵ his wrathe and to be dampned for euere, he putteth-ouer his vengeance and of grete mercy he suffreth vs to amende owre defautes, and punyssheth vs but a while. And⁴ þerfore dispise not his zerde of mercy, ne grucche not therazeyns, but suffre it gladliche, ffor alle þe domes of god been rightfulle. Now þanne⁴, sithe seeknesse of body is helthe of soule, and wole or nyle þou þow schalt haue it er þou dye, and zef þou grucche azeyns god, with þi grucchyng þou makest thi soule moore feble and so þou harmest thi-selfe with thi grucchyng for nothyng is wers to a seek man þan to be malencolious, and eke⁴ þou greuest thi fadir þe whiche coueiteth to be thi leche, and þus as a fool⁶ þou harmest thi-self in⁷ double manere: oon is þat þou greuest thi god, another is⁸ þou lesist thi meede þat þou schuldest haue zef þou suffredest alle maner diseses⁹ pacientliche to þe deth; and þogh a man sum-tyme may not kepe pacience in sekenesse for greet accesse¹⁰ of diuerse passions, neuertheles he schulde, byfore thei koomen and after þe passyng of hem, purpose in his soule to suffre alle anoyes pacientliche, and whan his hors grucchith, þat is his flesch, his spirit schulde be redy to suffre, and aske mercy for þe grucchyng of his flesch, knowynge þat alle bodiliche anoyes suffrid meekliche in this lyf maketh þe soule fayre and stronge and rightliche¹¹ to passe from purgatorie to heuene: wherfore we schulden with good wille herie¹² god, and with glad herte take¹³ diseses. Thank þat zef þou haddest be traytour to the kyng wherfore þou haddest deseruyd hangyng and drawyng, and he hadde forzeue the thi deth and punysshed the but a lytel while in an esy prisoun: how moche were þou holden to hym. Muchel moore þou schuldest bythenke the how¹⁴ thou hast be traytour to god and therfore deseruyd euerlastyng peyne, and zet this merciful lord forzeueth vs heere eendeles deeth þe whiche we¹⁵ deseruyd, and punyssheth vs here but¹⁶ a lytel with bodiliche seeknesse, zef we wollen meekly take his chastysyng.

Zef deeth goo faste on a man, speke to hym thus.

Brother or suster in god, zif þou sawe or bithoughtest in thyn herte þe meschiefs of this wrecchid world and þe ioyes of heuene, þou schuldest desire to be with god þogh þou were lord of alle this world, and zef þou stode in grace, thou schuldest desire to forsake it to come to heuene; ffor hooly writ seith: 'Blessede be þei þat dyen in god'. Loke þe bigynnyng of this lif is care and sorwe; lyuynge ther-Inne, what is it but muchel trauail withowte fruyt, tene and disese, where-þorough many men been ouer-comen with diuers temptacions and forzetyn here god, and so þei comen to an euyl ende? Loke now whethir it is better to dye wel or to lyue euele. Zef þou stonde in verray repentance and laste ther-Inne, stedefastlyche byleuyng in the mercy of god, thou maist dye wel. But harde it is to lyue wel fullliche in this wrecchede worlde, ffor þe holy prophete seith þat 'eueriche man is a lyere', þat is to seye, for his firste forfeiture euerich man synneth whiles he lyueth in this wrecchide lyf outhir for lyyng of seruyng god after his comaundement, or ellis for þat he serueth hym not aftir his worthynesse; ffor hooly writte seith þat seuen sithes in the day falleth the rihtwyse man, and seynt Poul seith that no man lyueth in this lyf with-

¹ B soule hele. ² B & v. ³ ande sch. om in BH. ⁴ om in B. ⁵ B endelesly. ⁶ B folily. ⁷ BH on. ⁸ BH þat þou. ⁹ BH of disese. ¹⁰ BH axes. ¹¹ B lightlicr. ¹² B sch. deuoutly þank. ¹³ B resseyue. ¹⁴ B hou þat. ¹⁵ B haue d. ¹⁶ B wip a l. b. s.

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owte defeaute. Ther-fore we schulden prey to god with greet desir, zif it were his wille, þat we weren deede and lyueden with hym. For þe wrecchidnesse of this world may no man telle. For heere is hunger of goddis lawe and fewe þat desiren ther-afir, and þei þat thristen þer-afir, been ofte-tymes slaked with bittere venym; and therfore þe charite of meny¹ wexith coold thorough þe heete of wykked couetise, ffor long trauaille and greet þat men han afir worldliche bisynesse, and lustes maken meny men ^{so} weery þat þei suffisen not to come to a good ende. For this lyf is ful of envye, ²wrathe, glotonye, ²lecherye, ²prude, ²slouth, couetise, ²falshed, manslaughter, and thefte, and of manye othere wykkednesse þat spryngen of thise, and ther nys no man þat he¹ ne hath summe of thise, ffor no man in this lyf lyueth with-owte synne; and manye men been acombrid³ with alle thise, and zet thei kunne not ne willeen not dischargen hem. Ande therfore þise filosofres þe whiche knewen the wrecchidnesse of this lyf, maaden greet sorwe whan here children weren bore, and greet ioye whan thei dyeden and passeden from þe wo of this fals worlde; and as men fynden write, seynt Austyn whan he schulde be deed, spak to deeth in this manere: Welcome Deeth, end of alle wykkednesses; ffor þou art ende of trauaille to hem þat han heere wel trauaillyd; ffor thanne and no rathere⁴ bygynneth partitliche¹ goode mennes eese in endeles blisse². What man may by-thenke þe profit and þe blisse þat thou bryngest with þe? Therfore þou art desirful to me. For a trewe cristene man may not euele dien, ffor afir this lyf he schalle lyue with Criste.

Whan thou hast tolde hym alle this, or ellys zef þou myght not for hast of deeth: bygynne heere eer his mynde goo from hym:

Brother or suster, art þou glad þat þou schalt dyen in cristene feith? *R* ze⁶. Knowlechest þou to god þat þou hast not lyued afir his comaundementz? *R* ze. Art þou soory þat þou lyuedest not as þou schuldest? *R* ze. Art þou in⁷ good wille to amende alle trespassis⁸ doon agens god and thyn eueneristene, zef þou haddest space to lyue? *R* ze. Trustest⁹ þou stedefastliche that god may forgyue the and alle men here synnes, though þou ne noon othere make heere fulliche¹⁰ asseth for hem? *R* ze. Leuyst þou in god fadir alle-mychty, makere of heuene and of erthe and of alle þat been in hem? *R* ze. Leuyst þou þat the fadir and the sone and the holy goost been zre persones and oo god? *R* ze. Leuyst thou that oure lord Ihesu Crist goddis sone of heuene was y-conceyued oonliche of the hooly goost and tooke flesshe and blood of oure lady seynte Marie, and sche mayden ande moder afir his burthe? *R* ze. ¹¹Leuyst thou þat oure lorde¹ Ihesu Crist suffrede harde payne and deeth for oure trespassis and¹ not for his gylt? *R* ze. ¹¹Leuyst þou þat he was afir his deeth buryed, nad roos the thridde day in flesch, and steygh to heuene, and sente þe holy goost, ande schal come to deeme boothe wikkede and goode, zeldyng hem afir here trauaille? *R* ze. Thankest thou hym of al thyn herte for thise greete goodnesse¹² þat he hath doon wilfullyche to mankynde? *R* ze. ¹¹Leuyst þou þat þou ne no man may be sayd but thorough his passioun and his mercy? *R* ze. While thi sowle is in thi body, put hoolliche¹ alle thi trust in his mercy, preiynge hym for his moder lone to¹³ sette his greete passioun by-twix his doome and thi synnes, ande trust treweliche þat he wol of his goodnesse doo to the bettre þan þou kanst desiren. And haue þou¹ therfore stedefastliche to thyn ende his passioun and his greete mercy in thi mynde, ffor there-thorough oonliche been alle enemyes ouercomen. Therfore medle thi þought with his passioun, & wrappe¹⁴ þe as in a cloth in his mercy, and trust stedefastliche ther-lune; nouzt thenkyng on thi wyf, ne on thyne children, ne on thi richesse¹⁵, but oonliche¹⁶ and stedefastliche on the passioun of oure lord Ihesu Crist, hauynge the hard passioun þat oure lord Ihesu Crist suffrede on the cros lastyngliche in thi mynde. ¹⁷And zef þou byholde any cros or ymage

¹ om in B. ² B we. ³ B combrid. ⁴ B soner. ⁵ B ioy. ⁶ B he answerip zea. ⁷ B Hauest þou. ⁸ B defautis. ⁹ Ms. Trusteth. ¹⁰ B ful. ¹¹ B beleuyst. ¹² BH goodnes. ¹³ BH þat he wol. ¹⁴ B wlappe. ¹⁵ From here extant in Ms. Laud 210, fol. 98. ¹⁶ L specialiche. ¹⁷ Cf. St. Aug. Vis. inf.

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y-maad with mannys hondys, wite þou wel þat it¹ is not god, and therefore sey or
 thenk in thyn herte: I woot wel þou art nought god² but ymaad³ affir hym,
 to make men haue þe⁴ moore mynde of hym after whom þou art ymagid. Ther-
 fore, lord fadir þat art in heuene, mercy I aske the of alle þat I haue trespassid,
 and þe wilful passioun of oure lord Ihesu Crist the whiche he suffrede for man-
 kynde, mercyful fadir of thi goodnesse be it bitwyxe me and myne eucle dedys,
 and the greete merite of oure lord Ihesu Crist queeme it to þe for al þat I
 schulde haue disseruyd and doñ and dede not; and⁵ also, mercyful lord fader
 of heuene, zef it be thi wille, i byseche þe that alle þe beenfetis [þat]⁶ oure
 lord Ihesu Crist⁷ affir thi biddynge dede heere in erthe for saluacioun of man-
 kynde⁸, stonde bitwixe me and thi wratthe. And blisful⁹ lady moodir of mercy
 seynte Marie, qwene of heuene, ¹⁰lady of alle¹¹ this worlde, and emperise of
 helle, as þou disseruedest byfore alle wommen þorugh the goodnesse of god to
 beren with-owten wem of thi maydenhood Ihesu Crist saueour of mankynde, soo¹²
 þou biseche thi blessed¹³ sone for me that alle¹⁴ myne synnes be¹⁵ forzeuen¹⁶.
 And¹⁷ lord al myghty¹⁸ Ihesu Crist, sitthe thyn hooly gospel witnesseth þat þou wolt
 nought the deeth of synful man but that he bee turnyd from synne and lyue,
 haue mercy of me synful wrecche¹⁹, after thi woord, and as þou blamedest Sym-
 ount for he hadde indignacioun þat Marie magdeleyne²⁰ for hire synnes schulde
 neighe the, haue mercy of me moost synful, and lord Ihesu²¹ as þou clepedist
 Zachee and Poul and oothere diuerse from here²² synnes, dispise nought me þat
 come to the wilfulliche wyth-owten suche clepyng; and though i haue longe leyn
 in my synne, thenk lord²³ on the greete mercy þat þou haddest and schewedest
 to mankynde that he schulde not schame ne despire²⁴ of thi mercy alle-though
 he hadde longe leyn in synne, whan þou haddest no desdayn to reere Lazar alle-
 though²⁵ he hadde leyn in his graue foure dayes stynkyng²⁶. And herfore i. truste
 to þe, lord²⁷, for þou art fadir al-myghty in whos mercy i. truste, to whos refuyt
 i. fle. With greet desire I come to þe hyenge: lord, dispise me not²⁸, thowgh i. be
 wrecched and synful²⁹, ffor i. truste fulliche³⁰ to thyn help in alle my greete neede.
 For i. knowleche þat³¹ i. may not helpe my-self ne azeyn-bugge me with my
 dedys: but stedefastliche i. truste in thi passioun, that it suffiseth to make ful³²
 asseth to þe fadir of heuene for my synnes. Therefore, lord, brynge me out of
 care and haue mercy on me; ³³I trust not to my dedys but i. despise to trusten
 in hem, ffullyche trustynge to thi greete mercy, dispisyng my wikkide dedys.
 For þou art my god in whom i. trowe stedefastliche is alle myght and³⁴ mercy
 and good wyl³⁵, wherethourgh i. hoope to be sauýd. And therefore to the, þat art
 ful of mercy, i. knowleche my synne þe whiche i. haue doon thourgh³⁶ myn owene
 defeaute. I knowleche my gilt: haue mercy of me, ffor i. trowe treweliche þat
 þou denyest thy mercy to noone þat treweliche trusten therto. And in trust ther-
 of i. forsake wyth alle myn herte this lyf, to lyue with the. In thyne hondis,
 lord alle-myghty and mercyful, I bitake my soule; For fro the bygynnyng of
 this worlde hath thi mercy be reedy to synful men, and so i. truste it schal be
 to me in myn ende. Therefore, god my lorde ful of trewth, take my sowle,
 for it is thyn; ³⁷doo therto as the lyketh; ffor i. woot wel³⁸ of thy goodnesse
 it schalle fare bettere than it hath disseruyd. Receyue it, and help it: for in thyne
 mercyful hondys I putte it. AmeN.³⁹

¹ L þat. ² L my god. ³ L ymaged, BH ymage. ⁴ om in B. ⁵ om in L. ⁶ Ms.
 (& LH) of. ⁷ L whiche a. ⁸ om in LBH. ⁹ L & l. ¹⁰ LB be alle. ¹¹ LBH f. me.
¹² om in LB. ¹³ lord Ihesu om in LBH. ¹⁴ B hed. ¹⁵ Ms. dispeire. ¹⁶ BH þouz-al.
¹⁷ B stynkand. ¹⁸ LBH not me. ¹⁹ L s. & wr. ²⁰ om in BH. ²¹ LH a ful. ²² L for i.
²³ L & alle. ²⁴ B goodnes. ²⁵ B in. ²⁶ L to do. ²⁷ LB wel I woot. ²⁸ L Explicit
 visitatio infirmorum.

Ediges dominum deum tuum ex tunc corde tuo, in tota anima tua, vel in tota mente tua &c., Luce decimo.

Then schalt thou the lord the god of al thyng here, of al the lyf, of al thi mynde, and of al thi strengthes or myghtes, and thyng neighbor as thi-self. In thist two comendement, hangeth alle the lawe and prophets. ¶ Whanne þou louest god of al thyng here, that is to seye of al thyng vnderstondyng, whanne þou schapest alle thyng vnderstondyng pryncypallithe to knowe the endles myght and right-wysnesse, the endles wysdom and charite & mercy of thi god, howe god is redy & wyll & knowynge to venge synne and punysshche wykkide men þat wille not leue here synne, and how god is merciful and knowynge & myghty to forgyue synnes to hem þat han verrey repentance of there wykkide synnes, and for this vnderstondyng of thi god þou most fe and destruge synne bothe in the & in other men vp thi power and wit, and kepe and receiue the comendement of god, and mayntene rightfynesse and good lynyng, verrey goode & charite, and þan þou louest wel god of alle thyng here, þat is of al thyng vnderstondyng. ¶ Also þou louest god of alle thi lyf, whanne þou schapest alle thi lyf bothe in youthe and in age, and in prosperite and aduersite, to þe worschip of god in clennesse and holynesse, herieng and thankyng thi god for al his grace and goodnesse and mercy, and for alle diseases and tribulounes þat he sendeth to þe in this lyf. ¶ Also þou louest god of alle thi mynde, whanne thou schapest al thi mynde to thynke on þe goodnesse of god, how he made alle thynges, of noue, not for his owne neede ne anantage but for his owne goodnesse and þe profit of his crewe, savyng, as been goode angels and goode men, and to haue mynde on Cristes wyful and paynful passoun and deeth, not for his owne synne but for oure grete synnes, and to haue mynde on þe dreadful day of iudgeme, and on the endles blisse in heuene to goode men, and on the endles stronge paynes in helles to cursede men that wel neuere amonde wyl ther double lyf. ¶ Also þou louest god of al thi strengthes or myghtes, whanne þou spendist alle þi myghtes bothe of soule and body in seruise of god, and algates that thi wille be sogget to reueray, and in alle thynges p-conformed to the wille of god, and þat þou waste most the strengthe of thi body in vanytees and ydelnesse and synne, but kepe it in good mesure to do goode dedis to worschip of god and help of othere cristene men, ¶ and þat þou spende wel thi frue wyttes, as Sight, Heryng, Smellyng, Tastyng, and Touchyng, and also spekyng, also to despise synne and to do good, and mayntene trouthe of godis lawe vp al thi power and knowynge, and grete desire of rightwysnesse, and thanne louest þou god wel of thi strengthes. Then louest thi neighbor as thi-self, when þou wiltist hym good bothe in body & soule as þou schaldest by charite, as, if thi neighbor be in grete lyf towards god, be þou glad and loyal therof and merisoke hym, condone hym, and help hym ther-lane, and if he be in synful lyf, haue grete compassion & sorowe therfore, and vp al thi knowynge & myght, tryng hym out therof by deuout prayer, by holy counsellyng and techyng, and by unexample getyng of thi god lyf, by drede of grete paynes bothe in this world and purgatorie & in helles, and by comfort of the grete mercy of god, and by comfort of the endles blisse of heuene how soene he may gete that by godis mercy and verrey repentance & amending of his wykkide lyf. If he be at welfare of body and prosperite of worldly goodis with crewe lyf keepyng godis lawe, be glad therof and help hym ther-lane, and speyre hym not for no manner good of this world, if he be at malice of body or of the body of worldlys care, help hym and soothe hym, as þou woldist he helpe þe and þou were in the same disease, and algates as þou schaldest wile, or be releued by godis lawe of othere myghty men. ¶ And not only loue thou thi neighbor as thou, þat is thi friend, but a straunge man and thyng enemy, as

Ms. Univ. Coll. 97]

though he be hethen or soudon; for alle ben bretheryn in kynde of o fadir & o modir, and so neighebers, & we ben i.-holde by charite to brynge men to good lyf vp oure kunnyng and myght.¹ *Explicit.*

¹ The same Ms. Univ. Coll. 97 contains a sermon on Redde rationem villicacionis tue Luc. 16 (which sermon in Ms. Harl. 2398 f. 140 has the title: Sermo Magistri Thome Wymyldon apud crucem in cimiterio S. Pauli London, and is a translation of a Latin sermon auctore R. Wimbledon in Ms. Cajus Coll. 334), a treatise made by Sir John Clanewowe knight 'the laste viage that he maade ouer the greete see, in whiche he dyede' (also in Ms. Simeon), Exposition of the Pater noster, and of the 12 articles of the faith (from Dan Michel), Bonus sermo per Joh. Gregory, Fratrem Augustin. de Neuport.

Some northern poems.

16. (Nine points).

Ms. Harl. 2409.

(Other Mss.: Cambr. Ff i. 14 (Novem virtutes) and Ji IV. 9; Ff, northern dialect, adds Latin quotations after each point; Ji introduces southern forms. The poem, written in the North, is a metrical paraphrase of a Latin text (Novem virtutes) ascribed to R. Rolle, extant in Ms. Cajus Coll. 140 f. 132, of which other versions have been given I. p. 110; it is perhaps by the author of the Speculum Christiani.)

f. 75^b.

HERE ere neghen poyntes of gret vertu,
 þat oure lorde talde, swet Ihesu,
 Til a creature, als ze shal here,
 þat askyde hym on þis manere:
 5 How he myzt, and in what þinge,
 Plese god mast to his likyng.
 Oure lorde answerde and þus sayde:
 »Of neghen þinges I am best payde.

The fyrst, he sayde, is almous-dede,
 10 For whils þou lyfes, it may þe spede
 Out of þi synne þat þou art inne,
 To helpe þi saule heuen to wyne;
 Til alle þe pouere þat nede has.
 For me is wele leuere in þis cas
 15 Ane almous-dede whils þou here lyues,
 þan alle þe remenant þat þou gyues
 When þou art dede and layde on molde,
 þan alle þe hylles we[r] brynnand golde
 And stafful were stoppyde of syluer in
 horde.

20 þis warne I þe trewly with worde:
 It serues þe nozt þat þou gyues þare;
 For when dede commys, þou may na
 mare.

A nother poynt þan is þis
 To helpe þi saule to heuen-blys:
 To wepe for my passyon, 25
 And sythen make redempcion
 Alle for þi synnes þat þou haues wrought,
 And þinke how dere I haue þe boght.
 And þat is me leuere þat it so be,
 þan þou wepe for oþer þan for me 30
 Als mykelle water as is þe see wiþ-inne;
 For zit a tere titter myzt wyne
 Vntil þat Ioye þat ay salle be,
 To wonne wiþ me in trinite.

The þridde is, to suffre a worde 35
 for me;

For me is welle leuere þat þou be
 Buȝsom & meke in worde and dede—
 For þat helpys mare þi saule at nede—
 þan þou ilke day þi body dange,
 Baþe þi sydis and þi swange. 40

The ferþe is, to breke þi slepe, waken
 þe
 And say an oryson in þe honore of me.
 þat is me leuere þat þou do,
 þan þou þe haly land sent vnto

V 1 J bethe. 6 J as his. 7 F l. god. 13 F To be pure. 14 F om wele. FJ þat.
 15 FJ om dede. F om here. 16 F remnand. 17 FJ in m. 18 F om alle. F war birnand.
 J were brennyng. 19 J styfly. 23 J is thane. 25 F grete. 26 F syene J sene. 27 F has.
 29 J om þat. F swa. 30 FJ grete. 31 F als. 32 F teyr. J the tyter. F ma. 33 F Vnto.
 J the. 35 J a w. to s. 36 F es. J om wele. 38 F helpsmore. J þat schulde mar at be.
 39 J ylke a. 40 F om þiz. 41 J f. resone. F & wakyn, J & wakyng be. 44 F to þe.
 J s. to.

- 45 Twelwe men of þi costage,
To fynde þaim ylk a day þair wage.

The fyfte is, to haue compassion &
hert sare

- When þou sees any febelly fare.
Pe pore þat ere als gode als þou,
50 Pat of þe worlde haues no prow,
Pat ilk a day feles gret myschefe,
Pa men are to me dere and lefe;
Als dere I bozt þaim wiþ my blode
Als þaim þat haues þe worldes gode,
55 And þai schal nerrer wiþ me be
Pan þe ryche þat for ryches forsakes me;
For þai may nozt wele, þe soþe to say,
Baþe þe worlde & me sereue to pay.
Bot of þi compassion mare me payes,
60 Pan þou fastyd fourty dayes
Til brede and watyr for þe lufe of me,
And mare alowyd schal it be.

The sexte is, to say noure-whare of
bakbityng;

- For þat is [a full] perylous þing.
65 For þai þat sais one before, anoþer be-
hynde,

Pat manere þaire saules shal bitter fynde
When þaire bodis er grayede to bere,
Þaire saules be put to paynes sere.

- Me ware leuere þou stode stille,
70 Pan þou spake of any man ille;
It schoulde do þi soule mare gode,
Pan þou ilk day barfote zode,
Pat men myzt folow þe trace of þe
Of blode þat þou wold blede for me.

- 75 The seuent: lufe ay wele þine euen-
cristen;

And þan wil I þi prayer lysten.
For bot þou haue lufe and charite,
Grace ellys getys þou nane of me.
If þou wil do þus als I say,

Pan may þou full welle me pay; 80
For me is leuere þat þou do so,
Pan þou in spiret walde ilk day go
Til heuen, þat ioy þar to se,
And na lufe haue ne charite.

The eghetende: if þou couet any 85
þinge,

Aske of me at þe bygynnyng
Pe þinge þat is of ryztwines,
Be it mare or be it les,
And ask ay fyrste þe blis of heuen
Or þou any oþir þinge neuen, 90
For þe ioy of heuen lastys ay
And erpely þinge wytes away.
Of couetos men I am nozt payde,
Pat on þis worlde þair hertis haue layde,
And þair statis lastis bot a while; 95
Bot þai be ware dede wil þam gyle.
For-þi luke fyrst þi-selfe aske me
Pe þinge þat is best for þe.

And þat is me leuere, whyls þou lyfes
here,

Pan þou made my modyr messangere, 100
And alle þe halows of ilka degre,
Forto pray [to me] for þe.

The neghent is: loue me anly our
al þinge;

Pan bes þou sykir at þine endyng
In ioy and blis euere-mare to be, 105
Pat na ere may here ne eghe se
Ne hert þinke ne tunge telle;
Pan thare þe nozt drede peynis of helle.
And þat is me leuere þan þou zode
Opon a tre þat till heuen stode 110
Pat ware druyne ful of scharpe rasours,
And louede oþir þinge paramours,
Pat is erpely þinge, mare þan me
Pat become man and dyde for þe.

A. M. E. N.

45 J costages. 46 J wages. F om a. 47 F f. vertu, J fyrst resone. F es, om in J.
Ff in h. 48 J any of ylle f. 49 F as þou. 50 F wald. F has. J haue. 51 F ilke day.
52 J That. 53 F þam. 54 J As they. F werlde. J wordys. 55 J derer. F to. 57 J om
wele. J sothely. 58 F warlede & mo. 59 F For of. 61 F w. & br. J om þe. 62 F sal,
J schulde. 63 J om to. F nower whare, J no worde. 64 J om ful. 65 J a worde. J &
anoþer. 66 J That makyth, F Pais men. 67 F bodes. F grathed; J gone to berye. 68 F
beys. 69 J they st. 70 J ze sp. J om of. 71 F sulde. J ther sowlys. 72 J thay i. d.
73 F trays. 74 J of þe. 75 F s. es. 76 FJ om And. 79 J om þus; J the s. 81 F so do.
82 J vpyrht ylike a d. wolde. 83 J for inst. of þar. 84 J And had. F nor no, J ner.
85 FJ e. is. J of þou. 86 J Aske it. 87 FJ Pat. 90 F om oþir. 91 F þat. 92 J Whane
other thynges wastes a. 93 J am I. 94 F has, J are. 95 F state, J lyfe. 96 F Bot þat.
FJ begyle. 97 J loue. 101 FJ ilke. FJ me, to om. 105 F ioyand. 106 F no nere, J no
hert. F no ee. 107 J No. F no, J nor no. 108 F þe pyen. 109 J om þat. 112 F
thynges. 113 F Pat is here hartly, J That is hertyly; þinge om.

17. Poems of Ms. Galba E ix.

The following poems are found in Ms. Galba E ix, the same Ms. which contains the best text of R. Rolle's Prick of Conscience, besides the northern translation of the Evangelium Nicodemi in verse (ed. in the Archiv), and parts of the Cursor Mundi (ed. Morris).

fol. 48b.

I.

Vos qui transitis: si crimina flere uelitis,
Per me transite: quoniam sum ianua uite.

Bides a while and haldes zoure pais,
and heres what god him-seluen sais
hingand on þe rode:

Man and woman þat by me gase,
5 luke up to me and stint þi pase,
for þe I sched my blude.

bihald mi body, or þou gang,
and think opou my paynes strang,
and still als stane þou stand.
10 bihald þi-self þe suth, and se
how I am hanged here on þis tre
and nailed fute and hand.

Bihald mi heuid, bihald my fete,
and of þi misdedes luke þou lete;
15 bihald mi grisely face.
Of þi sins ask aledgance,
and in my mercy haue affiance,
and þou sall get my grace.

II.

In cruce sum pro te: qui peccas desine
pro me;
Desine: do ueniam; dic culpam, corrige
uitam.

Man, þus on rode I hing for þe:
forsake þi sin for luf of me,
sen I swilk luf þe bede.
Man, I lufe þe ouer all thing,
5 and for þi luf þus wald I hing
my bliscd blude to blede.

Man, ful dere I haue þe boght:
how es it so þou lufes me noght?
vnkindly dose þou pare.
10 if þou will luf vnto me schaw,
for my broþer I will þe know—
what may I do þe mare?

If þat þou be most sinful man
þat euer in werld on erth ran,
15 and þou will know þi state
and sadly seke to my mercy,
þe to resaiue I am redy
euer arly and late.

Of all þi misdedes luke þou blin;
20 more es my mercy þan þi sin:
þou call mercy with hert;
ask mercy and þou sall [it] haue,
and fro þe fende I sall þe saue,
and fro his paines smert.

In my mercy despaire þou noght 25
sen I þe so dere haue boght,
and ensaumpill þou take
of sinfull Mari Mawdelayne,
þat with sin was gastly slayne
and seþin gan it forsake. 30

Also ensaumple may þou luke
of saint Peter, þat me forsoke
and seþin rewed it sare.
mercy had þai sone of me;
man, þe same I will do þe;
35 þarfore lete at my lare.

III.

fol. 46.

Al es bot a fantum þat [we] with ffare:
Vs be-houes ilka day heþen make us
zare,
Fortho wend fra þis werld naked & bare,
Bot our wyndyng-clathe with-ouen any
gare.
Litel while sal we hald þat we so fast 5
spare;
Other men sal it wast þat we about care.
He þat maste hordes sal rew it ful sare;
Saue þat we do for godes loue, haue
we na mare.

Al es bot a fantum þat we with dele:
Many has hap, and many vnsele; 10
Be ye neuer so hate zit may it kele;
Lat noght þe pouer by þat þe es ouer-
wele.
Do þow il do þow wil, bathe sal þow
fele,
When bathe liges in-lik hegh þi hed &
ty hele.

Al es bot a fantum þat we so fast hald: 15
Litel gode can þe zong, & les can þald;
Him-self sal hald him a fole þat most
has in wald,
When he sal on domesday his Iustis by-
hald;
þan sal he sik & sorow many fald
þat he had [noght] wroght in þis werld 20
as god wald.
Help þe pouer in honger & in cald:
þan may þow be for an of his tald.

Al es bot a fantum þat mast es our
thoght,
þat es þe welþe of þis werld, þat es
noght.
þar we sal haue our dome als we haue 25
wroght,

Of al our misdedeȝ forthe sal be soght,
Of manikyn folis þat we littel roght.
Prai we to godes son þat dere has us
boght,
Til þe ioy þar he wones þat we may
be broght¹.

30 Zⁱt es þar a fantom lest forto praies:
Pou rekes *noght* of þi brother bot þou
be at ais.

When þou lyes bonden als hering dos
in maies,
In payne for þi misdedeȝ, wha sal þe
raies?

Of al þas þat befor wald þe so fast
praies,
35 Findes þou þan na frende þat þe wil
up laies.

Litel pite men thinkes of þi mikel care:
Pou ne rekes in þi lif how þi saul fare;
To gif to þe pouer nothing mightow
spare,

40 To hald þi caitif saul fra sorow & care.
Es þar noman þe menes þe les no þe
mare,

Þou ert wilet *with* þe world & tan in
þe snare.

Þou ert tan *with* a snare to put in hel-
pitt—

Blam þarfor þe naman bot þi awen witt.
Be-side mani sare sal þou þare sitt,

45 Of god & of heuyn-blis ertow ful quitt;
Gerrard² him³-self sal gif þe a smitt,
Als blak as him-self makes he þe lik.

Al es bot a fantom þat we with daile:
Al þe gode þat þou has getin it sal
noght þe auaile;

50 When þou ert put in þi pit þi frendeȝ
þe faile,

Þi sekturs þi gode skift has made þe
ataile.

Mikel ferly me think þat men in þare lyfe
Al þe gode þat þai haue geten, þai
leuit *with* þare wife;

When he es at his langham, scho eges
hire be-lyfe

55 To take hire a zong swayn þat wil mai
hire swyfe.

¹ Hereafter, the first 5 vv. of the st. are
repeated:

Al es bot a fantom þat most es oure thoght,
þat es þe welth obis world þat saul helpes n^t,
When we sal here our dome als we haue wrought,
Of al our misdede forth sal be soght,
Of manikyn folis þat us littel roght.

² = devil; cf. Curs. Mundi 22307. ³ Ms.
hem.

I hald him a grete fole & kan litel skile,
When he seeȝ þat he sitȝ opon þe pit-hil,
To take him any sektur gode or Il
Forto dele his gode inwot whartil;
þai wil dele nothing bot þaim wile list, 60
þam thoght it fulitel þai fand in his kist;
þai nereke of þe dale how lang it es mist,
þai wil sai þai haue delt if naman it wist.
He þat kan in his hert wile vndrestand,
He sal dele at his dore *with* his awen 65
hand,

Whils he mai on his fete in þe wai stand;
Els sal he [be] begiled when he mai
noght gang.

Al es bot a fantom þat we about ga,
þat es þe welth o þis world¹ þat wirkes
many wa.

When þou lys in þi bed opon þi dedestra, 70
þou wenes to gif it þi frende, & leues
it þi fa.

When dede has þe begiled as he dos
many ma,

Of al þi gode ertow quitt þat tow ferd
fra.

þis weld es bot a fantom, sothe forto
sai;

Now mai þou se a man here, & sone 75
es he awai.

Thynk on þi saule & gif whils þou mai;
He þat hordes most sal rew it for ay.
He thinkes more on his hord þat in
kist lay,

þan of god him-self be nyght ore be
day.

Prai we to þat iusticz þat al thing 80
wate—

Of al þe dedes þat we haue done he
knaues ore state,

þat we haue wrought in oure lyue arly
& late:

To þe ioy þare he wones he lede vs
þe gate,

Grant til vs his Iritage to enter at his
gate,

To folow vs, oure charite of þe lang date, 85
He þat þis sang made, Ihesu mirthe
he hade

þat we þat stede noght se þare sauleȝ
ay grate;

Zit sais Ihesu mery als he saide are.

Al es bot a fantom þat we about fare.

(Follows: Prophecies of Merlin, beg.
Herkenes speches of manikyn thinges).

¹ r overl.

